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Zion's Landmark.

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WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

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

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

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ZION'S LANDMARK PRINT.

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The Purpose of Zion's Landmark.

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

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

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

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

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

September 17, 1905.

Elder P. D. Gold:

Dear Brother:—The time has just come for me to renew my subscription for the Landmark for 1906. It seems I cannot afford to do without it, as there are so many comforting pieces written by the brethren and sisters that build me up in this weary warfare through this wilderness of woe and misery. Oh that God would guide, lead and direct me in all of my undertakings, for I am so ignorant and weak that I have no confidence in myself, even in the things of this world. I make so many blunders, which cause losses and crosses. If I could pray to the Lord in spirit I believe I would sincerely do so. I had rather be guided by his blessed spirit than to have all the honors of this wicked world. I live on the spot of ground I was born and the 1st day of August past I sold my farm and where I will be another year, if I should live, is unknown to me. At this writing I hope the Lord will give you the spirit to pray for me that I may so arrange my business for the good of my self and family. I have labored hard ever since the war and made a good living for my self and family, and paid every cent I owed promptly, and have received good pay for it. Oh how I do wish every Baptist would strive to his uttermost to be prompt to his promise and let his light shine and glorify the Father which is in heaven, be steadfast, un-

movable, always abounding in the work of the Lord, not mix nor mingle with any of those false churches. It seems to me the most of them have no more knowledge of man in his fallen state than a beast.

I was at a Baptist meeting in Atlanta a short time back and after preaching the pastor requested any of the brethren that felt like it to talk some. One brother arose and made a splendid talk. The most of them were strangers to me. Then a man arose and advised the church to get them an organ and Sunday school. The idea was to draw a big crowd that was very unexpected to me, for I did not think Baptists would allow such men to talk in their churches. I learned after that he was a Missionary and I suppose a preacher. Paul tells us what kind of a doctrine they must preach, If not you are commanded not to bid them in your house, nor bid them God speed. If so you are partaker of their evil deeds. Some day when you have time write me your views on this subject. May God bless Brother Hardy, for he is a lovely writer and I do love him for the doctrine he so ably contends for and others, when I read such able pieces from some of the sisters it makes me think I do not know anything. I hope you and family are all well.

Truly your brother I hope,

J. K. P. LESTER.

Remarks:—We consider that the New Testament worship does not war-

rant any such desire as organs or musical instruments in the church house or place of worship.

Some one said to me recently, why do not you Primitive Baptists have organs and other musical instruments connected with your worship? For they were used under the Old Testament worship in the temple. Yes, I said they were used then. That was Old Testament. But the old was under the legal heavens, or in the Old Testament. But the old covenant is done away in Christ. He taketh away (the first testament) that he may establish the second (the second testament.)

I said why do you not have altars now, and kill sheep and oxen, and offer them on the altars as they did in David's time?

I said if you will show me where Christ or any of the apostles used such things in their worship or commanded it, then I will yield the point. The New Testament singing or music is making melody in your hearts to the Lord—not on dead instruments like organs. How worldly and carnal people are becoming when they want to be like the heathen nations around them. Israel wanted a king like the nations around them. What was Saul worth to them? Why should Baptists resort to fleshy expedients to draw crowds?

Let your conduct be so pure, your doctrine so heavenly, your talk so spiritual that the Lord's humble poor will be drawn to you.

Theysay we are old fogies, ignorant. But these people are the ignorant one wishing to go back more than eighteen hundred years to the worship of Mos^{es}. We desire the New Testament worship of the gospel day—spiritual worship of the heart and life.

P. D. G.

AND YE SHALL BE HATED OF ALL MEN FOR MY NAME'S SAKE.

Elders Gold and Lester:

I have been made to realize more this year than tongue and pen can ever describe. I profest a humble hope in the Lord in 1897, but never united with any church, though if I had any special love for any it was the Missionary Baptists as I had been brought up in the very doors of their churches, but something would keep me from joining them; though every thing was said and done that could be to get me in the church, but something caused me to resist them. August 15th 1904 Elder J. A. Monsees came to our home to preach on that night. I met him in a friendly way, but cared no more about hearing him preach than any other, but while he was preaching a peculiar feeling, one not easy to describe came over me. I had never told any one my experience fully, had never had any desire to tell any one especially only Elder Adams but never told him. After Elder Monsees had finished his sermon I had a desire to tell him my feelings, but as I had never told them, and he did not seem inclined to talk much I did not, but it seemed that my love died on that night for any and all denominations except the Primitive Baptist. While I respect all the denominations, and love them, but there is an especial love in my heart for the Primitive Baptist, a love if none can destroy, a love I can't describe if I had a dictionary at tongue's end. I have been made to realize, and see great difference in them, and the other so called denominations. They are not like the other: just as much difference in them, and the other denominations as day and night. I have not offered to the church on account of ill health, and may never be able on the earth, but I love their doctrine, and they preach

the gospel. It was nothing in me that made me love them with this unchanging love for I tried not to love them at first. And ye shall be hated of all men for my name's sake. I feel that I too am hated for his name's sake. Friends that were very near and dear to me once have forsaken me. Friends that I once thought would stick to me have turned their backs upon me, and pass on by. What for, I know not, unless it is because they are seeking more wild and frivolous company. Were they ever true friends? Last August it was reported in some way that mother and I were going to join the church, and be baptized, and ever since then it seems we have been held aloof and ignored by many who had professed to be our friends. There is one who sticketh closer than a brother who does not forsake, or leave us alone. I love the Landmark for it tells some of my feeling. People in this land and country seldom ever talk of their feelings, and what great things the Lord has done for them. They generally tell what great things they have and are doing for the Lord. Jesus was hated by the scribes and pharisees. They layed wait for him and did seek to catch something out of his mouth that they might accuse him; but he endured all. His disciples were hated, persecuted and suffered many things for his name's sake; so shall we if we are his followers. If I am hated for his name's sake I hope by and with his all loving power and mercy to be able to endure all unto the end. Sound doctrine is made fun of in this country by many. Money is king with so many preachers. They say I can't preach for you country people if you don't promise me one hundred dollars a year. I must have it. If set salaries and a great part of the money were left out of the business a great majority of the preaching would be

seeking a more easy job. The Sunday schools are not much more than . . . They only run a few months in the spring, get up "Children's Day" to have a good time, and make a show. Then in the fall run a few months, then Christmas tree. No more Sunday school until spring. I was once a regular Sunday school student, then a teacher for a while, but if ever I received any benefit only in the letter, and a jolly time I don't know it. I have been told years ago when without a hope all I had to do was to say "here Lord, I give myself to thee 'tis all that I can do, get up and join the church," but that didn't do me, for how could I with that burden of sin confess to a lie? I hope I'll never be guilty of teaching children any such stuff that they can do any thing to save them eternally in heaven that they can lay aside sin at any time they please and try. I thought I had to do something to save myself from what I had been taught, could lay by sin at my own will, and pleasure, but oh, how different it was. I did, and couldn't do any thing only cry for mercy, and some times was so powerless I could not do even that.

When I would do good evil is always present. This old flesh is weak, and prone to do evil. Love worketh no evil to his neighbor. Love is a great thing to have in our hearts. God is love, and without him we love not. Oh, that my heart may be touched with his Jesus, finger of love, and may I love more than ever before, with a deeper, greater and profounder love than I now love with.

The Scribes and Pharisees were a religious set of people, and prayed long prayers, but were not followers of Christ, and many there are this day. Oh, may I be a true follower of the Lord is my heart's desire. Grant oh, Lord more love, wisdom and understanding of thy divine love to those

who are seeking thy divine truth. I desire the prayers of all christians who read this that if God's will I may be restored to health.

What I have written is written in love. May the Lord bless you, and the Landmark is my desire and prayer. Do with this as you think best.

One who feels to be the least if not less who profess a hope.

MAGGIE TYSON.

R. F. D. No. 2, Polkton, N. C., Oct. 25th 1905.

P. S.—Elders W. R. Helms and W. M. Monsees were with us October 4th. They preached very able sermons and we did enjoy their company ever so much. Would be glad to have them come again. Would be glad to have W. R. Helms, address. M. T.

Mooresville, N. C., Sept. 10, 1905.
Elder P. D. Gold:

Dearly Beloved Brother:—With great fear and trembling I make the feeble attempt to write to you. There are some few things that I have had a strong desire to write to you, and have spoke to some others of the same, and they request me to write to you.

I will commence where my mind seems to lead. I do not feel impressed to write of my troubles any further back than my deliverance, though my trouble was great at times almost more than I could bear, it seemed to me.

It was in the spring of 1895 that I was as I hope delivered of that great burden. It seemed that I was in a gulf of darkness and even my natural sight was taken away, and while in this condition I heard that sweet voice sound within daughter of Zion glorify thou me, and my sorrow was turned into joy. I could say bless the Lord O my soul all that is within me bless his holy name. I went on for four years in disobedience, and in July 1900 on Saturday before the fifth Sun-

day I went before the church and was received and was baptized on Sunday by Elder J. E. Williams, and that was a day of great rejoicing with me. I went on rejoicing until November, then doubt and fear began to arise, and one day I was in such deep doubt that I was ~~one~~ Thomas, doubted my Lord, and my mind was carried back to my deliverance, and right where I was standing where I was delivered I saw a stone that was square every side and looked white as snow, and it was about twenty feet high, and about one foot and a half from the top there was the brightest sprangles that I ever saw that went out on every side, and they were brighter than the noon day sun and it seemed that it was made plain to me that my little hope was as firm as that stone, and those bright sprangles were the love of Christ flowing out to his people, and my doubts and fears were gone. Brother Gold, this was a great scene to me.

Now I will try to tell you of a dream I had in August 1904. I was sick at the time that I had the dream, and thought at the time that it was a token of my death, though I am living yet, and the dream still abide a mystery to me. It has been on my mind very much and it seems that I feel impressed to write it to you. The dream was this. I saw in the firmament above a square made of rainbows. There were four rainbows that made the square and all the bows turned in and in the four corners there was a big star in each corner and in the middle of the square was the sun and there were two rainbows crossed on every side. Those that were crossed were straight, and a little to the west was something like a sheet hanging by two corners, and the sheet was full of reading, and I was standing looking at the rainbow, and at the sheet, and my mother walked up on my right side and laid her hand on my shoulder, and asked me if I could read

what was written on the sheet. I told her no, and she read these words, blessed are all that come unto this place and that is all she read. My mother had been dead 16 years when I had this dream.

Brothre Gold I want you to write to me and tell me what you think of the dream and also of the stone.

It seemed that I could not rest until I tried to write this and may God give you understanding that you may interpret my dream. I was not asleep when I saw the stone.

I wanted to tell you my dream at the Abbott's Creek Association, though it it seemed that I had no chance. Pray for me. Your little sister in hope.

ANNIE LEE.

Remarks.—The Lord showed Sister Lee this wonderful view of the stone square and so bright and glorious, to confirm her hope in Jesus and to reveal to her that he is the tried, chief corner, precious stone four square, the foundation which God has laid in Zion and he is our hope, Christ in you the hope of glory. Furthermore the rainbows in the firmament four square and the sun in the midst, and the star show forth the blest estate of God's people in heaven. Your mother appearing to assure you of her blest abode in glory. Surely this should comfort you.

P. D., G.

PURITY.

Elders Gold and Lester:

Blessed are the pure in heart for they shall see God. The above scripture has been impressed upon my mind for some time, and it seems that I cannot away with it until I have attempted to write upon it, though I feel that I can only hint at a very few of the good things it contains. I wish to write principally upon the difference in the pure and impure heart; the disciplined and the undisciplined, the circumcised and the uncircumcised, the fleshy heart and the

stony heart, the regenerated and the unregenerated.

The heart is that great engine of life which propels and actuates our wonderful human mechanism. Out of the heart proceed love and hatred, good thoughts as well as evil, cursings and also praises and prayers to God, passions of envy, malice, strife, and contention, likewise good will and kindness to our fellowmen. Such are the strangely opposing and contending elements of the heart, that we wonder not when the great prophet Jeremiah cried out and said:—The heart is deceitful above all things and desperately wicked, who can know it. Only God knows and can search it out, it is far beyond human comprehension. But let us return. Jesus says, Blessed are the pure in heart. The Psalmist also asks the question, "Who shall ascend into the hill of the Lord and who can stand in this holy place?" and answers it with the words, "They that have clean hands and a pure heart, hath not lifted his soul up unto vanity nor sworn deceitfully.. He shall receive a blessing from the Lord and righteousness from the God of his salvation. A blessedness which Jesus says, "For they shall see God." Is it not enough to those who are pure in heart to sincerely hope they will see God? and to know and realize it, will it not be eternal bliss?

But do those whom Jesus names as pure in heart feel that they stand pure and undefiled before God? By all means surely not. But to the contrary they see and feel their own sinfulness and corruption; their own short comings, backslidings and evil deeds; their own imperfections and unworthiness; Surely when Jesus illuminates their hearts with his pure penetrating light, they cry out and say, "Oh, my leanness, my vileness, this darkness of sin which encases this heart of mine. Oh how can I ever hope to reach that degree of perfection which I feel that Jesus should require

of those that love and follow him? Why hope is almost gone my soul is well nigh forsake! forever." But dear ones when you are traveling on these low valleys take courage and rejoice and remember it is humility which our dear Saviour loves and desires, for David says: "A broken and a contrite heart Oh God thou wilt not despise." And furthermore Jesus says, 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." He is meek and lowly in heart and it is very evident that he loves those who are like him. Again we believe that the really pure in heart and they who sincerely believe to be so, will not knowingly utter lies nor wilfully deceive, maliciously slander, or purposely wound the feelings of others; for the prophet truly says, "the remnant of Israel shall not lie, neither shall there be found a deceitful tongue in their mouths." They are not continually magnifying the faults of others, pulling motes out of their brothers' eyes but constantly see the beam which is in their own. But says one, why will they not do these evil things? Because the Lord has put his laws in their minds and written them in their hearts and they all know him from the least unto the greatest and every one speaks truth to his neighbor. "These are the generation of those that seek him, that seek thy face oh Jacob! These are the pure in heart; these are the circumcised in heart; these are they who have hearts of flesh, are they whose hearts are regenerated, whose hearts God has put his spirit into, and therefore have received a new birth; these are they whom God maketh to lie down in green pastures, leadeth beside still waters and in the path of righteousness for his name's sake" in that these are the redeemed, the sons and children of the true and living God; these are the dis-

ciplined in heart who have taken his yoke upon them and learned of him, borne his burden and found it light. These hearts ever feel that no good thing or righteousness abides in them, yet it is both the Father's and Son's good pleasure and delight to make thier abode in them. All these things seem hidden and mysterious to the carnal mind, nevertheless we feel it is so.

Let us look a little upon the other side. Are not the impure in heart always deceiving themselves believing themselves to be both holy and righteous? Do they not multiply their own virtues and magnify the faults of others? Do they not often sound their own praises placing great importance on their works of righteousness even to the salvation of their own souls? Are they not many times vain and wise in their own conceits professing to live above sin and wholly sanctified? When there is an advantage to be taken they make no scruples to tell a lie; when there is hope of gain they hesitate not to deceive or mislead. Oh these stony hearts which are as impenetrable as granite walls who can imagine a more distressing spectacle? With these hearts there is no relenting, no forgiveness, no softening. Once hatred and malice takes its seat there it remains ever afterwards. How many hearts have they broken, countless thousands mourned, and feelings wounded on their account? Yet they press harder and harder, driving their victims to desperation and distraction. We see a well equipped army of men, there are certain rules ordinances and restrictions which must be strictly observed and obeyed to keep it well organized and efficient and effective in war and battle. This is called discipline. So it is with the hearts of men, some are disciplined and some are not. If we have the spirit of Christ in our hearts we know we have the true disciplinarian, and that he will at all times and in

every circumstance lead us in the paths of truth and righteousness, and we will always conquer in the battles of life. But the undisciplined hearts we often see are ungrateful, unthankful, unkind, forever murmuring and complaining and rebelling at the workings of providence; perpetually irritable and fretful, ill tempered, ill disposed dissatisfied, discontented. When they are overtaken by adversities and misfortunes they frequently lose all patience and fail to rule their own spirit. Many times they are cross, contentious speaking harsh words, provoking, insulting and are a source of annoyance to all upon whom they may come in contact with. Time and space fails us to write upon the uncircumcised and ungenerated in heart, but suffice it to say they only lack the teachings of the holy spirit, or love sin and evil and hate good "Of the abundance of the heart the mouth speaketh." "Out of the good treasure of the heart a man bringeth forth good things, out of the evil treasure of the heart he bringeth forth evil things." Thus we see out of the heart issues and originates every principle, motive and passion that governs and controls the lives of men and women.

Dear ones should we not carefully and closely examine our hearts and see of what spirit and principles our lives are ruled? May that gentle spirit of Jesus ever abide in our hearts and guide our lives till death, and in eternity. I wish to say a word concerning "Lone Wanderer." As I read her narrative, which I thought was so beautifully and nicely expressed, and as she described her experience and feelings, which so much agreed and harmonized with my own, there at once sprang up in my heart a warm and fervent affection and fellowship for her, and great tears of gladness and joy flowed down my cheeks. I am very seldom similarly affected. I feel that she is one of

those who are pure in heart and that her God is my God and that she shall see God. Though she is not a member of the church militant I believe she is one of the church triumphant.

Affectionately,

T. F. SMITH.

Fremont,, N. C.

Tarboro, N. C.

Mr. Gold:

Dear Sir:—I have had a great desire to write to the dear old Landmark for along time, but thinking I am so unworthy would not make the attempt. I believe the Lord has put it in my mind to write and tell my troubles. May it be a comfort to some dear one. For more than three years I have been troubled. When it first came on me I did not know what it meant. My dear companion was taken away and I was left here to lament my state with two little children. I dreamed I was traveling alone that strait and narrow way and came to a place where there were many people the happiest looking I ever saw. Jesus was standing in the midst and said to me come in and drink, and I went in and drank with them. They were drinking holy water. It was the best water I ever drank. He said drink of this water and live. We were happy.

I will tell you another which was in the day time. It does not seem that I was asleep. I was going through a field. The field was green. There was a flock of sheep feeding in that green field and Jesus was in the midst of that pasture, and he called me and said come hither and be one of the flock, and I awoke. Early one night not long ago, I was lying with my eyes closed meditating on the past, and Jesus came to me and took my little boy in his arms and blest him, and said, suffer little children to come unto me for of such is the kingdom of heaven. That was a happy time with me. I thought after that my little boy was going to die and

this was a warning to me. Well, it may be, but he has not as yet.

I cannot tell how I feel for I feel to be the least of them all. If there is any people I love it is the Primitive Baptists, God's little ones. I do sincerely hope I am one of them. One thing gives me consolation, the words that came to me, "We know that we have passed from death unto life, because we love the brethren."

MRS. ADDIE DENTON.

Tennille, Ga., Aug 6, 1905.

Elder P. D. Gold:—

Dear Brother:—I find myself of late much cast down, and my soul in much sorrow. I have felt to be a poor beggar at the feet of Jesus; darkness seems to cover me, and it looks to me that all my life is a failure.

I know the scriptures teach the soul that sinneth shall die. I have been made to cry unto God by day, and by night to show me my sins, if it be thus with me, that I might repent.

It is my desire to do right, and wrong no man upon earth. I have been reading the Bible much of late searching for some promise of his word.

I find so many great and glorious things written therein. I am made to wonder why all who write there have such wisdom then I remember that wisdom belongeth unto God, and he gives his saints undersanding of his wisdom.

"God made man upright but he hath sought out many inventions." Sin is a violation of the law of God, not a created neither pre-destinated matter. God gave his law to Adam in the garden of Eden telling him that the violation thereof was death. Adam made choice of the way that leadeth unto death, and in his death the whole human race fell. By the transgression came sin, and by sin came death, so death hath passed upon all men.

How evil it would be to charge God

with this death, in his decree that this fall in death might bring salvation to his people. I do not understand that salvation comes to God's children through this death in Adam; though some might say if there had been no death there would have been no deliverance. That is true, but we find his death not by the decree of God to commit sin that salvation might come, but his decree against sin brought sentence of death. In his eternal wisdom he foresaw this death and what the choice of Adam would be—death rather than life; and man left to himself will make the same choice. John 3:19. And this is the condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil."

I cannot charge God with the decree for sin, for I find his decree against sin; and before the world was he saw the fall of his people under the law—those whom he loved with an everlasting love; therefore his eternal decree together with his eternal purpose was for the salvation of poor sinners, I trust, like myself. He is my hope in this world, and the world to come.

Oh how wonderful is this true and living God in this salvation for his people, his ways are past finding out. It is by the imputed righteousness of Jesus Christ—not the estate, condition, or ability of man; "not of works, lest any man should boast." but this salvation is of him "who hath called us with an holy calling." Called us how? Into obedience, that we should show forth the beauties of him who loved us abstaining from all manner of evil.

I do not understand that God has ever chose men to perform wickedness. When men do wickedly they are drawn away of their own lust, and are permitted to work out their own destruction as Judas did, when he betrayed Christ. Jesus said I

have power to lay down my life and powerto take it up again, but I must suffer many things. So he suffered Judas to betray him, as it was the choice of his heart, but it was known unto Jesus that he was a devil from the beginning.

While he was chosen to bear a part of the ministry, yet when he desired to betray Christ and to lift up his heel against him you see he left their company.

Brother Gold, I wish I could write you that the Baptists of Georgia were all at peace, and abiding in fellowship; but such is not the case; seemingly to me, some have left the company of Jesus and his disciples and turned after the institutions of men; holding Masonry in churches with enchantments of this world. Resorting to protracted meetings and organs in churches to attract the people, with many other evasions. Afraid when they die God will not take care of their wife and children and so call upon wicked men of the earth paying them money to care for their families when they are gone. Oh! My God! turn us I pray lest we go to destruction.

This order of things is having a telling effect upon us, and divisions will follow.

Oh! my brethren, let us turn and put away these things. It is a denial of our faith; read Matthew, 6th chapter.

I had rather trust my family in the hands of the true and living God, than to have a deed to this whole world.

Brother Gold, do as you think best with this. Yours in hope,

J. F. LORD.

Durham, N. C. Aug 30, 1905.

Elder P. D. Gold;

Very Dear Brother:—From some cause, or impression, I want to offer a few thoughts for your considera-

tion. Last Sunday it was my pleasure to attend a meeting at Dutchville. Their lovely pastor, Elder W. A. Simpkins preached a strong sermon on love which was much enjoyed. I would say, a visit to the churches he serves is sufficient proof of how he is loved and appreciated.

The word predestination is on my mind; and all the eternal wealth and happiness of the church is treasured up in this word, so we find it is a very important one, because it only embraces the bride of Christ.

Much has been said about predestination both by the church and her enemies but the scriptures are the best authority. I have been reading the word of God fifteen years or more, anxious I hope to find some light and truth, or find what the scriptures teach which only is truth. I find God has only predestinated one thing, and that the adoption of his children by Jesus Christ. I find God foreknew all things—could see the end before the world began, and that he purposed every thing, and has suffered or permitted many things in order to make his power and glory known.

He has permitted strong nations to grow and thrive for all kinds of wickedness; the end of which was to make his power known, and to accomplish his purpose; even as that of Pharaoh: God makes "the wrath of man to praise him," as it shows man's ways are sinful and corrupt, and he is a God of purity and mercy. Our God never has predestinated any wickedness but he has permitted man to sin and go on in sin, till he brings himself unto death, for that is all he is capable of doing, or will do, in nature. This was demonstrated in the case of Adam, who had a better moral standing than any of his fellow creatures since.

Adam's fall brought to view God's eternal purpose, a part of which was

to prove that man was not able, even in his innocent state, to maintain his present virtues, or by any means or help in his salvation; but Christ the remedy for the disease was the only sufficient antidote, to cleanse his children from the stain of sin, and in the end present them without fault before his Father with exceeding joy.

So we may say with David, "All thy works shall praise thee O Lord, and thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy power."

Your very little brother, I hope,
J. A. HERNDON.

Wiliston Fla., Oct. 13, 1905.

Dear Brethren Gold and Lester:

The Landmark is so comforting, the only preaching I hear. I read the communications that so richly set forth the truth of God. The editorials also are so rich and comforting—to me a sinner, saved by grace if saved at all. The one on preaching in the last number cannot be valued too highly.

I do sincerely hope the young preachers will read it closely and heed its teachings.

May, the Lord bless you and preserve you here for a long time for the comfort of his people, and crown you in heaven is my prayer for Christ's sake.

How my mind goes out in love to all the dear household of faith, and how glad I would be to meet you. I hope I love the Lord and his people, and hate the wicked works of darkness. Pray for me.

MARY P. BUCKNER.

Dear Brethren Gold and Lester and to the Readers of the Dear Landmark:

I have a great desire to write some of my trials, what I hope the Lord has done for my poor soul. I hope the Lord will enable me for I know

without him I can do nothing. When a child I would be afraid and have sad feelings about death and would want to go to heaven when I died.

For two or three years I enjoyed the world and its amusements, but when going along a path, from the house to the barn when it came to me all at once plain as if some one spoke to me. "You are a sinner, and said "Be not afraid you shall be fed." That gave me relief for awhile.

One day when I went to sleep I dreamed I was with a crowd of people—there was a preacher there and he opened a book while I stood by him.

On the day when my father, W. R. Stanly, mother and brother, were baptized in the French Broad river at Asheville, Elder Gold looked like the preacher that I saw in my dream and I was made to rejoice, for every thing seemed to praise the Lord, and I wanted to join in the praise of his holy name. There arose in my heart a desire to offer to the church, but I had doubts and fears that I was not fit to go with the good people. I did not want to deceive any one. If I am deceived I pray the Lord will undeceive me, for I love the Baptists and want a home with them and believe them to be the one church of God.

One night I went to bed trying to pray to the Lord for mercy begging for strength and to show me my duty. On going to sleep I dreamed of going in the water. I will always remember the feeling I had for I was so happy.

One morning I was sick and went back to bed and dreamed of the prettiest place and prettiest people I ever saw and dressed in white and singing "Thou Dear Redeemer Dying Lamb, We Love to Hear of Thee."

If I just could feel when I come to die as I did that day, I would not fear death. When I arose that morn-

ing something said to me "If you love me keep my commandments." I felt at that time I wanted to meet the Lamb for I could meet him in peace and say "Thy will be done."

If I am saved it is of grace and if damned it is just.

I went before the church at Happy Home in Burk county and told apart of what I have written, was received and baptized the 3rd Sunday in December 1900. As I went into the water they sang "To all the world I bid Adieu to rise with Christ my King." That was the sweetest singing I ever heard and felt so happy when I came out of the water I wanted to tell God's people what the Lord had done for my poor soul—I want to give God all the praise. At times I feel cast away, then again I feel rejoiced that the Lord is with me, if he is for me who can be against me. I do not enjoy worldly pleasures, my pleasure is in hearing preaching and being with the Baptists. I have in my feeble way tried to relate something of what the Lord has done for a poor sinner. I ask the prayers of all God's people for I feel the need of them, that I may be with Jesus in glory when I leave this world—for by grace are ye saved through faith, and that not of yourselves, it is the gift of God, and not of works lest any man should boast.

May the Lord bless you dear readers, and please remember me in your prayers.

I trust your sister in Christ—
ANNA STANDLEY.

Wampee, S. C., July 13, 1905.
Elder P. D. Gold:

Dear Brother:—I send you a letter from Sister Edwards. She is a spiritually minded young sister; you can publish it if you like. Baptists out here seem to be cold and worldly minded. Some have gone in with

the Holiness crowd or going. I am still blest of the Lord to attend to four churches regularly. It is a little strange to me that where I preach once a month and labor to explain the doctrine of Christ our Savior, that any would come to the church, and then turn from the truth unto such God-dishonoring doctrines as these people preach and teach.

God be merciful to their unrighteousness. They went out from us because they were not of us. Unless the truth is born in a man by the spirit of God he will not love it, though he may stay with the church.

Brother Gold, if you could have a mind to come to see us it would be refreshing to our people. But I know your time is filled up. There seems to be a slacking up in traveling preachers and we feel sorry. We love to meet our brethren in the ministry and hope they will come to see us. We feel like it would do us good.

Your little brother in Love of the truth.

THOMAS BELL.

Polkton, N. C., July 9, 1905

Elder Thomas Bell:

Very Dear Brother in a Precious Hope:—Your very kind and comforting letter was received some time ago, and I thought I would have answered ere this; but I find that business is increasing upon me so that I do not have time to write much, and I am afraid that such a rush is going to cause me to become so worldly minded that I will not be capable of writing a letter worthy to be read if I have ever been so blest to write any thing that was any comfort to any one. Brother Bell, being in the position that I now occupy makes me more often desire an interest in the prayers of the Lord's dear people to bear me up and that I may not become so enveloped in my business in a worldly way that I will forget the wor-

ship of my God. I enjoy my work, and desire that I may be successful; yet I desire that the Lord will so preserve me unto his heavenly kingdom that I may not be forgetful of his kind and tender mercies, nor lose the love and zeal I have for the blessed cause of Christ. There are many things in a public life to employ one's mind and confine his meditations to things of a worldly nature. O how I feel the need of hourly guidance and protection lest I be found going into forbidden paths.

Well, Brother Bell, I am at home to-day and am enjoying it so much better than when I spend Sundays in Polkton I have no companions there—no one to share my joys and sorrows, none who know how to sympathize or speak a comforting word. They are just as kind and nice to me as I could ask for them to be, but they believe in a system of human worship and that is no comfort to a soul that has been divinely taught. But I don't blame them for believing as they do for I suppose if I had been left to myself I would have believed just as they do; though I can't remember that I ever believed such stuff as they believe and preach. I cannot remember a time when I did not love the Primitive Baptists and the doctrine they preach, specially since I have cared anything about preaching; and from some cause I loved to hear them when very young. My mind now goes back to the fall of 1860 when the association was at High Hill, the time that you were there; and it seems to me now to think about it that there was a magnetic attraction about your preaching to me then, and I could not have told the reason why. **There was no worldly charms there for me; and Brother Bell, the world never had very many charms for me. From my childhood up there has been some kind of an affectionate tie that has bound me and drew me to the Primitive Baptists, and to hear that**

doctrine preached the experimental part of which was most charming to me; and it is still my chief delight to hear this doctrine preached. But I enjoy the doctrinal part of preaching now more than I used to and the experimental part not so much as I used to. Perhaps you can understand why it is this way, have been lead along such a mysterious way—a way that I knew not, and what little I know is in such a mystery that I can't tell it to any one else.

I sometimes wonder, Brother Bell, if you ever feel so little and worthless as I do. Surely you do not, for surely I am of less importance than the least of all saints not worthy to ever name the name of Christ.

I still desire to visit your home and be at the Mill Branch Association again this fall, but can't tell yet how it will be. Can you pray for me that I may be so favored? Surely it will be grief to me if I cannot go, unless it is the purpose of the Lord for me not to go and he reconciles me to it. I often think of you all and my visit down there and how I was blessed of the Lord, and wonder if it is possible that I will ever be so blessed again.

However, I can only look to and trust in the Lord for all things—both natural and spiritual blessings, and believe that he will give me, as in the past far more than I deserve, for surely he is of merciful and loving kindness, and long suffering towards a vile worm like me.

I desire to be remembered in love to each member of the family, and would be glad to hear from each of them individually.

I was about to forget to tell you that one joined at our last meeting on Saturday and was baptized Sunday.

Ma and pa and all the family join in love to you.

Please write when convenient.

Your little sister in hope,
LOUISA A. EDWARDS.

I had a letter from Brother Coats some days ago. He was well.

L. A. E.

Coolidge, N. C., Oct. 23, 1905.

Dear Brethren Gold and Lester:

Feeling impressed to say something through the Landmark regarding my failure in filling appointments, I will state from an impression of mind, and I hope the cause is of the Lord I was blest to fill a part of them, and meet many Baptists and friends, and felt the Lord was surely with his people, and hope was with me to own and bless us together as one people.

From some cause I became very hoarse and suffering with a pain in my left side so that it was difficult for me to speak. Hence I thought it best for me to call in the appointments for the present, hoping that the brethren, sisters and friends will forgive me in disappointing them, and of my failures.

We know that the Lord was no further in the arrangement than they were filled. I feel to be nothing and less than nothing—no more than dust and ashes—a vessel of God's mercy I hope. Dear brethren, pray for me that I may be blest of the Lord to do what is agreeable with his will.

I feel very poor in body and spirit—not sufficient for any thing. But our sufficiency is of God. If saved it is of the Lord; if called it is of the Lord; not according our works or wishes; but according to God's own purpose and grace given us in Christ, and this gift is according to the measure of Christ. So I hope I am constrained and kept through the Spirit of the Lord in the measure of the gift of Christ.

W. T. BROADWAY.

Reidsville, N. C., Oct. 1905.

Dear Brother Gold:

I left my home on Friday, September 15th to attend our regular church

meeting at Prospect Hill in Caswell county and then to go on to the associations in the eastern part of this state, to wit: The Eno, Little River, Kehukee, Contentnea, White Oak and Black Creek, and to fill some appointments during the days of those associations. The dear Lord was with me and gave me strength to meet all of the appointments and grace to fill them. I was generally blessed with good liberty in speaking, and at the associations, in hearing the brethren preach Jesus Christ and him crucified as the only and all sufficient way of salvation for poor sinners. To the best of my knowledge there was not one of all the preachers I met who was in any way favorable to the revival of the old Andrew Fuller protracted meetings which are now being held in some sections of the United States to the great injury of the peace of the churches.

The babe is about to be born but they have not named her yet.

Our brethren seemed intent on giving God the glory for our great salvation which he has so graciously given us in Christ Jesus and which is good for all of our necessities in time and in vast eternity.

Quite a number of brethren comforted me about the article I had written on secret societies. As I am writing I will call attention to a few mistakes in that article as it is printed which changes the meaning or in otherwise makes the work look ugly. On page 530, 2nd column and line 4 the word "settlement" should be "sentiment." On page 531, 1st column, line 22 the word "Masunny" should be "Mascury." On page 533, 2nd column, line 12, the word "conquges" should be "conquer or." In same column, 2nd line from the bottom the word "Mastermasters" should be "Mastermasons." On page 534, column 1, line 10, strike out the words "servitude as a slave can under."

I feel that the Primitive Baptist church is the church of the living God and that she should in every respect come out and be a separate people; not touching tasting nor handling any of those unclean things. It is a which are done of them in secret. They are the unfruitful works of darkness. I have no more fellowship for the Farmers' Alliance, Grangers, Red Men, Elks, etc., and those who belong to them than I have for Masons, Odd Fellows, etc. They are all, more or less, of the false religion of the heart and we should beware, of these things. It appears to me that the word of the Lord by Moses is very appropriate here and I will copy it

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other gods, which thou hast not known nor thy fathers; (namely,) of the gods of the people, which are round about you, nigh unto thee, or far off from thee, from one end of the earth even unto the other end of the earth, Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare him neither shalt thou conceal him. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die: because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you." Deut. xiii, 6-11.

Brethren let us abide in the word of God for if we speak not according to this word it is because there is no light in us.

I was from home six weeks minus

twelve hours and traveled on my buggy more than seven hundred miles and spoke in all twenty different sermons. I was blessed with a good meeting here on last Saturday and Sunday and two were added to our little church.

I notice in the minutes of the last session of the Country Line Association that the churches are requested to state in their letters for the next year whether they are in favor of two associations. I want to say a word as my own private opinion which I do not want taken for any more than it is worth nor in any way of dictation to the churches.

In the Country Line and Eno Association there are thirty churches, fifteen on each side of Hyco Creek. If a pleasant agreement could be made among the churches to have an Upper and Lower Country Line Association it would be better than it now is. The association would go around oftener than it now does and there would be no more associations than we now have.

Owing to the time the busy season in tobacco cutting begins if the Lower Country Line would convene on the 1st Sunday in August and the Upper Country Line on the 3rd Sunday in August it would not only be convenient to the two sections but would just fit the other associations. They would be thus: 1st Sunday in August Lower Country Line, 2nd Sunday Staunton River, 3rd Sunday Upper Country Line and the 4th Sunday the Abbott's Creek. Brethren I have written the above just for your consideration and hope you will receive it as from one of you.

The dear Lord bless and guide us in the way of truth and righteousness is the prayer of your brother in hope.

L. H. HARDY.

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 XXXIX No. 1

WILSON, N. C., NOV. 15, 1905

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EDITORIAL.

NEW VOLUME.

This issue opens a new volume of Zion's Landmark. To us the future is unknown; yet if the great God, the possessor of heaven and earth and who declares the end from the beginning, guides by life and pen, the things I write are true forever.

As there is nothing new with Him who is the same yesterday, today and forever, so the doctrine of God is perfect threfore unchangable.

We need not be greatly moved threfore about the future. If the God of the present time is our God the same God is the God the future. To be right at present with the God of heaven threfore his beloved Son is guarantee of everlasting blessedness. He that hath delivered doth deliver, and we trust he will yet deliver.

It is in this blessed service of God I desire to spend the remnant of my days, commending the readers of the Landmark to his tender mercies.

P. D. G.

Jesus Christ by the grace of God tasted death for every man.

He is the propitiation for our sins

and not for our sins only, but for the sins of the whole world.

The gospel was preached before hand to Abraham saying in thee and thy seed shall all the families of the earth be blessed.

The angels said, behold we bring you glad tidings of great joy which shall be to all people.

There is one God and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all to be testified in due time, 1st Tim. 2:5-6.

Rev. 15:4. For all nations shall come and worship before thee, for thy judgments are made manifest.

My word shall judge you in the last day. Thy word is truth.

Why should man limit God when his word does not?

One who Desires Only Truth.

Why should man limit God when his word does not?

If God is not limited then he is unlimited. If he is unlimited who shall say what he ought to do, or what he ought not to do? Who shall direct or instruct him or say unto him what doest thou? If God is unlimited he does all his pleasure in the army of heaven and among the inhabitants of earth.

His word is a faithful expression of his character and his doings, and his word is final. There can be no appeal from that, and no alteration of it, for it is eternal truth.

If God is unlimited then man is limited and dependent. Cease ye from man whose breath is in his nostrils. Of what account is he? Man is less than nothing and vanity. Let me ask this question. If the Almighty God is unlimited, and it is his desire to save every creature of Adam's race, and he fails to do it, why and how is this? Can the dead sinner hinder him? He quickens the dead. Will not the sinner let God save him? Thy people shall

be willing in the day of thy power in the beauties of holiness. If it is the desire of God to save every creature of man then why does he not do so? How can he be unlimited and fail to do his pleasure?

If Jesus died for every creature, such as Esau, Judas and the children of the wicked one, the tares, those in hell, the wicked that shall be turned into hell, then has his death answered the purpose and object for which he died? Did he die to give God an excuse for damning men? Would it be unjust in God to damn a man unless Christ had died for him? If Christ died for him, and rose again for his justification, would it be just in God to damn him?

Is it not wise to sincerely enquire what is the meaning of the scripture? Why is there an election if all are included? If there is a choice are not some left out? Why is salvation by grace if all are embraced in the redemption?

Is it not wise to compare scripture with scripture, and sift the true meaning from the entire Bible. According to the doctrine of grace all scripture is harmonized. God is vindicated and proven to be righteous and gracious in the salvation of his people or children, and just in the revelation of his wrath against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

The scriptures referred to at the head of this article explain themselves when the context is considered. The every one for whom Jesus tasted death is explained in the same chapter, Heb. 2, as being the children of God and brethren of Jesus.

He is the propitiation for our sins, sins of the Jews and not for ours only but for the Gentiles also, and therefore for the whole world, or for all the children of God scattered abroad every where.

The gospel was preached to Abra-

ham before the law was given to Moses and the people showing that salvation is by grace and not by works, and that the giving of the law does not make void the promise of God that salvation is by grace through faith.

The glad tidings brought by the angel was that Jesus is born who shall save his people from their sins—all his people.

There is one God and one mediator between God and men the man Christ Jesus who gave himself a ransom for all—all his people—and this shall be witnessed or testified to them in due time.

John beheld them that had gotten the victory over the beast, stand on a sea of glass mingled with fire, and they worship God and declare that all nations shall come and worship God. We hold that all nations as here meant shall worship God. They are the nations of the saved.

The great thing for each one to do is to be humbled under the mighty hand of God and trust alone in the Lord Jesus for salvation. For there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other.

All that truly hunger and thirst after righteousness shall be filled. But man must be humbled and brought to repentance toward God and to faith toward the Lord Jesus. Every one that calls on the name of the Lord shall be saved, and shall know that salvation is of the Lord.

D. D. G.

Mrs. S. C. Nelson requests my view of Exo. 20:8, "Remember the Sabbath day to keep it holy."

One cannot remember that of which he has not known any thing. If I should say to you "Remember your pension as a soldier, if you had never been a soldier you could reply that I have nothing to remember on that line.

It could be said to an Israelite that had been brought out of Egypt: Remember the rest you have had since you came out of Egypt which was the land of burdens and servitude.

One that has been burdened with the labor and sorrow of attempting to keep the law, and found it a yoke that neither we nor our fathers could bear, but who has found the wonderful and glorious rest in the finished work of the Lord Jesus will desire to hold in fond remembrance the rest that is in Jesus.

God made the world and all that is therein in six days, and rested on the seventh day, and blest and hallowed that day.

The seventh day then is the day of rest. Our political laws somewhat observe the letter of that law in abstaining from the general labor of our occupations on that day, though this does not accord with the letter of Moses law which allowed no servile work to be done on that day. The great and spiritual observance of the import and substance of that law, namely the remembrance of that law to keep it holy, in ceasing from all manner of servile labor, is kept only in the Lord Jesus and we find he has fulfilled and kept all that the Law of Moses required.

The law of God is written in the body of Jesus which God prepared for him, and Jesus in the flesh fulfilled that law: in every jot and tittle in the six days of labor and finished that work. He is therefore become the end of the law for righteousness: for he lived for others, suffered for others, died for others, and rose for them. He dies no more. That work is finished and he rests from it. He hath perfected forever them that are sanctified by the one offering of himself once.

Suppose one should attempt to do this work for himself, or to add any thing to it, or take from it, would he

be honoring Christ? Would he be remembering that blessed life of Jesus? Would he be ceasing from his own work as God did from his? Would he hallow this Sabbath day and keep it holy? Nay, verily he would not.

This is a glorious rest. Those who have rested in this blessed rest of faith, and rejoiced with joy unspeakable have hallowed that day as the Lord's day, and do no manner of servile work. Jesus makes his people free and they enter into this rest and cease from their own work. This is the blessed Sabbath of the Lord. In this day we praise God and do his will. This kingdom is spiritual and holy, and is for the weary and heavy laden who come to Jesus who gives them rest from all their works, and they find his yoke easy and his burden light.

When one is born of incorruptible seed by the word of God, and hence realizes what it is to be a new creature in Christ Jesus, old things having passed away, and all things becoming new, he then remembers joyfully this new creation, this Sabbath of glorious rest, this day of peace and perfection, when all things praise God; and he ceases from his own works, and hallows this blessed day the Lord has made.

P. D. G.

A NEW MEETING HOUSE—REVIVAL, &C.

On Saturday and the 5th Sunday in October a new place for preaching was opened at Mechanicsville a suburban of High Point, N. C. It will be called the church at High Points when a church is constituted.

Brother A. H. Idol, a resident of that village was the leader in encouraging and conducting the matter. He is a zealous, live Baptist in laboring and bearing burdens, and all useful men are that way. He is not so afraid of doing wrong that he will not do anything. When your ideas of sound-

ness keep you from obeying the Lord perhaps it may be charged up to covetousness or slackness.

In about six weeks he and others have built that house. It was ready for service on Saturday—a neat, comfortable house costing perhaps about seven hundred dollars.

It is open for preaching and it is expected they will have regular preaching there.

I have for years felt that the doctrine the Old Baptists preach is good enough to be proclaimed in town and country too. Town people are no better than country people. If they are prouder they are that much worse off.

Elder P. W. Willard is a resident of that country and is very acceptable to the people. His labors have been greatly blessed. His churches are rejoicing in a very considerable increase in membership. The church at Abbott's Creek has received 14 members within about two months. Saints Delight has three additions recently, and Hillsdale several.

I am much pleased at the spirit manifested among the brethren and friends in that country, and much enjoyed my visit to High Point. P. D. G.

Brother B. T. Alden requests my view of Matt. 8:12, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Faith is the victory and heaven born souls obtain the blessings of the kingdom. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Neither circumcision availeth any thing, nor uncircumcision, but faith that works by love. This is the victory that overcomes the world even our faith.

It matters not what one may be, if he has no faith it avails him nothing

The Jews depended on their works of the flesh for acceptance with God and this could not please God, nor could they occupy the kingdom.

A centurion, a gentile comes to Christ with such wonderful faith as Jesus had not found even in Israel. This Gentile had no limitation to blessings. He sat down with Abraham, Isaac and Jacob in the kingdom.

Jesus said to one he it unto thee according to thy faith, or as thou wilt. As Jesus has all power and fulness blessing and glory he that has the faith of Jesus obtains these blessings. But the natural Jew, the descendants of Abraham and hence the children of the kingdom, were thrust out because they received not the Lord Jesus, nor owned him, nor followed him, but rejected him.

They have been cast out into outer darkness, and have been ever since the destruction of Jerusalem, and the scattering of their nation. How fallen they are from the state of the Israelites in the days of David and Solomon. Their house is left unto them desolate.

P. D. G.

Garner, N. C., Oct. 29, 1905.

Brother Gold:

I think I can write to you very different from what I ever thought. Though I have read the Landmark for thirteen years, and have often felt for the dear ones in trying to write, and have often said I hope it would never fall to my lot to have to write to such a gifted man as you are; but night before last I met you in a dream, and you seemed so different from what I expected that now I can write and feel as though you can understand all I say much better than any one else.

Brother Gold, I dreamed I met you in a large host of people, where I was not allowed to tell my troubles; but I spoke a few words to you and you understood all the balance, and you

knew all my heart, and you stood before me all the time, and there was a stream of love went from my heart to yours all the time, while others laughed and mocked me.

The news came to us to go to an appointment to preach Jesus, and some one said to me you shall not go, and then I began to cry. I awoke crying, and was so glad the family was not awake.

Brother Gold if I could I would tell all the family of God not to be embarrassed with you, but come forward and tell the dealings of the Lord with them.

J. B. SAULS.

OBITUARIES

Sister Della Elizabeth Little was born in Martin county county, North Carolina, August 24, 1849. She was the daughter of Joseph Gainer and was married to I. H. Little, of Pitt county, N. C., December 21 1867. She died at her home in said county, August 13, 1905.

She had been in feeble health for a long time but was taken worse on January 13, 1904.

She was baptized into the fellowship of the church at Briery Swamp by the writer and was until her death a faithful and consistent member of that church. As her humble pastor it gives me pleasure to testify to her faithfulness in attending her meetings some when she was very feeble and it seemed to me physically unable. She was very feeble even when she came to the church and if she was not there we knew it was because she was not able. She was blessed to bear her great sufferings with great patience and in the most beautiful spirit of christian humility. Whenever it was my pleasure and opportunity to visit her in her sickness I could but admire and thank the Lord for such grace as I felt was in her great sufferings. When last I saw her on the day before she died that night when parting she asked me to pray the Lord that she might

be able to bear her afflictions with patience and I felt that he had already granted her that great blessing and as I parted with her I did not think she would so soon pass away. But it was the will of the Lord to release her spirit from its suffering tenement of clay that night and take her into the realms of the blest to suffer and die no more. And when I was summoned to speak on the occasion of her death these words were given me, "For as much as Christ has suffered for us in the flesh arm yourselves likewise with the same mind he that hath suffered, in the flesh hath ceased from sin" from which I endeavored to speak to a large concourse of sorrowing relatives and friends. During her sickness she had the untiring attention of her dear bereaved husband and children who survive her. Those who survive her are her husband I. H. Little her two sons, W. J. and G. R. Little and her two daughters, Mrs. J. H. Roberson and Miss Allie G. Little and many other relatives to mourn their loss. May those dear bereaved ones have the presence and consolations of the Lord to sustain them in their sad bereavement and humbly resigned to his most holy will.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., August 23, 1905.

GRAY COBB.

Hamilton, N. C., Aug. 14, 1905.

Dear Brother Gold:

I send you for publication the obituary of Mr. Gray Cobb, of Edgecombe county, written by his daughter, Mrs. Louise Edwards. She requested me to write it but I feel that she has given such a good account of his life, sickness and death that I can do no better than I could write it and therefore send it to you. I have often been to their home and loved to do so and can bear witness to what she has said of her dear father and though he never united with the Primitive Baptist was one who firmly believed the doctrine and was for many years a fit subject for the church,

I believe he was prepared and willing to die and has gone to the dear home for which he longed and is resting with his Saviour. May the Lord grant comfort and strength to the dear ones left behind.

M. T. LAWRENCE.

Hill, N. C., Aug 9, 1905.

Mr. M. T. Lawrence, Hamilton, N. C.,

Dear Mr. Lawrence:—My mother asked me to write you and ask you if you would be so kind as to write my dear father's obituary and send to the Landmark for her. I feel to be utterly incapable of even addressing one word to you, and oh my heart is filled to overflowing with grief and sadness and sorrow; the thoughts of which is almost too sacred to me to give to utterance, and the memory of which I hope to retain, as long as this lifeshall last, as distinctly as it is now in my heart and mind.

You have known my father many years, and I will try to tell you a few things of him as father and husband. He was a kind, good, loving father. Never fretted or worried over the things of this life, freely and fully submitting all things to the will of a loving savior. Never was he known to speak an unkind word to any of his children, and my mother says she cannot describe him as a husband, that he was always kind and good, never one word of complaint about any thing did she ever hear him utter. Oh! how we miss him.

He was born July 3, 1828, died Saturday July 29th at 12 o'clock, making his stay on earth 77 years and 26 days. He had been in feeble health since April 1899 when he was stricken down with apoplexy and was then confined to his bed several weeks, suffering terribly at times, and he never recovered from that attack, although the good Lord saw fit to spare him to us a few more years, and since that time his health grew more and more feeble, and how he suffered, though never complaining, always cheerful, and had a kind word for every one. Many times he would say he knew he could not live long, and was

not afraid to die, that he was ready and willing to die at any time. He was taken worse off very suddenly, the 15th of July and became unconscious in a few hours and remained in that state until about 8 o'clock that night, when he seemed to brighten partially, and upon arrival of my brother from Texas, whose voice I think helped to rouse him greatly, as he had watched and waited for his return. He seemed to suffer very much for a few minutes at the time, and oh, how heart-rendering to stand beside the sickbed of one we love devotedly, seeing them suffering and sinking before our eyes, and be powerless to do one thing to help them. His was a beautiful death, he would say he could not last much longer, and seemed to be perfectly at ease in mind, and at times would try to talk much, but the most touching to me and pitiful, was that he almost finally lost his voice and could not be understood, which was oh! so sad, so sad, to me. And yet he was perfectly reconciled to every thing never complaining of any thing, not one time. I felt like I never saw any thing half so lovely as he was in his sickness, which lasted exactly two weeks from the day he was taken.

To be so ready, and perfectly willing to die as he was; and for one to speak so often and so cheerful of death as my dear father did is indeed lovely to remember, tho' so terribly bitter and sad to us to be parted from him, is almost more than we poor weak worms of the dust feel like we can stand. But he is sweetly resting in the home he so often longed for; for he is not dead, but liveth, and we believe truly that our loss is his eternal gain. He lived a peaceful, quiet life, making many friends wherever he lived; and who remembered him throughout his life. He lived in Texas twelve years and had many friends there as well as Virginia.

He grew weaker each day and began sinking more rapidly Friday, until he seemed to be unconscious, from which state we were never able to rouse him again, when

at 12 o'clock in Saturday the loving Savior saw fit to take from us our dearest and best friend to be forever free from the troubles and trials of this vain and sinful world. But oh! I feel like I would have him back if I could which I know is sinful, but oh I loved him so much, and prayed that he would be spared a few months longer. How we all do miss him so well to hear you preach, and always enjoyed having you to come to see him. When you read this poorly written letter forgive its imperfections which is like its writer. I have done the best I could, but my mind is troubled I cannot do better now, if ever. I feel like any one else could do so much better, but mother and Pannie insisted that I should write. Mother is very feeble—indeed none of us are well—and we wish to be remembered in your prayers. All join in love to you and family. Your true friend.

LOULIE COBB EDWARDS.

ALLEN WHITFIELD.

At the last sitting of the Seven Mile Association it was agreed that some resolutions of respect be written in memory of our beloved brother and Elder Allen Whitfield, who was born in Wayne county, November 10, 1826, and died at his home in Sampson county, October 29, 1903. He professed a hope in Christ, and joined the church in Wayne county at Pleasant Plains and was baptized by Elder Joseph Croom in 1853, and commenced preaching the gospel of the kingdom in 1854. He was an able minister and used good language. He came to Sampson county, settled on a farm and was united in marriage to Miss Virginia A. Lee, December 22, 1874, and under this union were born 7 children, five boys, two girls, all are now living except

the youngest boy, who only lived fifteen months. Brother Whitfield was sound in the faith and doctrine of God our Savior. The churches of our association greatly miss his labors, but our loss is his eternal gain. We bow to God and say thy Kingdom come, thy will be done.

O, Lord God Almighty, it hath pleased thee to take from us our beloved brother and esteemed Elder Allen Whitfield. We desire to give grace and glory to thy holy name in these resolutions of respect to our departed brother; therefore be it resolved,

- 1st, That we submit ourselves to thy heavenly will.
- 2, That we extend to the church of his care our prayer and sympathy.
- 3, That we weep with the widow and children, also the many brethren, sisters and friends of the deceased.

L. P. ADAMS,

Four Oaks, N. C., Aug. 7, 1905.

OBITUARY OF MRS. ROUP

Mary Ann Roup was born July 8, 1828, died August 10, 1905, age 77 years 1 month and 3 days. She was for 50 years a member of the Primitive Baptist church at Piney Creek. This is a brief statement of a long and useful life, and one made up of joys and sorrows, trials and cross bearings. It was my privilege to be personally acquainted with her life fifteen years, and I have known no woman who impressed me more with the power of the sustaining grace of the religion of our Lord and Savior. So long as she was able, she attended church services and I never preached to any one who helped me so much. Many times she talked to me of her christian life and the trials she had, but never for a moment did she doubt the goodness of him she served. Her neighbors loved and respected her for she gave them her sympathy when they had trouble, and comforted them when sorrow came to their homes. "The righteous shall be in everlasting remembrance," said one a long time ago, and with her it is true. "Her

children shall rise up and call her blessed," and right they should for she was one of the best of mothers. The example she gave them and the lessons of piety she taught them are or should be worth more than a legacy of gold. How these children will miss her, when the shadows gather about their homes, and when the world buffets them, they can not go to mother and feel her gentle hand on their head and have loving words of hope and **caer** poured into their souls. But she has taught to whom to go.

She was faithful and true to her husband and I know he will miss her handy work and loving care. Now that he is old he can no longer walk and talk with him, and think on noble things. But the merciful One knew best, and has taken her and left him. I know this sad bereavement will be sadly borne by him but the storm will be tempered for Bethlehem's Babe said, with every trial "I will provide a way for your escape." So he will, yes, by and by the old ones with the tenderest of the household will meet to part no more. She had been in feeble health for months, but she bore every pain without a murmur. She was ready and willing and went into the presence of her Savior without a fear and now while I write she is happier than I shall ever be till I join the happy throng.

We buried her near her home in the town cemetery, and though there was a down pour of rain, yet old and young come to pay the last tribute of respect to one we all loved.

Heaven bless the husband and children.
S. W. BROWN.

MARTHA WILLIAMS.

By request I send you for publication the death of this dear sister who departed this life in June 1905. She was in her 66th year. She leaves three children—one son and two daughters.

Dear children, I know it is hard to give up your dear mother who was so good and kind to you, but you must be still and know

that he is God. The messenger of death came for your dear mother. The Lord came and took her home. The great wheel of time rolled around and the message from heaven called to her child, come home.

She is gone to her long home. She is now sleeping that blessed sleep from which none ever wake to weep. She was a member of Sardis church, and had been for many years. There never was a charge brought against her in her church. The writer knew her well. I have tried to serve the church where her membership was about eight years before her death, and as the sisters in the days of Christ and the apostles manifested great love by waiting on them and ministering, so we can say that Sister Williams and her dear husband, Brother R. S. Williams, who were both members of the same church did likewise. Their home was always a home for the Baptists. Many nights I have spent with them both. They would meet me with a smile and say, Brother Williard, we are glad to see you. They were both very dear to me, and I was loth to give them up. They both are very much missed at Sardis church. They had in their old age prepared a beautiful home near Sardis church, but were soon called away about a year apart.

Now dear children, do not grieve for them. They are gone from this world of trials and troubles here below. Think while you are here they are sleeping in the arms of Jesus their dear Redeemer. Dear bereft children, as you had to part here may you meet in heaven with them never to part again, where you will be fashioned like the glorious body of Jesus.

This dear sister, the youngest of the family, leaves three brothers and one sister all members of the church. These will all ere long go with her to join that happy throng above.

This family was devoted one to the other. Very lovely were they. The writer endeavored to speak on the day this dear one was laid to rest in the family burial ground

in Rockingham county, known as the Williams grave yard. I spoke to a large crowd of friends and relatives on both occasions.

"We our loss do deeply feel,
But 'tis God hath bereft us,
He can all our sorrows heal,
The dead are like the stars by day,
Unseen by mortal eye,

And yet triumphant hold their way,
In glory through the sky."

P. W. WILLIARD.

OBITUARY.

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 Tumbridge Wells, England, when she was 21 years of age.

On June 11, 1869 she was married to George Willicombe, of Chicago, Ill. They spent 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 consistent christian life till death, though she never united with the Baptists here, she was strong in faith, a lover of the doctrine of salvation by grace. Her last words were "It is a free gift. It's by grace ye are saved."

The wife 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 sleeping."

"A sleep in Jesus Blessed sleep from

whence none ever wake to weep."

She leaves a heart broken husband, A son an dwo 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 hope, 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 her 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.

APPOINTMENTS.

ISAAC JONES.

- Durham, Monday night after 3rd Sunday in November.
- Danville, Tuesday night.
- Axton, Wednesday.
- Ridgeway, Thursday.
- Greenville, Friday and at night.
- Leatehrwood, Saturday and 4th Sunday.
- Camp Branch, Monday.
- Chestnut, Tuesday.
- Bethel, Wednesday 10 o'clock.
- W. M. Monsees, Thursday.
- Cane Creek, Friday.
- Roxboro, Saturday.
- Feb, 1st Sunday; funeral of Sister Wood.

W. M. MONSEES.

- Old Fort, November, 26.
- Concord 27.
- Bear Creek 28.
- Howard's Chapel 29.
- Brother Deaton's 30.
- White Oak Springs, December 1.
- Calicott 2 and 3.
- Mt. Tabor 4.
- Prush Creek 5.
- Red Cros School House 6.
- Big Meadow 7.
- Burlington 8.

Wolf Island, 9 and 10.
 Dan River 11.
 Danville 12.
 Moon's Creek 13.
 Pleasant Grove 14.
 Country Line 15.
 Arbor 16.
 Prospect Hill 17.
 Wheelers 18.
 Mt. Lebanon 19.
 Durham 20.
 Greensboro, 21.
 Pleasant Hill 23 and 24.
 Monbow 25.
 Moorsville 26.
 Charlotte 27.
 Concord 28 at night.
 Salisbury 30 and 31.

WM. L. YOUNG.

Tom's Creek 30th of November.
 Big Creek, December 1st.
 Mountain Creek 2.
 Albemarle at night.
 Howard's Chapel 3rd.
 Freedom 4th.
 Bear Creek 5th.
 Liberty Hill 6th.
 Jones Hill 7th.
 Jerusalem 8th.
 Pleasant Grove 9th.
 Watson 10th.
 Crooked Creek 11th.
 Clark's Grove 12th.
 Meadow Creek 13th.
 Concord at night.

JESSE BROWN.

Brother Deaton's November 26.
 Howards Chapel 27.
 Freedom 28.
 Bear Creek 29.
 Liberty Hill 30.
 Jones Hill December 1.
 Jerusalem 2.
 Lawyer's Spring 3.
 Pleasant Grove 4.
 Liberty 5.
 High Hill 6.
 Union Grove 7.

Watson 8.
 Crooked Creek 9.
 Cedar Grove 10.
 Meadow Creek 11.
 Concord 12 and 13.
 Moores at night 15.
 Aaron Compton's 15.
 Pleasant Hill 16 and 17.
 Salisbury 18.
 Big Creek 19.
 Pine 20.
 Flat Creek 21.
 Big Creek 22.

E. E. LUNDY.

Goldsboro, Wednesday night before 1st
 Sunday in January.
 Nabunta, Thursday.
 Turner's Swamp 3 p. m.
 Aycock's Friday.
 Memorial, Saturday and 1st Sunday.
 Lower Black Creek, Monday.
 Upper Black Creek, Tuesday.
 Scott's Wednesday.
 Contentata, Thursday.
 Healthy Plains Friday.
 Sandy Grove, Saturday.
 Elder George Robbins can arrange for
 Spring Hope at night.
 Peach Tree, 2nd Sunday.

JONAH WILLIAMS, Col.

Winston on Saturday and 4th Sunday in
 November:
 Greensboro, Monday.
 Reidsville, Tuesday at night.
 Danberry, Wednesday.
 New Center, Thursday.
 Brown's Arbore, Friday.
 Burlington, Saturday.
 Deep Creek, 1st Sunday in December.
 White Level, Monday.
 Snow Hill, Tuesday.
 White Oak Grove, Wednesday.
 Pine Hill, Thursday.
 Durham, Friday.
 Mill Grove, Saturday.
 Conveyance needed.

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DEC. 1, 1905

NO. 2.

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.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

NO. 2.

SCATTERED THOUGHTS.

Dr. Lofton, a Missionary Baptist of Nashville, Tenn., has an illustration in his book entitled "Character Sketches" in which a man is sitting on a fence, scratching his head. He is undecided what to do about salvation; on one side are the holy angels, the churches, the cross and the New Jerusalem in the distance; on the other side are devils, bar-rooms, worldly pleasures and the bottomless pit in full view. The heavenly host and all good influences are not strong enough to cause the young man to decide to go to heaven; the devil and all his agencies of evil cannot influence him to go to hell. He is stronger than either Christ with his forces for good or the devil with his force for evil. He can go to heaven or hell, just as he chooses, he can disappoint Christ, or the devil; it is all in his own hands; he is the one all powerful!⁽¹⁾

Now dear reader, do you believe this? Can you believe that man is on the fence in the matter of eternal salvation? Or do you believe he is conceived in sin, shapen in iniquity, gone astray from youth—is as prone to sin as the sparks are to fly upward, and loves sin as the hart loves the waterbrook. That spiritually he is dead; has eyes and sees not; ears and hears not and a heart but does not understand. That he is not on the fence of safety; as naturally he

loves to believe, but is already lost, and travelling the downward road to destruction as fast as time will allow him; and that if he is saved from hell it must be by God's grace and not man's willings and doings; that God must snatch him as a brand from the burning, take his feet out of the mirey clay; place him upon the rock, establish his goings and put a new song in his mouth, even praises to God for salvation, not thanks to himself for deciding to go to heaven while sitting on the fence. In short, dear reader, do you not believe that man, the sinner, must be born again before he can even see the kingdom of God, much less enter therein; and that this new birth is from above; comes as the wind blows uncontrolled by man; that "it is not of him that willeth nor of him that runneth, but of God that showeth mercy," that Jesus spoke the truth when he said "No man can come unto me except my Father draw him" and that "all the Father giveth me shall come to me." Now if you believe these things you do not believe in the fence theory. Man built the fence and the devil helped him on it, and prompts him to believe that God can do nothing without him.

* * *

I once heard a Methodist preacher say that it was the preacher's business to stand on the brink of hell, and keep people from going in; and he said he felt so greatly the burden and

responsibility, that he had rather hoe cotton than to preach. Strange he should lower this high and exalted work to the level of hoeing cotton. People hoe cotton for money, and he preaches for money since he won't preach without it. But does the salaried preacher want to hoe cotton? Have you ever known one that was in love with cotton hoeing? My observation is that they look upon work as beneath their dignity—that when they get good enough to preach they are too good to do anything else.

* * *

Our enemies charge us with selfishness, bigotry and a carelessness that is dangerous. They say the Primitive Baptists do not care if people are lost, that they do not warn people and thus save them from hell. I heard a modern evangelist use this illustration once in trying to impress his idea of saving souls. He said suppose a man is walking down a railroad track, he comes to a trestle and finds it burned; he says to himself "it is none of my business to give the warning; the rail road company and the passengers on the approaching train are nothing to me. It is the company's business not mine, to look after their tracks." "Now," said the evangelist, "there is not a man in this house who would not feel like lynching that fellow for not giving the alarm and saving the train and passengers from destruction." And I agreed with him. But, suppose we apply his illustration, to his system of warning. He is the man on the track, sees the danger, knows the train is approaching and that he can save the train and its human freight by warning, by signalling, by doing his duty. But he stops to consider the pay for his trouble, and argues that the rail road company is rich, but stingy; and if I do this great service for them they might not pay me, so I will see about the money

first, and have that agreed upon, for I will not work for nothing.

What do you think dear reader ought to be done with this fellow, who would sacrifice human lives for a little money? And yet the class of preachers who would discredit Primitive Baptists will not warn the people without money. They must be paid, and paid well before they will signal the train; while we Old Baptists lift up our voices, cry aloud, wave the blood-stained flag of danger, and don't charge a cent for it. Who deserves lynching?

* * *

I recently heard two ministers talking on the subject of "getting up sermons." One said "The sermon I preached to-night, was gotten up on short notice." The other remarked, he did not like to preach without a week's preparation. Some one asked me how I preached without time to study. I told him it was the duty of every preacher to read God's word, to study to be approved, etc., but that "out of the abundance of the heart the mouth speaketh" and that the ability to preach to please God, came from him. And I concluded it is a much easier task for an Old Baptist to preach even though his time for study, and his education may be limited than it is for the modern preacher with all of his learning and time for preparation, for it is harder work to make even his look like truth than it is to speak the truth. And what makes this white-washing business more difficult, is the fact that it washes off so easily and must be done over and over again. Have you not noticed how our Arminian friends labor to explain sprinkling in such a way that it might look like baptism? But it won't stay explained. Nor can they make "infant baptism" fit with "believe and be baptized," or a salaried ministry with "freely ye have received, freely

give," or theological schools with the school of Christ. Hence it is no easy job they have after all.

* * *

I was amused once at a Presbyterian friend once explaining the difference between Presbyterians and Primitive Baptists. He said so far as doctrine was concerned there was no difference except the Primitive Baptists believed and preached their articles of faith and the Presbyterians did not.

* * *

Some years ago I had a practical demonstration of the fact that some people don't want to know the truth, and when they learn it they are sorry. I was talking with a Methodist lady who was wrapped up in Methodism, and almost a worshiper of John Wesley; when I told her that John Wesley was not a Methodist but an Episcopalian, that he lived and died a member of the church of England, and said before he died that he "wished the name of Methodist was buried in eternal oblivion," she got mad and told me I ought not to talk that way; that if it was so it ought not to be talked about, for it would hurt the cause.

* * *

I was once contending for the doctrine of election and special atonement, when an ardent advocate of the work system of "do and live," took up the question and said it all hung upon repentance; that if one repented and asked for salvation it would be given him.

I told him that "the gifts and calling of God are without repentance." He didn't believe such a question was in the Bible until I showed it to him and didn't believe the truth of it then, I suppose, for he said it was not an elect people that were saved, for the Bible said "whosoever will let him take of the water of life freely."

I told him he could not come in on this scripture for he would not have it freely, but contended that he must do something to get it and if he had to work for salvation it was not free. This seemed to confound him and he has never talked religion to me since.

* * *

Brethren let us contend earnestly for the faith once delivered to the saints. The doctrine of God our Saviour never gets too old or out of date with us. We want to walk in the old paths and find rest for our souls. God's blessings will ever rest upon his faithful people.

With love to all, your brother in a precious hope.

R. H. PITTMAN.

Reidsville, N. C. Nov. 1, 1905..

Dear Brother Gold:

A brother or sister here at this office who withheld the name has requested me to write on Heb, vii, 1, 2, 3. "For this Melchisedec, kind of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed 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."

Our Lord said, 'Abraham rejoiced to see my day, he saw it and was glad.' A question in my mind is as to when he saw his day. We read that at a certain time three men came to Abraham and he entertained them. Then two men (angels) went to Lot in Sodom and Abraham talked with the Lord. This was one one time he saw the day of Christ and the time referred to in the text is another. No man who ever lived has filled up the measure of this text

except our Lord Jesus Christ. He was this Melchisedec and was here seen by his servant Abraham. He was king of Salem which is king of peace and king of righteousness. A man could have been king of old Salem there in Palestine but he could not be king of peace only in this one personage. The reign of our Lord is a peaceful reign for he, in a quiet and peaceful manner, overcame his enemies and reigned the God of love and mercy. All of his works were works of righteousness even though it be the condemnation of the wicked for by their own works they are condemned by his righteousness. Thus he is king of righteousness. This is the person who came to Abraham and blessed him. One thing special is here to be noticed. The priesthood of blessing was first. This was in Melchisedec and was conferred by him on Abraham who was his servant.

Then the priesthood of offering which was in Abraham was manifested and the two priesthoods met together. The priesthood of blessing was in Melchisedec and was first, while the priesthood of offering was last and was in Abraham.

Here the Levitical priesthood received the blessing for it was yet in Abraham and here Levi paid tithes though his grandfather Isaac was not yet born.

These two priesthoods met peacefully together in Jesus the Christ for in him are all the blessings of the Father for and to his children, and in him was and yet is the offering and the only offering ever received by the Father only in a figure.

Thus what could not be true of any other man was fully true of this God-man and Mediator of the new covenant. "Now consider how great this man was to whom the patriarch Abraham gave a tenth of all." To the Jew there never lived a greater man than Abraham, but there is one to whom Abraham paid

tithes and the less (Abraham) is blessed by the greater (Melchisedec. Abraham calls him Lord and worships him by the offering.

This God-man is without father or mother. Jesus had a literal mother, the Virgin Mary, but as the Son of God he had no mother. He was God fully and truly and he was just as fully man in every sense. He knew no sin only as a sin bearer. He had borne his people and all of their burdens since he was appointed to be their sacrifice and now he had come for the literal fulfillment of all things which were appointed unto him by the Father. To do this he must be born in flesh and blood that he might feel the burden of the iniquity of his people. We have not an high priest who cannot be touched with the feeling of our infirmities. He knows what we need and what we feel for he has borne them for us and made the sacrifice which was necessary to our deliverance.

He left no descendants. No person can claim anything of him because of flesh and blood relationship. Jew and Gentile are all under sin and neither the one nor the other have any claims on him. All that he does or has done is in mercy to the needy. His relationship with us is purely spiritual relationship which cannot in any wise wax old nor decay.

Natural relationship is reckoned, in law, to pass out of after the 14th generation. This might be but it is all one generation. The generation of Jesus Christ was manifest in Adam and Eve and in all of his people down to this time. They are born again, not of corruptible seed but of incorruptible by the word of God unto us by the gospel. This word liveth and abideth forever. This blessed Melchisedec, priest of the most high God stands at the head of this generation and today he stands before the Father full of goodness and mercy

making intercession for them according to the will of God.

Nothing in all he did for them here nor in his intercession for them now can be rejected in the high court of glory because it is all according to God's holy and divine will which cannot change.

Under this rule not one of all the people of God can ever be denied for he cannot deny himself and they are the members of his body in particular. Therefore to deny one of them would be to deny himself. He liveth and abideth a priest continually. He has entered into the holy of holies to go out no more forever and as his intercessions rise the streams of love from the mercy seat pour out and fill our hearts as he he sweetly whispers, "Thy sins, which are many, are all forgiven thee."

Your brother in hope,

L. H. HARDY.

P. S.—Brother Gold: a brother Dowdy wrote to me and asked my views on some text of scripture but his letter has gotten lost so I do not know how to answer him and I don't remember his address. If he will write again I will try to be a little more particular the next time. H.

Elder Gold and Sister, and to the readers of the Landmark in common: Not one of our people can afford to advance or set forth or even accept a single point of doctrine that when construed as they understand it would in any way reflect upon the grandeur and dignity of God, or that would rob him of his glory. True, some of us might, in our ignorance, make a point that might seem unsound and we in our haste might not see the unsoundness, yet some one else might see wherein our thoughts were damaging and in this and all such cases we ought always to labor in a way to reclaim and save our weak brother. (This is the way I want my brethren to treat me.) I see

no reason why we should be so deathly afraid of the word Instrument or any of its derivatives that we need always stand afar off and fold our hands in perpetual idleness and never try to do anything that is good.

I know the Apostle Paul says that in my flesh dwells no good thing, and our flesh is no better than his, so there is no good thing in our flesh either; but there is such a thing as a wheel working in the middle of a wheel, for Ezekiel says so. I have never been able to fathom very deep into the mystery of those wheels spoken of in the first chapter of Ezekiel, but several times in life my mind has been exercised in some way in regard to the wonderful manner in which Jesus dwells in his people and they in him all at the same time.

This Jesus illustrates in the parable of the vine. We all know something about the vine naturally. The vine grows in the earth, and the earth gets in the vine. This is proven by the fact that if the vine is cut loose from the earth it dies at once, and also the branches, if they should be severed from the vine, are not only rendered incapable of bearing fruit, but they die. Now Jesus says I am the vine and ye are the branches and my Father is the husbandman; and as the branches cannot bring forth fruit except they abide in the vine, no more can ye except ye abide in me.

Now this emphatic expression carries with it an implied idea that if and when the branches are abiding in the vine there is a possibility and a probability of the branches bearing fruit, and we know too that in the case of the vine it is natural for the branches to bring the very same kind of fruit as that borne by the mother vine; and Jesus says herein is my Father glorified that ye bear much fruit. In this last expression we see three persons implied. Jesus is in the first person, and denotes the person speaking. His

disciples are in the second person, and denote the person spoken to. His Father is in the third person and denotes the person spoken of. So now we have it this way. The vine speaks to the branches and says here in is the husbandman glorified that ye bear much fruit, and that your fruit should remain. Now whether this has any allusion to a wheel in the middle of a wheel or not it certainly does set forth the wonderful power of God working in us both to will and to do of his own good pleasure, and must necessarily bring forth the fruit of the spirit which is love, joy, long suffering, gentleness, goodness, faith, meekness, temperance: against which there is no law, Gal. 5: 22.

And now again, suppose one of our brethren gets up to preach and I sit down to hear. I may gain some good point from this brother's preaching, and it is not impossible that I may gain some good point that he did not see himself at the time. Is that instrumentality? Not at all in the common acceptance of the meaning of the word, but brethren, it don't make so awful much difference what people may have a mind to call it. If a dozen different men were to come along and call it by a dozen different names all that does not change its effect upon us, but the same glorious truth remains. This is the body of Christ edifying itself in love, Eph. 4: 16, and again shows the office work of the inward wheel, or of the spirit working in the heart of both preacher and hearer, and ripening up to the glory of God who worketh all things according to his will and purpose. The name of the Lord is a strong tower, and the righteous runneth into it and is safe. We know the poor, weak saints are safe within this eternal power of defense, and we know too that they are not safe anywhere else; but if I or any brother gets our minds so indelibly fixed upon theory, or any

hobby, that we attempt to override and impose or enforce any of our pet notions upon either the church in common, or upon any of its members, we are not safe but stand in great danger of casting a stumbling block in the way by which some may be made to offend. I don't like to see a preacher nor anybody else presume to appear over much zealous in order to obtain popular favor, but I do love to see Primitive Baptist act, talk and preach as if they had a heart full of respect for each other's feelings. It is simply hard to find any one man that knows so much, but that some other may be found that knows as much; and hard to find any one so good but that some other may be found as good. The old golden rule: "Live and let live," works well anywhere, and all these things one may observe and yet maintain an uncompromising faithfulness to the honor and glory of God, which should always be observed as the first law of the house.

Let us always remember that if we know God at all we know him in consideration of what he has done for us, and whether we be raised to sit upon twelve thrones judging the twelve tribes of Israel, or whether we be but an humble doorkeeper in the house of humanity, and whether we praise him in a multitude of words from the house top, or in but a groan from the dungeon, 'tis all but the spirit of God's liberality and to the inward wheel be the glory.

A. M. DENNY.

Pinnacle, N. C., R. F. D. No. 3.

Bahama, N. C., R. F. D. No. 2.

Dear Brother Gold:

We all (Lebanon) would be so glad to have you visit us, and trust that you will be thus impressed ere long. If you ever do come let our home be your stopping place while here; then I will have my dear father to join us and we'll have a little union,

(I hope indeed.)

Mt. Lebanon is falling off one by one. Brother Hill moved from this vicinity a few days ago, now Sister Canady is preparing for the same; then too, Sister Faucette, is considering a move, this will leave Mr. Garrard and myself alone, no Baptists nearer than four miles. These changes will come we know not why, but he who does all things after the council of his own will alone has infinite knowledge. Could we but submit to these things as we ought but not so, being ever ready to be wishing it otherwise. I do desire so much to meet all things as I should, but rebellion is uppermost so often. We cannot change our destiny. Our pathway is marked out from the cradle to the grave, nor can we go either to the right or left. This is well I know for were it in our own hands how soon would we be landed in the abyss of ruin.

November 5th, Sunday Afternoon.

Again I attempt to finish my little missive to you which I commenced several days ago. We are just from Lebanon; Brother Terry preached a sweet sermon, and as he always does, made the resurrection so beautiful, how blessed to have a hope in it, what joy to feel that you have a part in the "first resurrection for on such the second death hath no power." This gives us food for thought. O what dependent creatures we are not a wink of the eye, a motion of a limb, nor a lisp from the tongue, unless God gives the strength, it is all of him. We are as clay in the potter's hands shaped and fashioned according to his divine will, and placed in the pathway paved for us before the foundation of the world. Whether I am one or not of a truth I can say, that this doctrine is the only religion

of Christ Jesus our Lord and he is the door into the sheep-fold. Just as God shut Noah in safe from the rolling floods, just so is Christ and his family shut in, and saved from the floods of despair, and the waters of destruction. He says, "My people are an afflicted people," then "These are they who have come up through great tribulations and washed their robes, and made them white in the blood of the Lamb." "In this world ye shall have tribulations, in me peace." I find myself so prone to evil, unthankful for the goodness and mercy that has followed me all the days of my life. When my ship sails smoothly, I seem to even forget there is a God—how terrible—but let a cross, a conflict come, then with my unworthy self I seek succor from the never failing source, a draught from the everlasting fountains. Though we forget him, "his arm is not shortened that he cannot save, nor his ear heavy that he cannot hear." As the eaglets are safely borne upon the wings of their mother away from the rough gorges of the mountains just so does Christ bear his own in his bosom through the perilous ways of life.

Brother Gold I have said enough, probably more than I ought. The question arises. "Must I send this weak script? Knowing of that sweet charity given to all God's dear ones, I trust you; and feel that you will lovingly throw its mantle over me knowing that I am only an erring human with no good in my flesh.

This is a personal letter Brother Gold, I fear to have my poor epistles placed before the dear readers of the Landmark. I fear I deceive them now and have with what few you have published. I know not what I am; yea I am less than nothing, and wicked indeed. Will you please give your views upon the following:

I think it reads thus: "As Moses lifted up the serpent in the wilderness, even so shall the son of man be lifted up." Pray for me. Your sister I hope, through the merits alone of the crucified and risen Redeemer.

LIZZIE HOLDEN GARRARD.

Cooleemee, N. C., Oct. 8, 1905.

Elder Gold:

Dear Brother—I am requested to write the publication of a church house built in the county of Randolph and called Calacott's Creek, located on the road leading from Laster's Bridge to Ashboro about 8 miles from Rock Hill church, and about the same distance from Sugg's Creek church. All ministering brethren are invited to come by and preach for us. We hope the Lord may be pleased to send his servants to preach to their comfort and to the gathering of them together in the union and communion of his love.

The writer was there September the 27th and if not deceived was blest to preach to a large number of those blest to love the truth.

The house is not yet ceiled nor supplied with seats. The brethren and friends would be glad of some help to complete the house.

If any brethren or friends desire to help send some E. C. Colacott, Pisgah, N. C., Written by W. T. Broadway.

Felton, Del., Oct. 27, 1905.

Elder P. D. Gold:

Dear Brother:—The Lord is merciful and kind to us. My wife and I are blessed with good health. We have enjoyed a pleasant and I hope profitable visit with our people among the Catskill Mountains. Attended and participated in the ordination of Elder B. F. Coulter in Philadelphia, Pa., also attended the association at Salisbury, Md., during the six weeks just past. It has been a season of comfort and encouragement to me. The brethren and

sisters have been so good and kind to us, and Jesus so esteemed and exalted that I want to say, "Bless the Lord, O my soul, and forget not all his benefits."

While I am writing, my thoughts and affections turn to the loved ones with whom I have enjoyed sweet fellowships in the spirit in North Carolina, causing me to earnestly desire to see them again. Although absent in the flesh I am with them in spirit. My wife and I join in love to you and sister Gold.

W. W. MEREDITH.

Felton, Del., Oct. 27, 1905.

TOUR.

I left my home on Thursday before the 2d Sunday in September, and attended our association which convened the next day with Mt. Zion church, Bibb county, Ala. We had a most pleasant and harmonious session. Elder J. C. Nabers of the Hopewell Association was with us and Elder W. S. Broom, of Alabamashrd thrdltthrdlu Broom, of Arkansas, was also with us, and Elders J. D. McElroy and J. A. Creel, of our own association, were there.

From there I went to North Carolina where I had the pleasure of attending the Seven Mile, Little River, Kerukee, Contentnea, White Oak, Black Creek and Mill Branch associations in the order named, and I also attended a union meeting in South Carolina fifth Sunday and Saturday before in October. I should have stated in the outset that in attending the associations I was all the time favored with the company of our dead brother, Elder J. E. Adams, of Angier, N. C., who belongs to the Little River Association. Beside attending the seven associations in North Carolina, I visited many churches, as there were appointments arranged for us among the churches on the route from one association to another. We

did not fail, I believe, to reach any appointment. In making the tour some of the cities, towns and villages visited were: Raleigh, state capital; Angier, Dunn, Benson, Wilson, Rocky Mount, Tarboro, Everett, Robersonville, Elm City, Goldsboro, Wilmington, Chadbourn, Clarendon, Sanford, Tabor, Wampee, S. C., etc., and was in the counties of Wake, Harnett, Johnston, Wilson, Nash, Edgecombe, Martin, Wayne, New Hanover, Brunswick, Columbus and Horry county in South Carolina, and perhaps others of which I have no memorandum.

At the seven associations mentioned I met the following named elders: L. P. Adams, J. T. Coats, C. C. Brown, W. B. Willaims, G. W. Gore, B. Wood, Josiah Eldridge, J. Westbrook, — Strickland, J. E. Adams, J. A. Jones, J. H. Johnston, W. A. Simpkins, T. B. Lancaster, L. H. Hardy, J. A. Burch, J. S. Ward, P. D. Gold, W. Turner, S. Hassell, S. H. Durand, of Pennsylvania, M. T. Lawrence, J. N. Rogerson, G. D. Roberson, W. W. Brinson, C. C. Bland, J. D. Armstrong, W. T. Smith, C. Meads, Isaac Jones, J. Corbitt, D. Topping, D. Carter, W. N. Strickland, W. F. Staton, W. H. Leggett, H. Peal, A. D. Mizzell, J. I. Ambrose, J. W. Gardener, A. M. Crisp, Jas. Woodard, William Woodard, J. F. Farmer, D. A. Mewborn, M. B. Williford, R. H. Pittman, B. H. Haralson, Walter Edwards, E. E. Lundy, Thomas Bell, of South Carolina, who in consequence of sickness, was not able to be at the associations. We had the pleasure of visiting him at his home, and of enjoying his hospitality and godly conversation. If I met any elder whom I have not mentioned I am not aware of it and hence do not purposely leave his name out.

At the associations as many as five or six men would preach in one day, and each preacher seemed to have a care for the one that was to follow him

and a keen sense of the propriety and fitness of things, and in all the preaching I heard, there were only two or three elders that seemed to consume more time than he should have done.

I found the great body of Primitive Baptists in the Old North State practically united on the great doctrinal and practical truths of Christianity. And I suppose that they are nearer one in all their faith and practice than they are in any other Southern State. They are unitedly opposed to State and national conventions, Sunday schools, protracted meetings, instrumental music in churches, secret societies of whatever name or form, and the great mass of them are opposed to life insurance.

Though nearly all of the associations which I attended were large, yet, when it came to the business part of them they were surprisingly brief. They were not so formal and tedious as some such bodies are in other States, my own not excepted. At the Black Creek, of which Elder P. D. Gold is moderator, they transacted all the business they had the first day in two or three hours and had nothing to do the next day, so far as the business of the association was concerned.

At all these associations they had dinner on the ground, strictly, and not on tables. Each family carried a cloth to spread on the ground and when they dismissed for dinner they got it ready directly and in about three-quarters of an hour were ready to commence assembling back at the stand, and though 4,000 or 5,000 people might be in attendance they were soon through with their dinner and that, too, without any of the great misbehavior and consequent dissatisfaction and complaint which often occur in connection with dinners spread on one long table.

In five or six instances while on this long tour we were permitted to visit at their homes some of the Lord's afflict-

ed and suffering saints, some of whom I learn have since been called home. To talk with them and hear them talk about their afflictions, the goodness of the dear Lord, their faith in him, and their sweet hope of a better life, and to read and sing and pray with them in tears of joy and of sorrow, were to me the most touching and sweetly solemn and impressive incidents of my tour. May it please the dear Lord to remember in love and tender mercy all that have said: "Pray for me."

I was sick with fever two days and nights at the home of that big-hearted and whole-souled brother and great preacher, Elder Isaac Jones. He and his dear companion and in fact all that were about, were very kind and attentive to me, for which I trust that they accept this as a feeble expression of my gratitude to them. The White Oak Association was held near the home of this dear elder and for two nights he entertained about one hundred people at his home, and he did it cheerfully good humoredly, bounteously and gloriously.

There was but one thing that tended to mar my peace and enjoyment while on this tour, and that was a keen and crushing sense of my own weakness and unworthiness before God.

I was kindly received and well cared for by our brethren, sisters and friends everywhere, and in conclusion I wish to say to them that "your company was sweet and your union dear" to me, and I thank you sincerely for your many words of endorsement and encouragement along the way. I "remember every kind and parting word, and my heart has been kept tender by the thought their memory stirred." I have a sweet hope of meeting you in that better land, where congregations never break up and where parting is no more.

G. W. STEWART.

Cramer, Hale County, Ala., Nov. 14,
1905.

Elder P. D. Gold:

Dear Brother:—For the benefit of those that were not present, among them my husband, when I united with the church, I have been requested to relate something of the Lord's dealings with me.

In my early childhood I had great fear of death and would try to do better. I read the Bible a great deal. But like other children when I was with my playmates I would forget such things until some one would die. Then I would try again to do better, for I was a afraid if I died that I would be lost.

My greatest trouble began when I was thirteen years of age. I had only one brother, and the Lord took him away from me. He was killed by a team running away. He was older than I and a good boy. He would always give me such good advice. I would laugh at him sometimes when he talked seriously. He told me often that I would be sorry for not taking advice, which I was. When he was killed, I felt like he was taken away because I was so sinful and wicked. Oh, how distressed I was. I did not tell anyone and they did not know how awful I felt. My parents did not know my feelings. It was thus with me for some time. I tried to pray to the Lord to forgive me and help me to do better. When I was with young friends I would have pleasant times for awhile, do things against my parents' will, I knew. My friends would tell me that I was foolish if I mentioned having so much trouble. Many a night I have cried myself to sleep over something that I had done during the day—disobeyed my parents or indulged in some pleasure that I ought not to. My parents were Primitive Baptist and it seemed that other denominations were always trying to tempt me and lead me in other directions. Like most girls of my age I was weak and easily led. I began to think that the Primitive Bap-

tists were strange people, yet I held a reverence for them and felt like they were nearer right than any one else. My parents did not seem to understand me and I would not go to them with my troubles, but would try to seek comfort elsewhere with people that claimed to be my best friends. I was sent away to school and while there I had many temptations. My school-mates wanted me to take part in all the amusements. I did not take part in all of them, was never on the ball-room floor, but I did things which I ought not to have done. After such gaiety I always felt such remorse. I thought that if my parents knew they would be ashamed of me.

I was at school several months before any of my friends knew that I was not a member of any church, for I attended the churches regularly. I felt all the time that I was acting a hypocrite, but I dreaded to tell some of them. I knew that they would be begging me to "give my heart to God" and join the church. Finally a revival began in one of the churches. One of my best friends professed and joined the church. She came to me and said that she felt it her duty to take me to the altar. I refused to go and she said that I would be lost. I felt like I would, but I knew that going to the altar would not save me, and I could do nothing that would save myself, for I was such a sinner. Time passed and I seemed to be a greater sinner than ever. I tried to pray to the Blessed Lord for mercy more fervently than ever, but it seemed that my prayers were not heard. I would try to forget my trouble and have a good time, but I could not.

One of the most miserable times I ever spent was in the summer of '99. I attended the dedication of a Primitive Baptist church near my home. I spent the night at a friend's with several others. That night some of them pro-

posed "dedicating the church" again by dancing. They insisted that I join them. I felt as if it would be the most sinful thing I had ever done on the Sabbath, but was so weak that I yielded. I was out on the floor trying to dance with the others when the Lord spoke to me, if He ever did. I felt as if I would fall. How terrible were my thoughts. If I had to die I would be forever lost. I left the room and found a Bible and tried to read it and beg the Lord for mercy. My friends came in and chided me and said that they did not know that I was so good. I never can describe my feelings during that night, for I felt that all hope for my soul was gone and that I never could be forgiven.

The years passed and I still continued to be a great sinner. My trouble became so great after I was married I felt like I could not live. I begged for mercy and forgiveness. I was in my room all alone on the night of the 10th of January, 1903, and on my knees trying to pray when a great light shone around me and I heard a voice saying: "Your sins are forgiven." I rose to my feet praising the Lord and repeating the 23d Psalm, "The Lord is my shepherd," etc. I also sang that beautiful old song, "Amazing grace, how sweet the sound." My husband came in. I embraced him and told him what great relief I had found. I was so happy all night that I did not sleep much, but kept praising the Lord. I thought then that my troubles were at an end, but alas, they had just begun. I loved the Primitive Baptists and wanted to tell them that night and be baptized, but when morning came I felt like I might be mistaken. I attended preaching and felt every time that I must go but as I had never told any of the members my experience, I feared that they would not receive me. I went to church on Saturday, October the 22, 1904. My cousin, Elder P. C.

Lester, preached. I felt like every word he said was intended for me. I shall never forget the good sermon he preached. When they opened the door for the reception of members, I went and offered before I realized what I was doing. I told a part of what I have written and was received. Elder Lester baptized me with three other dear sisters the next morning. How happy I felt when I came out of the water. I felt like shouting and praising His blessed name forever. But it seems that temptations are greater than ever and I am more prone to sin than before. I would that I could live as I desire to, but we are not to be perfect in the flesh. I feel sometimes like every one thinks that I am the greatest hypocrite of all. When I meet with the dear brethren and sisters I feel so unworthy and that I ought not to be among them. It is a great pleasure to attend our meetings and hear the gospel preached. The Lord has been merciful and good to me, yet I deserve so little of His blessings. Pray for me, Brother Gold, for I need the prayers of many.

Your unworthy sister,

MRS. M. L. DALTON:

Floyd, Virginia.

Elder P. D. Gold:

Dear Brother: I started from home on the first Sunday in November, and went as far as Greensboro, N. C., and Monday morning met Brother L. H. Hardy, and we set out on what was to me a very extended tour in Eastern North Carolina.

Our first appointment was at Morehead City. Then to North River, Nelson Bay, Marshallburg, Davis Shore, and to Hunting Quarters Saturday and second Sunday. We then returned to LaGrange where Brother Hardy left me. I tried to preach there Tuesday night and Wednesday, then to

Memborns, Meadow and to Nahunta Saturday and third Sunday. At 9:40 Sunday night I boarded the train at Goldsboro for home, reaching home Monday evening and found all about as well as when I left them.

I will now go back and say that during the first four days my mind was very barren, with but little weight and power of the gospel. But at Hunting Quarters I was very well favored. However our meetings were not a failure at those other places, for you see I had Brother Hardy along, and he seldom, if ever, fails, and after I left LaGrange it seemed that the very windows of heaven were opened, and the light, liberty, weight and power of the gospel very much more than repaid me for the burden of the whole trip.

I feel like that if gospel liberty is a thing that could be purchased with labor I could well afford the whole tour for the comfort which I received at Nahunta on Sunday alone exclusive of all the rest. Everything considered this tour was almost the greatest treat of my life. While traveling upon and near the water, I was brought in contact with the life and manners of many of our brethren and sisters who get their living out of the briny waters of the Atlantic ocean, and must say to their credit that I have never met a more hospitable, kind and loving set of Baptists anywhere. They remind me very much of those old veterans of the cross who fished in and upon the Sea of Galilee, whom Jesus called to be fishers of men. Of course I felt sorry that my mind was so unfruitful while with them, and that I could not interest them more, but perhaps it is best for me to bear the pain of the thorn in the flesh rather than be exalted above measure, and I am sure that those sailors and fishermen have long since been taught that it is not in man to preach the gospel, and that the excellency of the power is of God and not of us; and this gives me some

hope that they can still carry me in their fellowship if not in their confidence as a preacher.

While in Greene and Wayne counties I met some from Wilson and Memorial churches, and without making any specialty of any one person or place, I extend a whole heart full of love and congratulation to all, and would be glad to receive a letter from any.

A. M. DENNY.

Pinnacle, N. C.,

R. F. D. No. 3, Box 14.

Shelbyville, Ky., Aug 2, 1905.

Dear Brother Gold:—Enclosed find letter from Elder May. It seems so rich and true in the experience of the tried and humble servant of the Lord (if I know anything about it), that I felt others as myself might be comforted in its reading. As I think of Elder May as a true, humble, God-fearing servant of Jesus it does not seem to me possible that he should get so low in darkness, doubts and fears, and that he as Nathaniel, in whom there was no guile, could ever feel so barren and destitute. Did I not have confidence I could not believe the Elder made a true report. I know I have many questionings regarding myself, but I have never been quite sure that I am a preacher at all. I have been a talker for more than forty years, but talking and preaching are two different things altogether. That is, one may talk and talk fluently and not preach. Paul says our gospel came not in world only. If it did then any one could preach that could talk. That is the grave question. Does the Spirit's power attend our public exercises? Sometimes I have hoped He does. But much of the time it has seemed cold and barren of power and spirit. My cry oft is, Lord make me to know wisdom. Decide this doubtful case. I am sure could I know the Lord had

not called me I would gladly refrain from trying. With much love to you and yours, and all that love and serve the Lord Jesus in truth and sincerity.

P. W. SAWIN.

Pinsonfork, Ky., July 7, 1905.

Elder P. W. Sawin:

Dear Brother in Christ:—I have been wanting to write you for some time, but have been in such gross darkness that it seemed almost impossible for me to write anything that would comfort you; therefore I have put it off, and put it off until today, and today, in this afternoon finds me enshrouded more in darkness than ever before. I think.

I have worried through this day until now undecided in mind what to do, but have at last concluded to pen down a few of my many thoughts, especially about trying to preach, or to quit trying. I am resolved what to do for the better way. I have studied over the many years of my professed ministerial labor, and my feeble efforts seem less than nothing and Moses-like, I have been fleeing from them, and seriously wondering, shall I turn and take them up again, or in other words shall I ever make another effort to preach? Lord, what shall I do? has ben my cry this morning. I am sorry that I have to write to you out of such miserable darkness, but I have such love for you, and such desire to let you know that I have you and yours in such kind remembrance, that I cannot be content without writing you a few lines. I am sure you know what dark and groveling seasons mean, but I cannot think that such a one as you are can be so much in the dark, nor so deep down in the mirky, plastic quagmire of human nature and weakness. I hope when these few lines come to hand you maybe enjoying the sunshine of God's eternal love, so much

so that you can bear with one poor, weak and wayfaring worm of the dust.

My life is so very different to what I had mapped out, that I am often in wonder and amazement. It is not the path that I expected to travel in. It is not the path that I desired to travel in, neither is it the path that I desire now to travel in. Yet, it is the right path for it is the path that God marked out for me, and has and is, and will continue to lead me in, while I sojourn here.

I mean, by saying it is not my desire to walk in this path, that according to my personal desire, I desire a plainer path. I want to see my way more clear; yet I have another desire, and that is, for God's will to be done with me, for what he wills is best.

I cannot but believe that, "The steps that I tread, and the station I fill, my Father determined and wrote in his will," and with this idea the Psalmist David fully concurs, when he says, "He (the Lord) brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Ps. 40:2. This proves emphatically that the Lord brought David up out of this dreadful state or condition and set his feet upon the rock, and then and there established his goings. Hence his goings were and are established on the rock, and how can he go anywhere else, only on the rock, for his goings (all of them) are established on the rock, and what God has done shall be for ever.

As the word "Established" means settled and fixed, we, therefore are led to the conclusion, that the goings of every subject of God's grace are settled and fixed on the rock of their Salvation, and never can be moved; although oftentimes for their good and God's glory, they are brought into a state that they cannot realize that their goings are on the rock, but in the horrible pit of their own evil propensities

and deceivings, and in this miserable state of mind they must remain until the Lord brings them up from self and sin so that they can again realize that their goings are yet upon the rock, then as they journey they sweetly sing the new song that their dear redeemer put in their mouth, "Even praise to his name!" What wonderful things! How mysterious are the Lord's dealings with his poor, weak and helpless children. Dear brother, when I sat down to write I had nothing in mind to write that I have wrote. All this has occurred to my mind since I commenced writing. I sat down to write as I thought upon the following text.

"My days are swifter than a weaver's shuttle, and are spent without hope." Job 7:6. Although I do not think this text differs from the principle of what I have written, for I know in former years I had an idea and even hoped that as I grew older and advanced in years, that I would grow better, be more obedient, and do less wrongs, but it has been to the reverse. I am now considerably advanced in years, have had a hope near forty-four years, and my days now seem to pass away "swifter than a weaver's shuttle, and are spent without hope." That is, I have no hope of ever being any better here in my time state. All hope of ever being perfect here or ever ceasing from sin here, is gone from me, although my days are gliding swiftly by, an old sinner. Notwithstanding I firmly believe that my goings are settled and fixed and my condition both of body and mind are for ever settled, both for time and eternity, yet I cannot help wanting and trying to live a better life trying to have better thoughts and ways. I am so restless and dissatisfied with my weak and sinful self as a preacher. I have thought many times this week that I never would make another effort to preach, that sure the Lord had never spoken by me, and yet, I reckon I shall start

in the morning to the Louisa church, that I have the care of. It is about fourteen miles south west of here. What a stranger I am to myself. I know not what I am nor where I shall go, nor what I shall do, but the Lord will do with me as seemeth him good.

Yours truly,
W. J. MAY.

MARTHA B. STRICKLAND.

Sister Martha B. Strickland, the mother of Elder W. B. Strickland, was born July 22, 1820, and died June 15, 1905. She was received into the fellowship of the church at Lawrence the 4th Saturday in May 1877, and was baptized the following morning with her husband, brother Thomas Strickland, by Elder W. J. Johnson, and she lived a consistent and orderly member until her death.

She expressed herself as being reconciled to death, only regretting to part with Elder Strickland and his wife, but said they would soon be with her, for heaven would be their home, and she had lived to see what the Lord had revealed to her when Elder Strickland was not more than three months old. She was in bad health, and he had been on her lap, and she looking down on him and wondering why the Lord had sent this little babe into the world, for she could not live to raise him, and she said a voice said to her, he was sent into the world to preach the gospel of the Lord and God, and to take care of her in her old age, and she had lived to see it all fulfilled, for he had preached the gospel, had gladly cared for her in her last days. We who know them both know this is true.

We believe that Sister Strickland is at rest in heaven where all is love. There is no sorrow there.

J. M. HOWELL.

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 XXXIX No. 2

WILSON, N. C., DEC. 1, 1905.

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EDITORIAL.

FLOURISHING—PERISHED.

Did you ever have a view of a man who had lived to himself and to the world only—in whose thoughts God was not revered, feared nor trusted, but whose service is to self and whose life is one of devotion to this world alone? Such a person perishes in his own corruption. His heart is as a stone, his life worse than a blank.

Did you ever think of a man compared to a tree which the Lord has planted by the rivers of water, whose fruit is good and abundant, and whose leaf shall not wither; but whatsoever he does shall prosper? Such a tree is of the Lord's planting, and he shall be glorified therein.

The life of Jesus is in that man. He walks not in the counsel of the ungodly, nor stand in the way of sinners, nor sits in the seat of the scornful. He chews evil. He delights not in the seat of transgressors, nor takes pleasure in the way of the ungodly.

The delight of such a man is in the law of the Lord, and in that law he meditates day and night.

The law of the Lord is perfect. It never fails to convert the soul. Its testimony is sure making wise the simple. Its strength does not at all de-

pend upon help from the sinners. It makes the simple one wise unto salvation. The statutes of the Lord are right rejoicing the heart. How great is the love of God in his law rejoicing the heart where God's love is shed abroad. The commandment of the Lord is pure enlightening the eyes, so that light is given, for God said, Let there be light and there was light. The fear of the Lord is clean enduring forever. The judgments of the Lord are true, and righteous altogether. Their value is above that of fine gold, and they are sweeter than honey, and in keeping of them there is great reward.

What a wonderful law is this? It is the law of the spirit of life in Christ Jesus that makes us free from the law of sin and death. In the obedience of Jesus is accomplished the will of God in our salvation, so that the delight of him who is born of God is to meditate in God's law day and night. With the mind or in this new, inward man I delight in the law of God. This is the glorious freedom of liberty, joy and peace in Christ Jesus.

Such a man grows in grace and in the knowledge of Lord Jesus. He has the dew of youth in this new man for his youth is renewed daily. He grows up into Jesus Christ in all things. His life is no failure. The life of Jesus is made manifest in his mortal flesh, and he is crowned with tender mercy.

Whatsoever he doeth shall prosper. The reason of this is he delights in the law of the Lord. For he that delights in the law of the Lord, which is the perfect law of liberty, serves the Lord, obeys him, follows him, receives his counsel, strength and understanding from the Lord, and hence does not err from the path of truth and righteousness. The wisdom of the Lord guides him therefore he does not blunder. For whatsoever he does shall prosper. Isaiah says, Thou wilt ordain peace for us, for thou hast wrought all our works

in us.

Delight thyself also in the Lord, and he shall give thee the desires of thy heart. How safe and blest is the man who trusts in the Lord. This is perfect success. The world may not think so, but it is always true, and wisdom has so ordained it. But the wicked are not so. The ungodly shall perish. As the chaff they shall be consumed and burned or perish. They shall not stand in the congregation with the righteous. P. D. G.

Remarks on John 3:14-15. Sister Garrard writes me a personal letter so good that I feel like publishing it for the benefit of others also. Such gifts should not be put under a bushel.

The subject matter of this text contains a reference to Moses lifting up the serpent in the wilderness but followed forth the lifting up of Jesus Christ in crucifixion, that whosoever believeth in him shall not perish, but have eternal life.

It was in the wilderness that Moses lifted up the serpent. Many Israelites were dying in consequence of being bitten by fiery serpents, which were sent among them because of their murmuring against Moses and against God. Why had the Lord brought them into that wilderness to die? Their soul loathed the manna, and there was no water. They wanted nature's plenty and ease. They said their soul loathed that light bread. It was in consequence of their rebellion against God they were bitten.

In many different ways the Lord chastises us for our rebellion against him. This shows the depravity of our heart. But when they cried to God he sent relief in a strange way.

He commands Moses to make a serpent of brass. This looked like the ones that bit them, yet it contained no poison, but was remedial, healing all that beheld it.

Here is a type of the Lord Jesus, the

Lamb of God that taketh away the sin of the world. Brass is a compound metal. Jesus is both God and man. Since by man came death by man shall come the resurrection of the dead, but the first man is a natural man, a sinner, the second one is holy, a quickening spirit.

Jesus must be lifted up, crucified between the heaven and the earth. The mercy of heaven unto eternal healing should come down to earth, and the bitten ones of earth should look unto him, be drawn unto him, and live.

It is the law or justice answering to Moses that lifts up Jesus, the perfect remedy. All that believe in him, feeling conscious of their sinfulness, shall live. Whosoever believeth that Jesus is the Christ is born of God. Who so ever comes to Jesus weary and heavy laden, whosoever feels the plague of sin and death that beholds Jesus has eternal life.

It is idle to say that one or any number that do not feel conscious of the bite of the old serpent the devil, that do not realize their death in Adam, that do not feel the plague of sin, that do not repent of their sins, and confess them, shall ever behold Jesus the Lamb of God that taketh away the sin of the world; for such do not cry unto the Lord, nor confess their guilt before the Lord.

There was only one serpent of brass raised up by Moses, only one mediator between God and man. It is not the dead that behold Jesus, nor for mercy, but it is the living that are in distress and conscious they must die unless they are delivered.

It is the love of God that has sent Jesus into the world that whosoever believeth on him should not perish but have eternal life. P. D. G.

When did Abraham see Christ's day? was it when the Lord appear to him in the tent door, or when Melchisedec met him? That would not have been seeing his day, but seeing him.

The gospel was preached to Abraham saying in thee shall all the nations be blessed, Gal. 3:8.

Now what scripture is here referred to for proof of this? It is when Abraham obeyed God in offering up Isaac, Gen. 22:18. "And in thy seed shall all the nations of the earth be blest. When Abraham bound Isaac, and laid him on the altar preparatory to slaying him, the angel called unto him out of heaven and said, Abraham, Abraham; and he turned and saw behind him a ram caught by the horns in a thicket, and Abraham took the ram and offered him for a burnt offering in the stead of his son. The ram caught in a thicket by his horns symbolizes Christ as identified with his people, and their sins laid on him (the sins denoted by the thicket,) so that Jesus must suffer and die. Ought not Christ to have suffered these things, and to enter into his glory. Therefore he dies for them, or is offered in their stead. He is the surety. He is not a substitute, but is far better than a substitute. He is the covenant of the people, and they for whom he dies go free from condemnation and death.

Abraham beheld behind him a ram caught. Jesus was provided before hand, but it was not known or beheld by Abraham until Isaac was bound, or was to be slain. We do not know that Christ died for us until we are condemned to die, and bound, then the great and glorious truth causes us to rejoice in the Lord. Christ's day referred to by Jesus when he said Abraham saw my day and was glad when Jesus appeared or was manifest in the flesh and suffered the just for the unjust.

Abraham was glad when he saw that day, when every demand against his people was fulfilled by Jesus in the flesh who was manifest in the flesh as the sin-bearer, when he should be stricken for the transgression of his people. The day refers to the time of his incarnation, or when God was man-

"Your father Abraham rejoiced to see my day; and he saw it, and was glad," John 8:56.

ifest in the flesh.

This is to be seen in the mount of the Lord. We cannot see it elsewhere. It ever abides in that holy mount. P. D. G.

WHAT KIND OF PRAYER.

Why do you pray, and if you do pray what do you pray for, and to whom do you pray? If you are able to do what you desire to be done why do you pray? The idea of prayer is founded on necessity. One desires something done that he cannot accomplish himself, hence he calls on another to do that for him that he cannot do for himself.

Has he faith in the one to whom he prays? Does he believe that he has power to grant the request made?

Here is one that professes to be a freeman, and does not believe in nor worship the God of purpose who does all his pleasure. He believes that his prayers change his God, and induces him to do that which he would not, and could not have done unless he had prayed to him.

Here is another that loves the God of purpose, and of all power doing, all his pleasure. Why does he pray, and for what does he pray? He is the one most dependent on the Lord that reigns. For if God has all power then man has none, and without Jesus we can do nothing. Place one in a condition in which he can do nothing then he is in a condition to pray.

Now does he have confidence in God's power and wisdom, goodness and mercy. He does not want God's mind to change, for it is already perfect, and if perfect then why change it? The prayer of Jesus was that God's will should be done. Will his will be done? Yes in heaven and in earth—that is in the earthen vessel that is a subject of gracious operations. His will is not done on earth, for that is the place where the prince of the power of the air rules. He walks to and fro up and down in the earth, and the earth is full of wickedness.

The subject of grace prays that God will work in him both to will and to do of his good pleasure, thus enabling him to work out his own salvation with fear and trembling. When we are reconciled to God's will then we are in a state of trust and obedience to the Lord.

The man that truly loves the sovereignty of God, and the perfect obedience of Jesus unto death, and who thereby gives proof of his election unto that obedience of Jesus Christ, and the sprinkling of that blood, is the character that will pray more than any other character in the true spirit of prayer, for he is not only the most dependent one on the Lord, but he is cut off from the world and has no pleasure there, and is risen with Christ and his joy is in the Lord, and hence he desires communion with the Lord. Man ought always to pray and not to faint. Pray always. The best joys a child of God has is in communion with God, and in his approval.

No one then is so prayerful or in such need of it as the helpless one that has none to go to but the Lord. The predestinarian who believes God is unchangeable is the one that prays most—not to change the Lord, but that he himself may be changed. No one worships God so acceptably, reverently or spiritually as the man who feels and believes that God has determined or predestinated what shall be. Yet all this is contrary to carnal reasoning, and is foolishness with the world. Who is the man most encouraged to pray? It is the man who feels that what God has provided is blessed. He has blessings laid up in store for his children, but he will be sought unto for them. The more we truly pray the more we are changed into the image and will of God, and therefore are thus become the more heavenly.

There is nothing too hard for the Lord to do that he pleases to do. Therefore whatsoever we ask in his name believing that shall we receive. We cannot in true faith ask for anything contrary to the will of God. P. D. G.

Elders Gold and Lester:

Dear Brethren: Enclosed you will find an article written for the brethren and sisters scattered abroad.

For some reason I desire to write of the trials and afflictions of God's dear people, and I hope my feeble attempt may meet with their approbation. It is my chief pleasure to labor for, and comfort and please the inhabitants of that city of our King, whose mission is to suffer long and endure as good soldiers of the cross, bearing all things, believing all things, hoping all things, and abiding ever in their lot, meekly humbly showing forth the death of our precious Lord.

Yesterday will be a pillar of sacred remembrance to me, for an age to come; Friday and Saturday too, were gloriously spent in hearing the dear servants of God proclaim the glad tidings of salvation to large and attentive congregations. We were blessed with about twelve preachers, who stood in their respective places night and day during the entire union.

The house did not begin to accommodate the crowd on Sunday, how very encouraging to behold such interest manifested by bearers. We missed Brother Stanfield's voice in the singing; he being confined to his room with fever. He had taught one class here, and another was beginning when he was taken ill. We had hoped to have him with us, to aid in singing praises unto him who has done so much for us, whereof we are glad; but God in his infinite wisdom saw fit to afflict him. He has malarial fever at the home of Brother and Sister J. H. Braswell; their love and kindness in caring for him, display their good christian hearts. His friends have remembered him kindly, which proves the truth of the Savior's promise, "I will never leave thee, nor forsake thee."

He seems to thoroughly understand his work; his method of teaching is simple and gentle, and I believe his gift is from the Lord, and a great many of us heartily appreciate it. I feel that improvement in our singing is much needed.

We Old Baptists contend so earnestly

for the old time ways, but in this one, I think we greatly err. All our tunes come from notes, and if in correcting them, it sometimes changes the tune, should we sometimes changes the tune, should we feel that it is wrong?

Brother Gold, I do not wish to condemn any one who does not care to learn, but simply to imply that a freedom of opinion is desired among those who are anxious to have good singing. What do you think about it? Yours in Christian love.
ANNIE CRISP.

Dear Children of God:

It is the Sabbath day, and I have a mind to write you something concerning the trials and afflictions of Zion. I may perhaps have a door of utterance through the medium of the pen, though the Lord only knoweth.

From Genesis through Revelation, we find God has been pleased to visit Zion with sore and trying afflictions; physically, mentally and spiritually.

And we are blessed with eyes to see from this testimony, and from our own individual experience, that the endurance of these things displays his glorious grace. The jewel of grace sparkles with greater brilliancy while in the midst of a burning furnace of affliction than at any other time.

David said "Before I was afflicted, I went astray; but now I have kept thy word." Moses chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season." "Ye have not forgotten the exhortation which speaketh unto you as children; my son despise not the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

God's elect are mostly poor financially and all of them are poor spiritually. It is no dishonor to be poor; and wisdom to feel so, meekness and lowliness of character becometh the saints of God. In the fifth chapter of Matthew, Jesus in his sermon on the mount, spake some most pre-

clou truth, and the characters embraced in that divine number and without doubt vessels of mercy; poor in spirit, rich in faith, and heirs of the kingdom; born not of corruptible seed but of that which liveth and abideth forever.

Not one has ever borne more affliction or poverty than Jesus our elder brother.

Again David says, "I have been young, and now am old and have never seen the righteous forsaken, nor his seed begging bread." He knoweth all our infirmities, and his ears are ever open unto our cries. Even to those who have not the promise within their hearts he is compassionate. His tender mercies are over all, blessed be God forever more. He is indeed a buckler to all them that trust him.

Oh that all the dear children of God manifested their poverty spiritually more than they do.

We know from his holy word and from the testimony within us something of the afflictions of the righteous; and that the dear Mediator, Christ Jesus, delivered us out of them all. Oh! that we were more resigned to his blessed will in every circumstance; that we had more of that self-sacrificing spirit of our Lord, who thought it not loss to leave the courts of heaven and come down into this world of sorrow and suffering; and become poor, not having where to lay his head, that we might be made rich. To be despitely used, mocked and spit upon, and last of all to bleed and die the most shameful death of the cross, for our sins—for us. Then on the third day arose a victorious conqueror over death, hell and the grave for us. Should we not adore him? He who bears with our many short comings, throws the mantle of charity over all our imperfections, and takes us up in his arms and calls us fair, when we feel so vile and black. Is he not gracious, merciful and forbearing? Should we not adorn the profession we have made by revealing him and trusting him? For every good and perfect gift comes down from the Father of light, in whom there is no variableness

neither shadow of turning. When I meditate on these things and upon the many loving encouragements on record for us to live to another," and God supremely; and to keep ourselves from idols, my eyes dissolve in tears, on account of my unfaithfulness to him who is my light, my salvation my all in all. "Thou hast been our dwelling place in all generations," from everlasting to everlasting thou art God."

Dearly beloved, what a great gift is confidence in God; to believe that he is a rewarder of them that seek him fervently and diligently, and to realize daily that he is all our salvation, and all our desire. All we hope for in this world, and all that we expect to see in the one to come; to see him as he is, and be like him.

I am persuaded that many true servants are mourning in Jerusalem over the manner in which some of us serve the Lord. Religion seems to be a secondary matter with a goodly number of our people; worldly business and self-interest rule uppermost in their minds. Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Every one who has been quickened into divine life, is commanded to walk as a child of light. "As ye have received Christ Jesus the Lord, so walk ye in him." We should be instant in season and out of season, ever ready to give the reason of their hope within us.

Exhortation is much taught in the scriptures, and perhaps we need more than we get from our pulpits. We should not become worried with God's rewards, for loving rebukes; if we only know what they procure for us, surely we would be more faithful in our duties to them, and in attending our meetings. God is no respecter of persons, and has something against every child that has left his first love; so awake; thou that sleepest and Christ shall give thee light."

Like our dear and humble Lord we have to endure many persecutions, within and without, yet we should rejoice that he will be with us and make a way for our

escape. We should pray for our enemies, and beg him above all else, to give us charity, which is the bond of perfectness; that we, the elect of God, may possess bowels of mercies toward all men, and especially toward the household of faith.

My dearest loved ones, in conclusion I will say, may the Lord Gby his spirit in our hearts teach each one of us to be more loving, more watchful, and more prayerful toward, each other for good; and may we be prepared in the end to answer that welcome sentence. "Behold! I come quickly, even so come Lord Jesus."

Lovingly, your sister,

ANNIE CRISP.

OBITUARIES

MRS. E. DAVIS.

Mrs. E. Davis departed this life the 18th day of November 1904. She was born the 16th of April 1848, making her stay on earth 56 years 7 months and 2 days.

She united with the Primitive Baptist church at Old Cascade, Saturday, before the 2nd Sunday in September 1881, and was a devoted member for more than 23 years. She believed the Lord would do all his work at his time and pleasure, and none could stay his hand or say what doest thou?

She was sick about five months with paralysis. She was asked by the writer if she wanted a doctor? She said it would do no good, but to satisfy the family. Three doctors were sent for, all their skill failed to stay the hand of the Almighty.

The following scripture was quoted to me by her—8th chapter and 11th verse of Hebrews:

"And they shall not teach every man his neighbor, and every man his brother, saying know the Lord, for all shall know me from the least to the greatest."

On the 20th of October, just three months after Brother Taylors' demise, his loving companion passed quietly away from this

world of trouble. That sweet mother, who was so good and kind to all that knew her. It was a time of much sadness and grief to her dear children to lose father and mother, so near together.

Sister Taylor was the daughter of Thomas and Sallie Hall, was born and raised in Jones county, N. C., was born May 1, 1842, died October 20, 1904, making her stay on earth 62 years 5 months and 19 days. She was married to Josiah Smith in August 1868 and lived happily together until separated by his death on March 1873. There were born unto them three children two daughters and one son. After his death she kept her little children together and got along well as any poor widow could. It seemed that the Lord was with her in her lonely days and blessed her with every necessary need. She was married to Brother Taylor in August 1874 and they too lived happily together until death separated them. There were born four children unto them, all survive their dear departed parents.

Sister Taylor united with the church at White Oak in October 1891 and was a firm member until her death. She like her husband was strong in the doctrine of Jesus, and salvation by grace, ever trusting to her dear Savior in times of sadness and trouble. We miss her gentle and humble countenance. Her loving voice is silent in the tomb, but her ever faithful ways will never be forgotten. In the death of this good woman the church has lost one of her precious members, and the dear children a kind and loving mother. The community a good and useful neighbor, who was ever ready to help the poor and needy and always would visit the sick, and do all she could for them. She was sick several months and all was done for her that could be but none could stay the cold hands of death. She was resigned to the will of the Lord. She would say during her sickness that she could not get well, but would trust to Jesus and all would be well with her. In conclusion I will say to her dear sisters and dear children to ever remember her last days as her best days. We believe that she is now

at rest with all her dear ones that have gone before, and you dear children should ever strive to follow your dear parents noble precepts. Brother B. F. Eubanks also spoke words of comfort to the bereaved children and a host of relatives and friends; then her remains were laid beside her dear husband who preceded her to the grave three months previous.

Sleep on dear parents, sleep on,
 Nothing can disturb their rest,
 While the angels of God with them sing
 And they do reign with the blessed.

So now dear children weep not
 For we all hope to say,
 That they have gone home to heaven
 And there they shall ever stay.

Though many are the trials,
 While in this world we stay,
 But let us bear them with patience
 Like our parents who are gone away.

So sleep on dear parents,
 While we are lonely here,
 We hope in that bright heaven
 That we may all appear.

Written by a loving cousin,

MARY S. MILLS.

Maysville, Jones Co., N. C., Oct 17, 1905.

ELMIRA HAMILTON.

The deceased was the daughter of Ruben Fuicher and Hannah, his wife. She was born March 30th, 1869 and was the youngest of her father's children. At about 16 years old she joined the Methodist church but soon came so dissatisfied that she had them drop her name. She believed the truth which we preach and we believe she had it in her heart but for certain causes she seldom ever heard it preached and never became a member of the visible church.

She stayed with and cared for her old

On the 23rd of July, 1892 Elmira was married to Merriman Hamilton and she made him a kind and loving wife. Six children were born unto them, one of them died in infancy.

For several years her health was not good and she had fears that the end was not far away. She very much desired to be spared to raise her children but at the end appeared to be willing to depart and be with the Lord.

Two years before she died she dreamed that she found something covered with gold. She was told to take hold of it, she took hold and the Lord came forth out of it and told her to not fear for no sins would ever betray her but that those who did not touch were backsliders and hypocrites. Then she and the Lord sang and praised together. Soon after this she was afflicted with a choking and she prayed often to the Lord to remove it which he did about six months before she died and she arose with her burden, very heavy, more than she could bear. But the Lord spoke peace to her soul, her burden was gone, light came and happy. These words were given her, "I will never leave thee nor forsake thee, neither shall thy seed beg bread." She shouted aloud for joy and her husband came to see what was the matter, she told him she was happy and all was alright with her and he could go on to his work. From then her health was better than it had been for several years until July 6, 1905. She began cooking her supper, said something was the matter with her tongue and soon fell out of her chair unconscious and never spoke again. Notwithstanding all that the doctor and loved ones could do just at the break of day on July 7th she passed peacefully away with a smile and we believe she is at rest with the Lord.

She leaves a husband, five children, two sisters, one half sister and three half and afflicted father as long as he lived. He died on the 8th of April 1892 and had been helpless for two years and eight months but his daughter seemed never tire caring for him to the end.

brothers with a host of friends to mourn her departure but how good it is to feel that the gain is hers.

The Lord sanctify this dispensation of his providence to the good of the bereaved ones is the prayer of their brother and friend.

L. H. HARDY.

Those expecting to visit the Skewarkey Union at Lawrences Friday, Saturday and 5th Sunday in December, coming by Parmalee will write to Brother W. R. House at Hobgood, N. C. Those that come by Tarboro will write to J. M. Howell, at Speed, N. C., and they will be met on Friday morning of the meeting.

J. M. HOWELL.

Wilsons Mill, N. C., R. F. D. No. 3.

November 27, 1905.

Elder P. D. Gold—

Dear Brother in Christ I hope:—The next session of the Smithfield Union will be held with the church (the Lord willing) at Smithfield, Johnson County, N. C., on Saturday and fifth Sunday in December, 1905. Brethren and sisters especially ministers, are cordially invited to attend.

J. A. BATTEN, Union Clerk.

The next session of the Toisnot Union will be held with the church at Moores Saturday and 5th Sunday in December.

Our hearts and hands are open to receive the brethren and friends.

S. HOLDEN, Clerk Pro Tem.

SINGING.

Brother E. A. Stanfield is an excellent teacher of vocal music. When he teaches classes the singing is much improved. If you wish his services write to him at Robertsonville, N. C.

Elder F. L. Oakly's post office is Union Ridge, N. C., not Anderson's Store.

APPOINTMENTS.

W. M. MONSEES.

- Dan River 11.
- Danville 12.
- Moon's Creek 13.
- Pleasant Grove 14.
- Country Line 15.
- Arbor 16.
- Prospect Hill 17.
- Wheeler's 18.
- Mt. Lebanon 19.
- Durham 20.
- Greensboro, 21.
- Pleasant Hill 23 and 24.
- Monbow 25.
- Moorsville 26.
- Charlotte 27.
- Concord 28 at night.
- Salisbury 30 and 31.

JESSE BROWN.

- Cedar Grove 10.
- Meadow Creek 11.
- Concord 12 and 13.
- Moores at night 14.
- Aaron Compton's 15.
- Pleasant Hill 16 and 17.
- Salisbury 18.
- No Creek 19.
- Pine 20.
- Flat Creek 21.
- Big Creek 22.

E. E. LUNDY.

- Goldsboro, Wednesday night before 1st Sunday in January.
- Nahunta, Thursday.
- Turner's Swamp 3 p. m.
- Aycock's Friday.
- Memorial, Saturday and 1st Sunday.
- Lower Black Creek, Monday.
- Upper Black Creek, Tuesday.
- Scott's Wednesday.

Contentnea, Thursday.

Healthy Plains Friday.

Sandy Grove, Saturday.

Elder George Robbins can arrange for
Spring Hope at night.

Peach Tree, 2nd Sunday.

J. E. WILLIAMS.

Flat Creek, December 16 and 17.

Mountain Creek 18.

Albemarle at night 18.

Howard Chapel 19.

Freedom 20.

Jones Hill 21.

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DEC. 15, 1905

NO. 3

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.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Elder P. D. Gold:

Dear Brother in Christ, I hope:—If I am not a deceiver. I feel somewhat inclined to write you a few lines to let you hear from me, as I have been so wonderfully blest this fall, and the Lord has been so kind and merciful to me all the days of my life as unprofitable as I feel to be. I feel my imperfections more the longer I live. The more vile I view myself and corrupt. I am prone to wander. But this all causes me to abhor myself more, and view the Savior more beautiful and pure. He is my Shepherd, Friend, my Prophet, Priest and King. In God I trust for life and salvation, for He is a shield unto them that put their trust in Him. Praise his holy name for his goodness and mercy endureth forever.

I have been tossed to and fro, hedged it seemed by the snares of my enemies. Those enemies within harrass me to such a degree I am almost fit to give up in utter despair. But in the midst of all my sore trials, afflictions and temptations I hope the Lord has comforted me and renewed my strength in time of need. He has preserved my life I hope from the snares of my enemies. But Saturday and fourth Sunday in September I was blessed with the privilege of attending the yearly meeting at Great Swamp.

Dear Brother, I was low down in the valley. I was almost fit to despair of hope when Elder Sylvester Hassell and

Elder C. C. Bland both preached the gospel in its purity to my weak understanding, to my surprise my hungry soul was fed, my heart made to rejoice with unspeakable joy; my cup was filled almost to an overflowing. It seemed almost like a nail fastened in a sure place. I felt to rejoice in my Savior, my hope was strengthened, my faith was increased, so I was made to rejoice and feel that I could witness with them, and I hope bear testimony, it was true. I also enjoyed the Kehukee and Contentnea Associations, I enjoyed the preaching. My soul feasted surely. I enjoyed the people of God, some I had never seen before. It was a great comfort to me. Besides I met our much beloved sister, Mattie Luper. My heart leaped for joy, for I had desired very much to see her; and others I met were precious to me I was well cared for. For nearly three weeks in succession I heard good preaching. My soul feasted surely. I never have been so highly favored before in that respect. But my dear brother, I have had a hard struggle since I returned home, the tempter has chased me right and left trying to persuade me to believe I was only a hypocrite and had weakened the confidence of the brethren and sisters generally; and I felt so unprepared to face the battle I almost gave up again, but those words of comfort came to me in a time

of great need: •

His mercy try no longer doubt,
He will in no wise cast you out.

So I will close. May the Lord abundantly bless you, is my desire.

Unworthily,

MARY MELISSA BROOKS.

Greenville, N. C., Nov. 21, 1905.

R. F. D. No. 3.

Dear Brother Gold:

As you know our Association (the Little River) has just closed its annual session and we had a good meeting. The preaching was good and the hearts of many were made glad by the good news of Salvation by grace, which seemed to be the theme of every sermon, "How good and pleasant it is for brethren to dwell together in unity." But while there were many words of comfort spoken and acts of kindness shown that were good in the sight of the Lord and man, it is also true that many things of an unpleasant nature attended this meeting.

I do not wish to misrepresent or enlarge them, but when spoken of in a mild manner they are very bad.

Among the things were drinking blockade liquor, loud talking and laughing near the stand on Sunday by people professing to be religious. I suppose some of this was going on Friday and Saturday, but it was worse on Sunday.

O how shamefully wrong of men to go to a place of worship and disturb the peace of the meeting! But they will do this so long as they are encouraged by church members. This last clause may sound strange but listen, and I will tell you in what way they are encouraged: I have noticed at our Associations a gang that goes only to have what they call a big time. They care nothing for our preaching, and neither want to hear themselves or

want others to hear. As a proof of it they never attend our church meetings, though they live ever so near, but as soon as they find when our association comes off they can come twenty miles with all ease to have a big time.

Now, dear brother, is there no remedy for this fast growing evil. I answer there is. Instead of holding our associations on Sunday, let us hold them in the week. Some will say they can't go in the week that can go on Sunday. This is true, but while there are some few so closely confined they can't go in the week, there are many living near our respective churches that can't go to the association, it is too far. So they have to stay at home, as their pastors are at the association—thus the regular meetings are abandoned, whereas, if they were held in the week we could go to our regular meetings and to the association also. I will say further, I have never seen many old Baptists too poor or closely confined to stop a day or two and go to an association at any time if he wanted to go.

For whose benefit are we holding these meetings? While I know we are debtors to the unwise as well as the wise, and are commanded to let the wheat and tares grow together until harvest, yet I feel sure there will be enough tares among the wheat if these associations are held in the week. I tell you, dear children of God, it looked about as it did onhr amafwyap me last Sunday as it did an old Baptist Association.* The behavior is getting worse every year. Now, must we hold out a temptation to them by continuing to hold the associations on Sunday? If so, let's not blame them for talking about us as they do. Many people say: "If you want something good to eat and drink, just go to these old hard-shell associations." I heard a man say yesterday he struck some of the best apple brandy there he ever saw.

Some will say it will never do to ré

move the landmarks which our fathers have established. If this is removing landmarks some of the churches are guilty. I can't think this way. I for one most heartily favor holding it in the week, and think it will generally meet with the approval of the brethren and sisters. I hope they will all think of these things in a prayerful rather than a gain-saying way.

Now, may Grace, mercy and peace be multiplied to all who love the Lord Jesus Christ in sincerity.

Affectionately,
W. A. SIMPKINS.

Dear Brother Gold: If not greatly deceived I have had several impressions to write you for publication in *The Landmark*, but cannot see why, for I have never wanted to write for publication, and I cannot edify any of God's people by so doing, unless I received help from the Lord. "Except the Lord build the house they labor in vain that build it. Except the Lord keep the city the watchman waketh in vain." What a blessing to feel that we are entirely dependent on Him in every time of need, and He is slow to anger and plenteous in mercy.

When I was convicted of sin I thought of telling my mother, but never related my troubles to anybody, but asked the Lord for mercy, for I felt that Salvation was by grace alone, and even if I were lost His condemnation would be just. I remained in this condition for a long time, feeling my extreme vileness and wondering if these were everybody's feelings or whether the Lord was working a change in me. My deliverance came gradually. I can't tell how or when, and that makes me doubt more because my evidence of a hope is not so bright as some. But in my darkest hours this little ray of hope bears me up, and at times seems very bright and worth

more to me than all earthly possessions could be.

After receiving a hope I thought I would live out of the church, for I was too unworthy to be with them, because they were a people I had thought of with more reverence and tender feeling than I did anybody else. At the May meeting on Sunday, in 1902, I was for the first time very forcibly impressed to join but went on this way for two months just miserable night and day, and the fourth Saturday in July following I offered to the church and was received, but don't see yet how they can fellowship me. After I was baptized I thought it would be easy for me to live better, but I find the war between flesh and spirit so great that each day it is harder to do as a Christian should and I can do nothing but try to pray that I may not enter into temptations. I had a plain vision some time ago and after that I dreamed of telling it to Brother Lawrence, our dear pastor, just as I had seen it several weeks previous. Immediately after returning I closed my eyes and there appeared before me a very bright light, almost like the sun, and a pathway leading to it lighted up all the way. I thought, what does this mean? The words came to me: This is the way, the truth and the life, and you shall walk therein. Then angels soared above this light and the thoughts came forcibly: "The Sun of righteousness shall arise with healing in his wings." This was not a dream, for I was not asleep. I asked my sister if the moon was shining much and closed my eyes again.

This made me rejoice for a short time but after a while I felt as bad as ever and almost felt that the Savior had never known me, and when in this frame of feeling one night I saw a large congregation of Baptist on elevated seats, and I was on the lowest at the foot of them all. This is exactly

my feeling toward them, especially during communion, and the longer I am with them the more I feel this way.

I feel that the Lord has wonderfully blessed our church in having such a good pastor, and I think he is indeed a shepherd and give his sheep such food as they need. I hope the Lord will continue to bless him to do so.

Brother Gold, I have been comforted many times by your preaching. Even before I united with the Baptists. I remember one sermon that did me so much good: "Behold what manner of love," etc., and last November at the Falls: church your text was "Whatsoever ye ask in my name, that will I do." It benefited me so much week before.

My thoughts are so far from God and his goodness I am often made to cry as David did, My God, my God, why hast thou forsaken me? Then again I am made to praise him for his wonderful love and mercy and through my greatest afflictions I have felt his presence most. In all my affliction I have been able most of the time to feel the Lord's presence and never more plainly than once while very ill in a hospital. The 23rd Psalm was continually running through my mind each day. How blessed I was to truly feel that Psalm from beginning to end daily applied to me.

Somebody asked me once, why I preferred preaching to worldly amusements. I very readily told her that I received more comfort from preaching and more benefit and I thought it the best place for me. I hope I may be profited by some remarks Brother Isaac Jones made in his sermon last second Sunday at the association. I feel that such preaching is needed in regard to worldly amusements.

I leave you to judge whether or not this is fit to publish, for I enjoy reading The Landmark very much, and I think most any other piece you could

publish would be more to the comfort of the Lord's people.

Remember me in your prayers.

Your sister in hope of eternal life,
SUE, A MOORE.

Dear Brother Gold and Brethren: I feel to offer a few thoughts on the following scripture: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not. We observe, first, that love is eternal, for God is Love. If we go back in our minds before the foundation of the world we are no nearer to the beginning of this love. This is wonderful to contemplate! God's love for his people had no beginning, and will have no end. We hear him say, I have loved thee with an everlasting love. His own declaration. The manner of that love is unchangeable, as God is unchangeable. For God is love. If the Lord loves us today, He has loved us as His children.

Dear brethren and sisters, He has loved us from all eternity. No truth can be more potent than that. As the scriptures teach us God changes not. Therefore the world knoweth us not, because it knew Him not. This is love not that we loved God. But that He loved us and gave himself for us—a coming forth of the eternal power of God to save his people from their sins. This love of God towards us was just as strong when we were dead in our sins as it was after He gave us repentance, and faith was wrought in us by His spirit, and this only can be known by the revelation of Jesus Christ. In our hearts, and not according to our works, whether good or bad. Therefore the world knoweth us not, because we are killed in our self and made alive in Christ by the Power of God. But God who is rich in mercy for his great love, where with He loved us even

when we were dead in sin, hath quickened us together with Christ. God commendeth His love to us and that while we are sinners His spirit brings us forth into a heavenly kingdom, a house not made with hands, and makes us sit together in heavenly places in Christ. And we realize the truth that it is not according to our works, but according to His own purpose and grace which was given us in Christ before the world began. Therefore the world knoweth us not because it knew Him not. The religious world believes in their good works, in order to get salvation; and we believe in the righteous obedience of Jesus Christ. His people are saved with an everlasting salvation. And the spirit of God in our hearts creates good works in our hearts, and inspires us to do them, for God has ordained good works for His people to walk in, to show forth His praise and if we truly love him we wouldness of time was come God sent forth His Son into this world, made of a woman: made under the law to redeem them that were under the law; and there was no power in heaven or in the earth that could possibly hinder God's purpose, although Herod sought the young child's life, he could not take it, because God had sent him to save his people from their sins, and he had to fulfill the whole law for them. And this he done and died under its sentence. Every act of this love of God was irresistible. And leprosy, lameness, this love is irresistible. When the fullness and blindness and deafness and even death itself yielded to his power in love. It brought the Lord of life and glory from the sepulcher, and rolled the stone away; and the keepers thereof were powerless before this manner of his love, for this love is the great power of God; and it lifts the blessed Son of God from the grave and from this love to praise Him. The manner of world of trouble to that of eternal bliss

to enter into the place most holy as our high priest forever, and exalts Him at the right-hand of God forever, to give repentance to his people of Israel and forgiveness of sins, such is the power of infinite love.

It is a sovereign and omnipotent power, it takes hold upon the heart and sheds abroad in our hearts its wonderful and irresistible influence and the snow and ice could as much resist the July sun at noon day as a poor sinner could resist the work of the holy spirit of God. Such is the manner of his love to sinners, or no sinner would ever be saved. But the religion of the world today says, that they must help God to save sinners and do all they can to get sinners to believe God in order to be saved when they don't believe Him themselves. For they teach the manner of God's love to be universal in an eternal sence. And that particular redemption is a dangerous doctrine and a special atonement would be unjust, for they say that all men have the same chance of heaven and immortal glory, and hence an endless chain of works, for it and they teach the manner of God's love so broad as that he wills the salvation of every man, and quote this scripture: For God so loved the world that he gave his only begotten son that whosoever believed in Him should not perish, but have everlasting life. As though believing a thing made it, or that a sinner could believe without any evidence. We learn that faith cometh by hearing, and hearing by the word of God. And Jesus says 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. This life is God's spirit in our heart, evidencing to us of himself and mightily convincing us by the law is knowledge of sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Now, faith in God and hope in the Lord Jesus Christ is

the fruit of his spirit, manifested to us and bringing the sweet promises of the gospel home to our own hearts, for without faith we cannot please God, for faith leads us to do His will and teaches us that which is well pleasing in his sight. And so all Isreal shall be saved with an everlasting salvation. Ye shall not be ashamed nor confounded world without end, and I feel to say I believe that truth, for if that is not the truth, I can't see how any sinner could be saved, for if God does not do His whole will in heaven and earth, I am without salvation, or the hope of it, for I have no confidence in the flesh, but rejoice in Christ Jesus. And God forbid that I should glory in man or trust in his works for salvation.

THOMAS BELL.

Wampee, S. C., Sept. 29, 1905.

Dear Bro. Gold:

I had the pleasure of visiting the Mill Branch Association recently, and there met Elder G. W. Stewart, of Alabama; Elders Strickland, Adams, Jones, Edwards and Coats, of North Carolina, besides Elders Gore and Harrelson, of the association. The meeting was one of brotherly love,—peace and good will abounding. I heard ten sermons and it was all the pure, simple gospel of God's grace—so simple that the way-faring man, though a fool, need not err therein; yet so deep, wonderful and mysterious that the wisdom of the world cannot comprehend it. The only sad feature noted by many during the association was the absence of its beloved and honored moderator, Elder Thos. Bell, who was kept at home on account of feeble health.

For Bro. Elias Brown, who accompanied me, and for myself I desire to thank the brethren, one and all, for their kind hospitality. I feel there are no people like the Primitive Baptists when it comes to generous hospitality, common honesty and truthfulness. And

here I want to relate an incident that will demonstrate my confidence in true Primitive Baptists. On my way home from the association, and while waiting over in Darlington, I met a gentleman, a doctor by profession, who seemed fond of telling what he knew, and, as it afterward appeared, more than he knew. Learning that I was a railroad employe he began to talk about his experience as a railroad man in Alabama, and of the rough, rowdy, irreligious citizenship. When he mentioned the "hard shell" Baptists I was a close observer. He went on to say the "hard shells" were a tough set. I asked him in what way—were they not good citizens and moral? He replied that they would drink all the whiskey they could get. I asked him if he had seen any of them drunk. He replied that their preacher was a bar-keeper and a drunkard. I asked him about their honesty—if they were good debt-payers? He said: "No, lot's of them owe me bills now they never would pay." After he had talked on this way a while I said to him: "Now, my friend, I don't want to deceive you. I am a "hard shell" myself, and have been identified with these people a number of years. I am also a preacher among them and think I know more about these these people than you do." He began to appear nervous and said he had nothing to take back.

I told him I had not asked him to take back anything—that I had found the "hard shells," as he termed them, honest and temperate, and that I thought he must be mistaken, for I could hardly believe a man of his standing would knowingly misrepresent and abuse a people—and to prove my confidence in them I would make this proposition to him, viz: that if he would prove his accounts, and also prove that the people who made them were Primitive Baptist, in good standing, I would pay them.

He said I could not afford it—that

it would cost me a lot of money. I informed him I had some money, and lived in Bishopville, and would not back down. He began to weaken and said it would be hard to prove an account ten years old. I told him that I would take his books in proof of the accounts and only require him to prove that the maker of the account was a member of the Primitive Baptist church in good standing, which he could do by the minister and clerk of the church. He then said it had been so long he could not find his books and that it would not pay to bother with them. I then reminded him that it was rather a dangerous business to make charges he could not prove. And when I pinned him down on the whiskey question I found out he could not say positively, of his own knowledge, that the drunkards he knew in Alabama were Primitive Baptists, but *thought* they were. The preacher who he saw once when he thought he was drunk was named John D. Hudson, and lived at Brantley, Crenshaw county, Ala., so he said. If there is a Primitive Baptist preacher And on the other hand I cannot feel it in Crenshaw county, Ala., by this name, or who has ever lived and preached in this county I would like for him to write me. Before I left my newly-formed acquaintance I called his attention to some facts, viz: that when he went in court to give testimony, even against an enemy, he was allowed to tell only what he knew, and not give hear-say evidence; and that in the days of Christ there were a set of pharisaical religionist who thought themselves better than Christ and called Him a wine-bibber and a glutton; and that if he wanted to know what kind of people the Primitive Baptists are, to go among them, attend their meetings and visit their homes and not stand aloof from them and judge from a standpoint of prejudice.

And now, Brother Gold, one more

subject I wish to explain more fully. In a recent article I wrote and I told of my preaching and praying in the churches of other denominations when asked to do so. Some of my brethren seem to misunderstand me and one dear brother wrote me he thought it wrong. I wish to say that if one neglects his own brethren, his own churches or his own home to go to such a service, I consider it wrong. is right and sustained by the example of Christ and the Apostles to *make it a point in life to shun* unbelievers and false worshippers. Christ went into the Jewish synagogues on the Sabbath day and preached his eternal truth, yet he did not approve of their service, nor did he establish any synagogue. Paul preached on Mar's Hill, surrounded by false gods, and was not contaminated by the false worshippers. He also, by invitation, preached before the rulers of the people, and they were not Christians, though almost persuaded to be so. And if the life and example of Christ and the Apostles teaches us to shun unbelievers, infidels and false worshippers I have not so learned it. Is it wrong to go in any church building except our own? Is it wrong to mingle with any except believers? I thought God's people were to let their lights shine. Light is most needed in dark places. If one has any light why shun dark places? Is he afraid his light will go out? If it goes out it is because it is of his own kindling and not the light of the Lord Jesus in him, and the sooner it goes out the better. If it is not wrong to sometimes go into the churches of other denominations it is not wrong to sometimes pray or preach in them, for we are admonished to be always ready to give a reason of the hope within us, and to pray without ceasing. I wish to say to my dear brethren that because I sometimes preach and pray in the churches of others, I do not approve of revival

meetings, protracted service, organs in churches and other new things of like character.

There is quite a difference in mingling with people and advocating their errors. Paul became all things to all men in order that he might thereby save some—not save them eternally, but from the errors of their way—and I sometimes think that if we would be after feeling the need of preaching the less afraid of contamination we would, perhaps, be more useful. I sometimes find that people don't like us because they don't understand us, and if you shun people they will shun you. There is no need to surrender a particle of truth by being friendly, kind and sociable. Love and kindness and courtesy begets like qualities. A frown, a snarl, a complaint never creates a smiling countenance or sweet disposition. And to do others good you must in some way get in touch with them. Don't be afraid of carrying your religion anywhere that duty, prudence and love dictate. If it is the religion of Jesus Christ it will not suffer by its contact with sin, but will shine the brighter. If it is not "pure religion" the sooner it is manifested as false, the better. But some will say we should not cast our pearls before swine, but come out from among them and be separate. If this means a separation to such an extent that we are to mingle with believers only, then how are we to contend earnestly for the faith? Whom shall we contend with?

If by "cast not your pearls before swine" means that we should preach only in our churches, how shall we go into all the world and preach to every creature. When it says go, I believe it means go, and when it says *preach* I believe it means preach, and when it says gospel I believe it means gospel, and when it says *every creature* I believe it means every creature. And I

believe the gospel is always directed by God's spirit, whether it is preached by persecution or invitation—that it is like the rain and the snow—falls where God sends it and falls alike on believer and unbeliever. To shun the unbeliever and preach only to the believer would be to send the rain on the just only. God sends it on both.

Some brethren may think to accept an invitation to preach in an Arminian church is turning Arminian. But I don't think so, for my experience has been that such invitations come through courtesy to some friend or brother or sister and always under peculiar circumstances, and very seldom repeated. And when I have a few times tried to preach in such places I have felt constrained to declare the plain, discriminating doctrine of grace, yet in a courteous manner. I have not felt disposed to be personal and abusive like one of our ministers I once heard of who preached in a Methodist church and took for his text, "Beware of dogs," and began by saying the text did not allude to four-legged dogs, but meant Methodists preachers and other Arminian ministers, and when some one undertook to caution him by asking if he knew where he was, he replied by saying he thought he was in the devil's sanctuary. To reason with people you must not make them mad. No good is done by personal abuse. Let us pray God to make us not only wise as serpents, and harmless as doves, but also as bold as lions—not seeking the devil nor running from him, but ever resisting him and remembering that without Jesus we can do nothing but with him all things whatsoever he has commanded.

With love,

R. H. PITTMAN.

Bishopville, S. C., Nov. 21, 1905.

Kernersville, N. R. F. D. No. 3,
September 20, 1905.

Dear Brethren Gold and Lester:

The following is a letter which my wife wrote to one of her sisters (in the flesh), but of a different belief. I send it for publication, hoping it may be of comfort to some one.

Your brother in Christ, I hope,
D. M. VANCE.

Dear Sister Lou:

I awoke this morning at 2 o'clock with such a great impression to write you that my bed is no comfort to me, and I hope the one that will not let me sleep may direct my pencil to write you the truth and the whole truth.

Edgar came from your house, and told me that you told him that in my early days I had been to the mourner's bench. I explained to him as best I could how it was, and dismissed it from my mind. Yesterday dear sister Floss told me that you had told her the same. This I am obliged to acknowledge with horror, for of all the things I ever did in my young days this has given me the most trouble.

Now I will try to explain to you how it was. I cannot remember back far enough to know the time that I was not in trouble on account of my sins, and at this time spoken of I was in great trouble, and you know how a great many people talk, that going to the mourner's bench would show that you were willing to do all in your power to help save yourself, or to show to the people that you were not ashamed of your Lord. The preachers and people told me all of this, and a great deal more, and I thought if there was anything in my power I certainly was willing to do all that I could. So I went, and if that was all I feel that I could bear to hear it, but no, the people had a great stir all around me, and after I went up here my trouble seemed to be gone, and the people were re-

joicing all around, and to my horror I claimed to have a change. I can never tell you why whether this was the devil that whispered this to me, or what it was; but I know this gave me more trouble than any sin that I ever committed in my young days. I always lived a moral life, but after this happened I had a trouble on me that I never could get rid of. My troubles returned with this added to the list. Previous to this I was a great sinner, but now I was still this—great sinner with "hypocrite" added to it. I will use the same expression to you that so greatly tormented me, for at times my trouble was so great that it seemed to me that my life itself was torment to me. One special night I will mention. My sins arose before me to such a great extent with this same expression, "hypocrite," in my mind so strong that I did not feel that the good Lord would let me live till morning; but I thought if I did, that next morning very early I would go up to the pastor and tell them that I had deceived them, and that I was only a hell-deserving wretch, and it might be by doing this I could get rid of this awful tormenting expression, "hypocrite;" but morning came and I felt a little better, so I could not go then, but I happened up there a short time after this, and told a part of them of the great trouble that I had been going through.

A very great expression among the people is confess your Savior before men, but let me tell you this was not my trouble, but to confess before men that I had acted the hypocrite was what seemed to be just dragging me down to hell.

I heard a dear old brother in a sermon use the expression that it was not a hard matter for a person to know whether they had passed from nature to grace, for the great love they had for the Lord, while there was a certain

class of people that were trying to worship the Lord through fear, and of course I had to be weighed in this balance, and I was found wanting, for I plainly saw that this was my dreadful condition. This gave me a great deal of trouble. It seemed as if this cut me off from all hope of ever being saved. I had tried my strength and I had none left. I did not have this love; how was I to get it? Oh! this was out of my reach. All undone, in vain I tried, but I felt my arm was too short. I did not have the power to change my condition in the least. I was just here and must die in this dreadful condition. My case was so alarming I could not sleep, for I plainly saw my case was of death; but then the awful judgment this was just more it seemed than I could bear in this awful condition, and all the prayer that I could offer was only the prayer of such a great sinner that the good Lord did not hear me, so I felt my doom was cast, but to my great surprise in the morning about 8 o'clock after a dreadful sleepless night it seemed that my LANDMARK—NINE.

trouble all was gone suddenly, and joy unspeakable joy, instead; and let me tell you, dear sweet Lou, that is one sweet morning to me that will never fade from my memory while I am in this bitter world of woe. It seemed to me that everything that I looked upon was praising God, and then I felt that I could claim Him as my God, and then, Oh! that love that had been such a distressing thought to me on account that I knew I was destitute of it was made manifest to me so plainly that it has given me more joy than anything I can ever speak or think about the remainder of my days. I feel that my expressions are too weak to give my dear blessed Jesus half the honor, glory, and praise that I feel, for I do feel that he has been my blessed re-

deemer, and I feel that he is Lord of all power, and that he is always good and merciful. Now, dear sister, I have written what I have written to let you know that the mourner's bench gave me a great deal of trouble in place of any comfort. I do not judge any one by my own sinful self, and I only hope you have true religion, and if I have written any reason for a hope I hope you will acknowledge it, and if you feel to write me your reason I hope you will do so, if not please throw this in the waste basket and forget it. I will close by saying,

I remain your devoted sister,
F. A. VANCE.

P. S.—Dear Lou: I do not blame you one bit for your religious views, and hope you will not me for mine.

FLORELLA.

Shine, N. C., April 21, 1904.
Miss T. E. A. Blalock:

Dear Sister in Christ I hope: This morning I was reading the dear old Landmark and came across your sweet letter and was impressed to write to you. I am only seventeen and have been a member of the church since last June. I am an orphan, without father or mother. I am in Greene county now at my aunt's, but am going back where I was raised, which is in Beaufort county, next week. You spoke of your mother and father. Oh! how lonely it is to be without them. How we miss their kind and loving care. I was blessed until I was thirteen with as good a father and mother as any one ever had. My father was Elder John R. Rowe, who was a Primitive Baptist preacher, my mother was a faithful Baptist as long as she lived. My father died about two months before I was thirteen and my mother nine months after he did. We may have friends and relations, but they are not parents. But how thankful we should

be that we have a heavenly Father who will neither leave nor forsake us. How forgetful we are of his mercies and goodness, it matters not if we are asleep or awake, singing or praying. His watchful eye is over us. It has been eleven months since I was baptized and I have never been sorry yet. I feel at times that I have deceived the church and the dear people of God. I was baptized only three weeks after what I hope was my deliverance. I can never remember the time when I did not believe in the old Baptists and wanted to be one of them. I would have serious thoughts about death and the world to come. As I grew older these became to be worse and I would pray to the Lord to convict me as I had read of others being convicted. One night as I was sitting up alone, after the rest of the family had retired, and thinking of my condition, these words came to my mind and I commenced to sing them:

How lost was my condition
Till Jesus made me whole.

I sung the whole song through and oh! what a peace came over me and I felt so happy.

Since then I have had many ups and and downs, but I can feel there has been some change in me.

It is through grace I am what I am. It is only through the blood of the Lamb we can be made whole. Hoping you will pardon my writing to an entire stranger in the flesh, but I hope not in the Spirit, I will close.

Answer this if you feel like it. I would be glad to hear from you. If you write you can send it to the following address.

With best wishes I remain,
Your loving sister in Christ,
MARY C. ROWE,
Small, N. C.

R. F. D., No. 1,

Archer, N. C., Nov. 30, 1905.

Dear Brother Gold:

Some have observed today for Thanksgiving, but doubtless much more through formality than reality. I have wondered how many felt as David did, when he was brought to behold the great blessings of God to him, and remember his faithfulness, loving kindness and manifold mercies and benefits, and cried, "Bless the Lord I my soul and all that is within me, bless his holy name." And O that men would praise the Lord for his godness and wonderful works unto the children of men, and many other expressions that came from a heart of thanksgiving, full of praise to God.

It is a good thing to give thanks unto God. But does not the Lord appoint the day unto his children, and give them that spirit and prepare their hearts, for that service?

I know one so vile and sinful as I am who cannot live only by the mercy of God has much to be thankful for at all times, but I find I do not feel it at all times alike. Sometimes I am unconcerned and careless, and forget the Lord and his goodness (but I am glad such does not last long. I am always glad when it is banished). And sometimes I find myself, instead of giving thanks, murmuring in thought or feeling, if not in words. And sometimes I feel castdown with trials and heaviness of heart (just as I have felt all day today), and can't remember the blessings and mercies of God that rest upon me. Yet I would rejoice and praise and thank the Lord if I could, or it seems to me I would if I knew how. Many times I feel I am not as thankful as I should be, yet I know I can trust alone in God to give me that spirit and fill my heart with thanksgiving and praise to his great and good name, for it to be acceptable in his sight.

How good, when we are blessed to wait upon the Lord, and made submissive to his way, and can trust him for all things. Feelings his grace will sustain us, and preserve and lead us safely home.

I thought when papa asked me to send his letter to write you just a few lines. But have made my letter quite lengthy. Please pardon the intrusion.

Hope you and family are well. Would be glad for you to come to see us. Mamma does not improve any. She continues very feeble yet.

With love and a desire that God may continue to bless you to comfort his people, I remain,

Yours in sweet fellowship,
EULA M. WHITLEY.

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

Dear Brother:—The dear Landmark has been coming to see us for ten or twelve years. I don't think I can do without it. I am always glad to get it. I certainly do enjoy reading it. It is so comforting for poor, unworthy me to read the dear brother's and sister's writings. They all write so good. They are all taught by the same power, and they all give God the power and not man, for they all know that in their flesh dwells no good thing; and they are made to earnestly contend for the faith once delivered unto the saints, ever looking unto the Lord who is the author and finisher of our faith. I wish I could write something that would be comforting to the household of faith, but oh, I feel too little. I feel to be the least among you, if I am one at all. I know I love the Baptists and their doctrine above every thing else in this world, for I fully believe they have and preach the doctrine of Christ. This doctrine will stand when time is no more, but we may expect to have our trials and tribulations while here, and if we are only persecuted for Christ's

sake it is all well with us. May the good Lord spare you to still publish the dear Landmark for the comfort of his children. I hope all will pay you their dues as best they can. Bro. Gold, I hope I love you for Christ's sake, and wish to be remembered by you.

Your brother, I hope,
J. L. PERDUE.

Bent Mountain, Va.

R. F. D. No. 1,,

Bethel, N. C., Sept, 27, 1905.

Dear Brother Gold and to my Dear Brethren and Sisters, with Greetings:

O the depths of the riches and mercies of God how unsearchable are his judgments and his ways past finding out. I want to tell you how I have been blest the past summer. I left home the second Saturday in May to spend some time with my sister in Halifax county, returned Friday before the fourth Sunday in September. During the time I attended church every Sunday except five and once on Saturday during that time. I feel thankful. I attended four yearly meetings. I also attended the union, which was held in Tarboro. I enjoyed the union better than any I ever attended. While our dear brother, Elder Sylvester Hassell was preaching Christ and him crucified so plain in its power and beauty I viewed our Savior extended on the cross. I also saw a light pass through the altar at his right. I was melted down with tears. There I met many of my dear spiritual kindred, whom I am delighted to meet. Our dear sister Lamm, from Nash county, came around to see me. I was pleased to meet her. I never had met her before. Her conversation was on spiritual and divine things. To know her is to love her. She is so bright. Our dear Brother Stewart, from Washington came with her: he is another bright

Baptist. I always enjoyed meeting him, and several more whom I enjoyed meeting and being with while in town. During the union—it was a union indeed and in truth to me. I spent nearly five weeks with the Baptists, the people I love, and relatives in and near Tarboro, and also Scotland Neck, which I greatly enjoyed. I also attended the yearly meeting at Tarboro, enjoyed hearing Elder Gold. He preached so comforting both days; told my feelings, so much better than I can. While in town I spent one night with our dear Brother Evans, who is afflicted. It was a feast to be with him and to hear him relate the dealings of the Lord with him. He is full of grace. That evening several dear sisters came in to see me, whom I was glad to meet. That night several young girls came to see me. They sang for us. They had been taking lessons under Brother Stanfield. They sang beautifully. While in conversation with my dear spiritual kindred talking on heaven and divine things, I have seen several shedding tears, I was made to rejoice to see them weeping, being so young. O that the Lord may enable them to come home and tell what great things he has done for them. There they will find rest to their weary souls, for Jesus says my yoke is easy and my burden is light.

During the yearly meeting at Lawrences, our dear Brother Staton preached the ablest sermon I ever heard fall from his lips. It came with so much power and demonstration of the spirit. Surely I have been blest with a hearing ear and an understanding heart. I have enjoyed preaching so well. It was indeed food to my poor hungry soul. The way has been open for me to attend more than it ever has before. I can but say bless the Lord O my soul, all that is within me, bless his holy name. It is my greatest pleasure being

with the Lord's people and hearing the gospel of the Son of God preached in its power and beauty. I also spent several days with Elder W. B. Strickland in Scotland Neck. While in conversation with him he preached a good sermon to me. During my trip I also spent nearly a week with our dear sister Redmond, nine miles from Rocky Mount. I had a pleasant time with her. She was sick, but I enjoyed being with her so much, hearing her relate her feelings. Sister Andrews has kindly invited me to visit her home in Rocky Mount, and also Brother Stewart, in Washington, which I hope to sometime in the future. I have been blest to meet with many of the dear people of God on my trip, who I am always delighted to meet. I want to say to all of those that have been so good and kind to me, I kindly thank them for their kind hospitality towards me, and also others. I can but say bless the Lord O my soul for his great benefits he has bestowed upon me. O that men would praise the Lord for his goodness and for his wonderful works to the children of men. Surely goodness and mercy have followed me all the days of my life and I hope I shall dwell in the house of the Lord forever.

Our dear Sister Green and Brother Pittman have kindly invited me to attend the union which is to be held at Williams. I would love to, but I do not see the way open. I would so much love to attend the association, but I don't see my way open and I can't grumble. I have been blest to attend nine associations since I have been a member, which I so much enjoyed. The Lord has blest us with a good pastor, which I feel thankful, Elder A. L. Harrison, from near Plymouth. He sets forth the gospel in its power and beauty. I do not go from home to hear the gospel of the Son of God preached, for we hear it at home. I have tried

to ask the Lord in my weak way to send us a good one, and I believe he has. There is nothing like a good home pastor. O that the Lord may build up the waste places in Jerusalem.

Yours in Christian love,
MAGGIE A. STATON.

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 XXXIX.....No. 2

WILSON, N. C., DEC. 15, 1905.

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EDITORIAL.

My view has been requested of Matt. 23: 37-38, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee," etc.

Men are fond of asserting their ability to do right, and they will tell others they are held accountable for all their wrong doings. It is common to hear such statements as this that man is a free agent and therefore the same nature that does evil can do good, or that a corrupt fountain might send forth pure water, or a corrupt tree might bring good fruit.

Well, what is the history of man in this matter? Facts establish theories or disprove them. A theory deduced from facts or history should be authority.

The Lord made Adam upright, and placed him in the garden of Eden. How long did he abide in that upright posi-

tion? He transgressed the law of his maker, not even being deceived, showing even under such favorable opportunities as those he failed to bring good fruit.

Soon after the general multiplication of the race the wickedness of the world became so great that the Lord God drowned the race with a flood of water in consequence of their exceeding wickedness.

After this he chose Abraham and called him, he being an idolator, out of his own country and from his own people, and separated him from the nations, and taught him the true worship of God, and made him the father of many nations. He delivered his children out of the Egyptian bondage by a mighty hand, and showed his glorious power to them, and taught them the true worship of God, built them up to a mighty nation, as he never did any other people, sent them prophets as he never did to any other people, gave them righteous laws, fenced them as his garden, and environed them with beauty, strength and blessing; but did they continue in his covenant as they agreed to do?

For ages this nation of Israel taught, guided, instructed, convicted, rewarded and punished as no other nation ever has been, their continuance being conditioned on a covenant of works, has exemplified to the world the failure of man to maintain his position, endure in trials, or triumph in his conflicts on a covenant of conditionalism. What could the Lord have done for him that he did not do to favor and help him, according to that covenant of works suited to his nature?

The priesthood, the prophets, the law or the covenant written on tables of stone, the living, glorious presence of the Lord in the tabernacle worship for ages was continued. Jerusalem was the city of the great King, and

center of their worship, the place where one would expect righteousness to shine forth, the temple a holy place of prayer for all nations, but how polluted. Righteousness is fled, the temple is a den of thieves, the worship of God is prostituted.

When Jesus came from heaven and sought fruit thereon he found no fruit. Jerusalem as a fig tree was barren, justice was fled, the prophets were slain, Jesus was to be crucified there, condemned by the high priest without a shadow of guilt upon him.

What think you of man's faithfulness if left to his own instincts, conscience, reason and nature as directed of his powers in the worship of God. Is he a failure or not?

Jerusalem would not enter herself, nor suffer those that were entering to do so.

Jesus said, how often would I have gathered your children as a hen gathers her brood under her wings and ye would not.

Jerusalem perished miserably. The weight of her own wickedness crushed her down. Is not this a decision proclaiming in solemn, final, trumpet tones the truth of man's failure of himself, it matters not how much of help outside of himself, to build up, establish and maintain his integrity?

In the new covenant, which is ordered in all things and sure, wherein Jesus is the covenant head of the church his body, and has done all the law for righteousness to every one that believeth, and who has fulfilled the law of Moses in every jot and tittle, so that by grace and not of works we are saved through faith which is the gift of God, there being no condition in the regeneration, wherein all things are made new, we see an imperishable kingdom in the New Jerusalem above which is free, wherein nothing that is defiled can enter, and in which

there can be no failure, for Jesus our spiritual King, the child born unto us, the son given, whose name is wonderful, counselor, the mighty God, the everlasting Father, sits upon the throne of his father David, and reigns forever, and of the increase of his government and kingdom there is to be no end. It is in this new and everlasting spiritual Jerusalem we find perfection.

Not those created in Adam, but those born of God are the spiritual, holy generation. P. D. G.

STILL RENEWED.

They shall still bear fruit in old age. On the 2d Saturday and Sunday in October I attended with Elders Asa D. Shortt and H. V. Cole the regular meeting of Salem church in my county, and in the afternoon and evening of Saturday we visited two of the oldest citizens of the community, Mr. John T. West, in his 80th year, and Mr. John H. Hancock the 88th year of his age. These old gentlemen had been close attendants at the meetings of the church and on the preaching of the word for many years, during the most of which time Elder John C. Hall was the able minister and beloved pastor of that church, at whose feet they sat, and by the words of whose mouth they were often comforted, and yet for some reason, embraced more in the infinite mind than seems to have been revealed, they were not able to come before the church in Elder Hall's life-time, a thing which he greatly desired. In our conversation with Mr. West on the subject of his hope and his impressions with respect to the fellowship and ordinances of the church he said he had long desired to be baptized, and that he dreamed once that he and Elder Hall went into the water of a beautiful lake which was supplied by a spring, for the purpose of administering and receiving the ordinance of baptism, but in enter-

ing the water it came up to their chins, and Elder Hall said to him: "The water is too deep here, you stand here till I find a place of suitable depth," and he went away, and directly he saw Elder Hall drinking at the spring, but he never returned to administer the baptism, and I said: "No, he drank at the fountain head and passed over on the other side," leaving his aged friend and brother whom he had greatly desired to baptize enjoying the happiness afforded by and in the anticipation of the effect of the good work of baptism, but without the real wish and its effect, and thus we found him entertaining the thought that perhaps he should never attain to the desire of his heart. In reviewing these exercises and scenes with this aged friend we felt to assure him that these and those leading up to them were, in our judgment, reasons sufficient for his admission to the fellowship of the church and to the ordinance thereof, and upon asking him if he was willing for us to pass upon his case he consented and was received to the ordinance of baptism and the time set on the next morning for it to take place. We then returned to the home of Mr. Hancock, where we were to spend the night, and found the old gentleman conversing with an aged brother on the subject of his hope, and on being informed of his friend and neighbor's purpose to be baptized, and assured that we felt it was his privilege to do likewise, he directly indicated his willingness to participate in the appointed exercises. It having been expressed that I should administer the ordinance, which was perfectly agreeable with Elders Shortt and Cole, the pastors of the church, it was a pleasant privilege for me to do so.

Having met at the church, Elder Shortt stated to the church what we had done, and the work was readily and heartily endorsed.

It is our custom to receive members in this way, as we feel that it is not good to set up for inviolable rules of the church something not specifically authorized by the scriptures. I have thought there was too much stress sometimes put upon the custom of what we term opening the door for the reception of members during the transaction of business on the church meeting days. It ought to be that one could come before the church at any time and in any place where the church is gathered together, and where two or three are thus assembled there is the church and the Lord is in the midst.

I have just returned from a visit among the churches in Ken. where I once served. Those churches, though few in membership, are in peace, and the members are clear and decided in their convictions of the truth, and are sound in the faith, in my judgment, which to my mind is preferable to large membership with a questionable variety of doctrines. P. G. L.

WHAT SORT OF MIND?

What sort of a mind does the Lord endow a gospel preacher with? Is he controlled by a vain and fanciful mind, visionary and speculative, and stirring up matters of strife and disputation? Has he an unbelieving or fault-finding mind? The lover of gospel truths does not wish to inject his own notions into the scripture, but he desires to strain out the sweetness and richness of the honey for the comfort of the household.

Nor does he wish to spring questions that are unreasonable, and put contradictory interpretations on the scripture.

We think the Lord gives a sound mind to his servants, and that their expositions of scripture commend themselves to the understanding of the wise, and will be received by those

who know the truth.

The Bible always tells the truth about everything. Those to whom God gives a dispensation of the gospel expound his word faithfully, not handling it deceitfully; and they are of benefit to the household of faith.

We do not need wild, new and fanciful interpretations of scripture: but we need the sincere milk of the word. Some one offers some unheard of muddy view of scripture, and some one not himself blest with a clear view of scripture says, that is very deep. It is very muddy. If water is clear you can see deep down in it. P. D. G.

Gauley Brige, Va., Nov. 22, 1905.

Very Dear Brother Gold in the spirit: I want to ask a favor of you. I would like to have you explain predestination for me. I never have heard it explained to my satisfaction in my life. I have my own ideas of it, but I may be wrong: I do want to hear from you, and also would like you to interpret some dreams I have had. I do not believe in all dreams, but some dreams I do. My first dream was in a large house, sitting in one end of the house, and three men were in the other end transacting some business; finally it appeared they got through, and one of them came to me and said the lot has fallen on you. I asked him what lot? He said to go out and fight the devil. I told him no, I could not, send some one else: he said, you will have to go. I told him I had nothing to fight the devil with. He said the weapon would be furnished me. He handed me a two-edged sword which shone so bright that it lighted up the entire house with such a light as I never saw before. I started and got out of the house, and awoke. It had a great impression on me.

Another time I dreamed that I was going along, and came to a clearing

with the strongest high fence around it I ever saw, and there was a flock of white sheep on the outside. I thought I could call them and they would follow me to a place I could turn them in; so they all followed me in but one, and I could not get it in at all. I thought the fence was closed up and left that one out. I felt sorry for it. I went on and the sheep followed me. I came to a beautiful stream of water. I thought the sheep were all people, and thought I asked some one what all of those people were doing there. They told me there was going to be baptizing, and there was no one to do it, and I would have it to do. I asked them where Brother Martin was; he said he is dead, you know. I asked where Brother Melton was; he said he is attending to his Master's work, and you must do it. I thought I sang and prayed with great joy and baptized a large number with the greatest joy. I dreamed I was taken to a large crowd of people, and thought it was in the woods. I was led by an unknown hand to a smooth place and told to preach to a large congregation of people. I thought I had nothing to say, so I thought these words were given me to speak from, "On this rock I will build my church, and the gates of hell shall not prevail against it." I thought I preached with all ease: the words came to me faster than I could speak them. I looked over the crowd and the most of the people had gone; a few left and seemed to be enjoying what I said. I had a dream I died and thought I went to heaven, and I thought I met Jesus, and asked where my wife was. He pointed to a most beautiful stream and I saw her standing looking in it. I thought I started to her. She turned and saw me and said, Oh, have you come at last: oh, brother, my joy was too great for pen or tongue to express. Sometimes I think the way of salva-

tion is so plain that why all cannot see it; but again all things are dark with me and I think I am deceived. Sometimes the word of God flows to me; then I can talk or write. So dear brother, excuse me for writing to you.

J. M. THOMAS.

Remarks:

The dreams, it seems to me, point to work in the ministry that awaits you in the service of our God.

This is too solemn a work for any to trifle with who are called of God to preach the gospel. No one called of God can trifle with this matter for the high and holy service of God is so presented to him, accompanied with his own insufficiency that he cries out who am I to speak in the name of the Lord?

The various views presented to Brother Thomas show the destitute condition of those that needed his service.

The first view, was wherein three men appeared, and he was told the lot fell on him to fight the devil. He felt his insufficiency, but it was told him the weapon would be supplied to him: a two-edged sword, the word of God, so bright its light shone on the way pointing it out was given him.

The view of the field enclosed by a high fence, and some white sheep outside, and the sheep needing penning, also shows the work for you in gathering in the Lord's people. You do not have to make sheep, but to feed them.

Then you had a view of preaching to the sheep or people of God.

Also the view of Jesus and heaven, and your wife are such things as to encourage your labor in the ministry.

You ask me to express my view of predestination.

It is one of the matters of truth declared in the Bible. The word occurs enough times to command the deepest regard for it as warranting us to be-

lieve it. It is opposed by many as a matter we have no business with. By others it is insisted that it excludes all accountability of man. If we are so truly guided by inspiration as to assign predestination its proper place in harmony with the tenor and scope of scripture, then do we rightly divide the word of truth.

It is claimed by the opponents of predestination that it makes God the author of sin. But to hold such view of predestination as that would be subversive of truth, for God's word everywhere condemns sin, and his judgments show his hatred of sin, and his approbation of righteousness. He rewards the obedient and punishes the ungodly. None but God can predestinate anything. No man, angel or devil, can predestinate anything. Then if God only can predestinate it must be a holy act. Whom God foreknew he also did predestinate to be conformed to the image of his son. Also God predestinated that we should be holy and without blame before him in love. The word predestinate is never used in the Bible, except with reference to the children of God in the consummation of their salvation in holiness.

Predestination is needful, indispensable to effect this, for it is the transmission from God to man the works of holiness necessary to make him like the Son of God. Since there is no power in man to do this, and no tendency in him to do this, it requires a positive act of God, or his predestination, to effect this for and in man.

But man needs no purpose, decree or predestination of God to incline him to evil. His own nature prompts him to commit sin, or he does it freely of his own will. God is not tempted with evil, nor does he tempt any man to commit sin.

Predestination is in harmony with all the works of God and with his

word. It is consistent with the entire method of God's work of creation and also of redemption. An open door of hope is presented for every one that hates iniquity, and hungers after righteousness. It allows of no shelter or excuse for the man that loves wickedness. It cuts off every boast of proud man, and lifts a banner of love, a shield of defense, for every one of a broken heart and a contrite spirit. It makes the wrath of man to praise him, and restrains the remainder of wrath. It is such holiness in wisdom that brings every wicked thing into judgment, but saves the contrite in spirit. It is such blessed knowledge that it cuts off all occasion of wickedness, and shuts man's mouth, yet saves the trembling soul.

P. D. G.

DOXOLOGIES.

In the Old Testament, and especially the Psalms which are compositions of prayer, confession, thanksgiving and praise, the form of Amen—Selah—or doxology occurs. This is a fervid ascription of praise to God, or worship of him.

In the New Testament they occur at the end of epistles usually, and in brief, terse and comprehensive language they epitomize the substance of the epistle. They embody the doctrine of the epistles. There is one exception which occurs in the last book of the New Testament wherein an invocation and ascription of praise to the Lord Jesus occurs in the first chapter, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Here in few worshipful words of praise is the most fervid language of devotion to Jesus who loved us and washed us from our sins in his own blood, and hath made us kings and

priests unto God. Here the truth in its fulness is expressed in ascribing salvation unto the Lord. Not unto us, not unto us, but unto thy name be all the glory, for thou art worthy. The Honor, dominion and glory are all ascribed to the Lord. It would be utterly false to claim a thing of it for man, or to ascribe it to him.

The famous epistle to the Romans, that in such scriptural, irresistible conclusions of true reasonings, sets forth the Lord God as the supreme, holy and perfect disposer of all events, contains in one sentence at the conclusion of the this letter of Paul the substance of the sovereignty of the doctrine in this doxology, "Now to him that is of power to establish you according to his gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God the only wise be glory through Jesus Christ for ever. Amen."

Now this sentence contains the doctrine of this epistle. You cannot omit a word of it without marring the glory and strength of this doctrine. Can you omit any part? No. Can you trace or discern in this doxology a single word that admits of creature merit? No. Not one word. The power of God according to the gospel which God had shown to Paul, and revealed to him enabling him to preach it, is here declared. The Gospel Paul says is the power of God unto salvation to every one that believes it. This is the power of God unto salvation to every one that believeth. This is not a power unto harm, wrong or death, but it is the power of God unto salvation from sin and death, salvation unto glory. Because therein the righteousness of

God is revealed from faith unto faith, the faith of Christ operating in the believer, or from faith to faith, as it is written, the just shall live by faith. For it is of faith that it might be by grace, in order that the promise might be sure to all the seed.

The preaching is the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets who were moved to write by the Holy Ghost, according to the commandment of the everlasting God is made known to all nations for the obedience of faith. Then it is by the revelation of Jesus the gospel is preached and believed in the world, and the people of God are elect unto the obedience of Jesus Christ, and unto all the blessings and fruits of his obedience unto death. Hence to God only wise be glory through Jesus Christ forever. Can you say amen to this? Is this your prayer and your thanksgiving? If so you are in fellowship with Paul. If not you are not in fellowship with him nor with any apostle of the Lamb.

Several of the epistles end with this brief doxology, though comprehending the same doctrine, "The grace of our Lord Jesus Christ be with you," that is with all lovers of the Lord—all believers in the Lord. This form of doxology or of prayerful blessing and praise embodies the entire doctrine of God our Savior.

The conclusion or doxology of the epistle to the Hebrews is a summary of the wonderful setting forth of that most complete and full argument and exposition, "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, working in you that

which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever, Amen."

If you do not believe, preach and practice, pray, praise and speak according to the doctrine of this doxology then you are not worshipping within the temple of God.

The epistle of Jude is addressed to them "that are sanctified by God the Father, and preserved in Jesus Christ, and called." How is that doxology expressed? "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty; dominion and power, both now and ever. Amen."

What sublime and perfect expressions of worship to God ascribing salvation and glory to God and the Lamb, and keeping back nothing for the creature, but giving all glory to the Lord God.

Our preaching should be in harmony with our prayers, and our praises, our teachings of doctrine, rule of conduct, daily life and deportment, so that we may prove all things to be of God. For of him, and through him, and to him are all things.

P. D. G.

OBITUARIES

Elders Gold and Lester, much esteemed brethren in the Lord. It is with a sad and painful heart that I attempt to write a sketch of another dear and loving companion's life. She was born in Pike county, Ala., the 15th day of September, 1878. Her parents were Mr. and Mrs. George Hickman. Her father died in 1892 or 1893, I do not know the exact date. In the winter of 1893 his widow and children came to Texas. I soon became acquainted with them and fell in love with the sweet virtuous widow, though never thought she would become my

beloved companion.

About the year 1896 she and Mr. Larrance Hull were married. He died in the fall of 1902, leaving her three children. She remained a widow until about a year ago and being lonely she and I agreed to be joined together in the great and important life as man and wife. We were married on the 13th day of November, 1904. Ah! what a happy union it was. She made a good wife, mother and step-mother, caring as much for my children as for her own.

We often talked together about our past troubles and sorrows, and how God in His mercy and wisdom saw fit to join us together and make us happy a few more days.

We were permitted to live together for eleven months and two days. The last seven weeks of her life were filled with intense suffering, but in all her trouble she was never heard to complain and seemed to be in good hope until the end. She had a bright hope in the Lord, of which we often talked and she was glad that in that day when the last trump of God sounded she would be called from the dust to join that innumerable company that John saw, they that were redeemed by the blood of Jesus, and lifted up to meet the Lord and ever be with him.

Althougt my suffering is beyond expression I rejoice that I don't have to sorrow as those that have no hope.

She leaves three brothers and one sister and one who loved her better than all to mourn her loss, besides her numerous friends. But thanks be to the Lord who giveth and taketh away. Yes, I can say in spirit, His will be done and not mine.

Your brother in hope of that life where parting will be no more.

M. L. LILES.

A J. RECTOR.

A. J. Rector, son of James and Ruth Rector, was born in Grayson county, Va., January 19th, 1831, and died August 12th, 1904, aged 73 years, six months and 23 days. He professed religion and joined the Primitive

Baptist church at Cross Roads, Grayson county, Va., about the year 1852, entered the Confederate army in 1862, served in the Sixty-third Virginia Regiment.

Eroiner Rector was married about the year 1848, or '49, to Miss Elizabeth Davis, and unto them were born six children, three boys and three girls, all of whom lived to be grown.

Some time after the war he, with his family, moved to Alleghany county, N. C., where he lived until his death.

"Uncle Andy," as he was familiarly called, was a respected citizen and loved the Truth. He took great delight in hearing the gospel preached, having attended divine services for eleven days just prior to his death.

He left the town of Sparta on the morning of August the 12th, 1904, and arrived at John Pool's about 10 o'clock, told them he was feeling as well as usual, except that he was a little tired. His daughter, Mecie Rector, lived only about three hundred yards from Mr. Pool's. He started for her house, but never reached there. He was found dead lying on his coat under an apple tree. Heart failure was supposed to have caused his death. His remains were buried at Zion church August the 14th, Elders Craft and Martin conducted his burial service.

His children have our sincere sympathy in this great bereavement, his wife and older son having gone on before to the glory land.

Written by his friends,

J. O. BREWER,

A. J. GALYIEN.

A precious one from us is gone,

A voice we loved is still;

A place is vacant in our homes

Which never can be filled.

Written by his granddaughter,

ARTIE CAUDILL

LOLA WALKER.

Only a few months ago the saddest death

of all our knowledge came to the home of our dear Sister Walker.

Sunday night of May 8th, 1905, just before day her wicked husband shot and stabbed her to death, for no cause on earth except for a jealous hard heart of his. Ever after they were married he had a hard and un-called for jealous heart, never wanting her to have any pleasure, religiously or socially. But this only made her shine the brighter and live nearer to her Savior.

She was a Miss McCurry, and indeed a lovely, noble hearted Christian lady, so industrious, cheerful and ever anxious to do some kindness for a neighbor, a friend or some one in affliction. She would often say in her last days that she was sorely persecuted by her husband for Christ's sake, but said she was no better than her blessed Savior, and she knew her afflictions were not to be compared with his, and she wanted to bear it with Christian fortitude and grace.

She would try to throw the mantle of charity over her husband's treatment, and try to think he did not mean all he said. She was enabled to claim a good hope in Jesus of the forgiveness of her sins when young, and united with the Missionary Baptist church, at Carmel, Newton county.

She afterwards felt that she wanted to join the Primitive Baptist church, as the doctrine they preached was food to her soul, but she loved the members in the Missionary church, and did not leave them for twenty years. September 17, 1904, she united with the Primitive Baptist church at Harris Springs, Newton county, Ga. She was a joyful, bright and lovely member of the church, always happy to fill her place at the church when it was possible for her to get there.

She will ever be remembered as a bright and shining member who has gone to receive the reward of the just.

Our sad loss is her eternal gain, and we feel that she is now where the wicked cease from troubling and the weary are at rest. We should not wish her back again, but say

dear one with God remain.

A precious sister in the Lord.

She was in her 48th year. Was married to Columbus Walker, nearly thirty years, and to this union were born seven children, five daughters and two sons. Three of her daughters are married; she had three grandchildren.

She left an aged heart-broken mother, two sisters and two brothers to mourn their loss.

May this sad dispensation serve to draw the affections of the bereaved ones from earthy things to those things which are above, and when the summons comes for them, may they be ready to meet their sainted daughter, sister, mother, in that happy home above, there to join the sweet anthems of praise around the throne of God forever and forever.

Written by a friend and sister in the church who knew and loved her for many years.

Will The Signs of the Times please copy this?

MARY ANN CORNELISON.

It is with a sad heart I make the attempt to write the death of our dear mother who was born March 20, 1844, and died April 22, 1905, making her stay on earth six years, 2 months and 1 day. She was married to John C. Correllson in 1860, and they lived happily together until her death. Nine children were born to them, seven daughters and two sons, all living. Mama had been complaining for sometime and her doctor pronounced her trouble tumor and advised her to go to the hospital and she went to the John Hopkins hospital at Baltimore, Md. She was so sick after reaching there that she knew her stay on earth was not long. She decided to return home and die with her children. Papa was with her. After returning home and getting no better she decided to go to the sanitorium at Salisbury, N. C., for treatment. She stayed there three weeks, and had an operation performed and they found her trouble cancer at the

kidneys, and could not remove it. Brother started home with her on Saturday night, reaching home Sunday and she died the next Saturday morning. She never joined any church but she was a faithful attendant at Sugg's Creek church. She professed a hope in the Lord and her prayers for her children were wonderful. She was a kind and affectionate woman, a devoted companion and a loving mother. She never made any complaint through her last sickness, but seemed to be resigned to the will of the Lord who does all things well, and I have no doubt while we here in this troublesome world that she is enjoying the sweet peace and comforts of a better world. All that loving hands could do was done to relieve mother, but nothing could stay the hand of death. I trust that we may live so when the hand of death comes that we may be enabled to join in that land beyond the skies where sorrow never comes, and pleasure never dies. Her remains were laid to rest in the cemetery at Sugg's Creek on last Easter Sunday before a large crowd of relatives and friends, and her husband and all her children and grandchildren.

Dear mother is gone but not forgotten,

Never will her memory fade,
Sweetest thought will ever linger,
Around her cold and silent grave.

Written by her daughter,
RACHEL JARRETT.

The Mill Branch Union meets with the Church at Bethel, Saturday and fifth Sunday in December.

The Lord willing the Contentnea Union is appointed to be held with the church at Upper Town Creek, Saturday and fifth Sunday in December.

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

The Cedar Island Union is appointed to be held with the church at Cedar Island Friday, Saturday and fifth Sunday in December.

APPOINTMENTS.

E. E. LUNDY.

Goldsboro, Wednesday night before 1st Sunday in January.
Nahunta, Thursday.
Turner's Swamp 3 p. m.
Aycocock's Friday.
Memorial, Saturday and 1st Sunday.
Lower Black Creek, Monday.
Upper Black Creek, Tuesday.
Scott's Wednesday.
Contentnea, Thursday.
Healthy Plains Friday.
Sandy Grove, Saturday.
Elder George Robbins can arrange for Spring Hope at night.
Peach Tree, 2nd Sunday.
Castalia, Monday.
Nashville, Tuesday.
Sappony, Wednesday.
Falls, Thursday.
Mill Branch, Friday.
Pleasant Hill, Saturday.
Upper Town Creek, third Sunday.
Wilson, at night.
White Oak, Monday.
Mewborn, Tuesday.
Farmville, Wednesday.
Tysons, Thursday.
Antry's Creek, Friday.
Sparta, Saturday.
Tarboro, fourth Sunday.

E. E. LUNDY.

Concord, Monday after third Sunday in December.

White Plains, Wednesday after fourth Sunday.

Some one please meet him at Pantego on Tuesday evening after fourth Sunday in December.

L. H. HARDY.

Cedar Island Union.
Jones Bay, Tuesday night.
Goose Creek Island, Wednesday and Thursday.

Sandy Grove, Saturday and first Sunday in January.

Will some of the brethren at Sandy Grove meet him at Mr. Teterton's where Brother Rowe use to stop.

T. W. WALKER.

Mt. Zion, Halifax county, Va., Saturday and first Sunday in January.

Danville, at night.

SINGING.

Brother E. A. Stanfield is an excellent teacher of vocal music. When he teaches classes the singing is much improved. If you wish his services write to him at Robersonville, N. C.

Sister M. A. Enoch, Route No. 2, Stokesdale, N. C., requests the full address of N. V. Currin's mother, or of some of the family. N. V. Currin's obituary appeared in the Landmark of November 1, 1904.

THE TWO WITNESSES.

The Scriptures of God as interpreted by the highest modern scholarship, in proof of the scriptural plan of salvation by grace and the spiritual plan of preaching the gospel believed and practiced by Primitive Baptists 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 post-office money order. If a money order is sent let it be on the post office at Greensboro, Ala.; but address all letters to the author, Elder George 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 G. W. STEWART,
Cramer, Hale Co., Ala.

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For circulars and testimonials, address

JOHN W. GILLIAM,

Morton's-Store, Alamance Co., N. C.

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.

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.

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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.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Elders Gold and Lester:

Beloved Brethren and Sisters in the Lord Jesus Christ, to the Church in its gospel order: I am impressed to write on this subject, 1 John 4:1 and "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." We believe he shall save his people from their sins. But every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-Christ whereof ye have heard that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome them because greater is he that is in you than he that is in the world: for they speak of carnal things that please the carnal mind, and affection of humanity, and would deceive God's elect if it were possible. For the world attempts to work themselves in God's favor by going to Sunday school. This is the first step to heaven. The next step is to get religion and help God save the unsaved, and take the world for God. This is the spirit of anti-Christ that Jesus said for us to watch. They are traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof: from such turn a way. Ever learning and never able to come to the knowledge of the truth, but evil men and seducers shall wax worse and worse, deceiving and being deceived, for I was deceived by their cunning and flattering tongues, which induced me to think I was pretty smart, and to join one of their orders, the Masonic

body, and when I joined it I was dropt from the church of Christ he set up in this world for his little children to dwell in, and I had so much religion in my head I could not see much. I slipt into the big church which is called the missionary, and I did not stop. I then went on into hell. Here is a good place to try the spirits. I stayed in hell two years trying to do good for humanity. On the 29th day of May I got in the lowest hell with all the cloaks of this religious world between me and my Savior and my King. They were like a mountain without water to cool my tongue, and I said Oh God, what deos this mean? Is this the cause. I am here without the joy of thy salvation? If it is Lord I would drop everything unauthorized by thy written word, and never try to preach in a synagogue again if he would let me receive the joy of thy salvation again. In the twinkling of an eye I was delivered out of hell in my right mind, and was made to praise his great name with all of my soul, and I learnt that salvation is of the Lord, and without him we can do nothing. O the sweetness, the power and the glory of our king who-ruleth all things after the counsel of his own will, who leadeth us about to do his will, according to his own pleasure. He led me back to the church. O how I love the church God where no thieves or robbers get in to destroy our peace and happiness in our dear Savior. I am determined by the help of God to keep myself unspotted from the world. I admonish the church to look to the God of all grace who can bless anywhere in the field or at home, or in the mills at work, or in sleep, or in our churches, for the blessing is in the way, for Jesus is our way; but the orders of the day are

not the way, nor the truth. If we go to hear them what do we get? We get green gourds to eat. That is not of faith is sin. And when we violate the law we suffer for it here in this world. But speak thou the things which become sound doctrine. In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed having no evil thing to say of you. Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works: (try the spirit). Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him. Whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain that the spirit that dwelleth in us lusteth to envy. But he giveth more grace, Wherefore he saith God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God; resist the devil and he will flee from you: draw nigh to God and he will draw nigh to you, and bless you (try the spirit). Beloved let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love. What I have written is written in love of the cause of Christ. I am a poor sinner saved by grace if saved at all. Sometimes I have a little hope of heaven. I think sometimes I received a crown from the Lord. Sometimes the Lord blesses me in prayer, sometimes in

trying to preach the gospel. I ask the beloved brethren to forgive me for offending them by joining the secret order and the missionaries, for I suffered two years in hell before I learned the right spirit. I feel God has forgiven me. I am like Ruth said, intreat me not to leave thee, or to return from following after thee: for where thou lodgest I will lodge: thy people shall be my people: and thy God my God. Brethren, we love to go to meetings where we can see the children of God, sit with them, hear them sing, pray and preach the glorious gospel of our blessed Lord and Savior. Sometimes while there we are greatly encouraged concerning our hope.

Brother Gold, please publish this if you think it will help some one from going after the gods of the world. I want to tell you all I never heard an experience of grace nor a spiritual sermon while I was gone from home those two long years in Babylon with all their daughters and money changers. They preach more money, sinners going to hell for the lack of the gospel. Their god is a poor god, he has to be paid to save sinners. May the God of all grace keep us by his power, love and mercy to the end, is my desire.

E. ALEXANDER LONG.

Polkton, N. C., Oct. 29, 1905.

Very Dear Brother Gold:

I am not going to try to write you because I think I can interest you, for I feel to be very destitute of any thing good; but there are many dear ones whom I would love to remind that I still remember them, and as I cannot write each one separately I take this method of writing them all at once, provided it meets with your approval; although I feel very unworthy to come before them all in such a public way with such a feeling of unworthiness reigning within. I don't want any one to think though that I feel impressed

or directed of the Lord to write this, for I am just to my wit's end and don't know what else to do; and I remember, too, that the scriptures says: "Whatsoever is not of faith is sin." But the chief object in view with me in writing this is to express to the household of faith a desire that I have for some time wanted to express to them; not that I doubt, in the least, the ability of the Lord to make known to any of his chosen ones anything it is his will to make known to them, but believing he has repeatedly done the same; but the position in which I am placed has such a tendency to draw my mind away from all that is good; and while the world has not nor ever has had very many charms for me, neither do I enjoy its frivolities; yet I have learned that there are many things in a public life to occupy one's mind and take them in a way that is not pleasant. Many a time if a good thought is presented, and for a moment I have a feast, so soon something of an inferior nature crowds in upon me, and thus my mind is often driven to think upon other things, much to my sorrow; yet teaching me the very important lesson that I have not "power over the Spirit to retain it," and reminding me of the scripture: "When I would do good, behold, evil is present with me." I find that there are two principles within me, and one is always contrary to the other, or in other words, is always warring against the other. The one which I have felt to have some reason to hope was planted there by the Spirit of divine life, and which is that new principle, or inner man, loves one order of things, and the other principle hates the same, and works contrary to it, often bringing me into captivity to the law of sin which dwells in my members. Here is the warfare—and filling the place that I now fill, and having to serve the public in the way that I do, and to such an extent that

it almost wholly occupies my mind, unless I can get off, which I sometimes do to go to an association and to my meetings—often makes me wonder, and grow fearfully afraid that I will grow so cold and indifferent that I will finally lose the interest and zeal I have (if indeed I do possess it), for that which is most dear to me of all things in this world. Brother Gold, could such a thing be possible? This gives me a great deal of trouble, and is the origin of the desire previously mentioned—that the children of God would *remember* me in their prayers, that the dear Lord may keep me from such an evil lest I prove a reproach to his dear cause, and which cause I love above everything else. I feel the need of his fatherly guidance and protection, even, every moment lest I go astray, and desire, if indeed I know what it is to desire, that he *will* keep me, that I may not fall. O how comforting to me if I could know of just one who, from necessity, has asked the dear Lord only to keep me.

Perhaps some one will think me simple, and I shall not fall out with them if they do, but O the importance; yea, the necessity of an interest in the prayers of the saints!

I have been blessed of the Lord to meet many of you this year, having attended three associations—the Little River and Abbott's Creek, with my own, and feel to have realized a special blessing at each of them. It is unknown to me whether I will ever be so blessed again; but may the dear Lord keep me in the way of truth, and whichest down, and feel the like you, remember.

I have not thought of any it, but because a ter.

In love and aft hope, LOUISA

Southampton, Buck's Co., Pa.,
November 17th, 1905.

Dear Brother Gold:

I have been re-reading your little book on Joshua, and have enjoyed it so much that I feel like writing to you, and to the readers of the Landmark, about it. I read it when it was first published with a good deal of enjoyment, but this time it has been with especial interest and comfort. It appears to me wonderful, the way in which you have been enabled to open up those remarkable events recorded in the book of Joshua, and to show the spiritual meaning of them, and their application to the experience of the children of God. It is seldom that I have been so moved and stirred up in my soul by the reading of anything as I have been while reading portions of this book of yours. I wish that all the brethren could read it. I believe that you were directed by the Spirit in writing it.

I see that you have lately re-published one very interesting chapter in the Landmark. If the book is not to be obtained any more there are some other portions of it that I would like to see re-published. I surely felt that for me there was power and a blessing in the reading of them. I will name particularly as desirable to be republished those parts which refer to the naming of Jacob's sons, the meaning of those names, and the dividing of their lots or inheritances to them according to those names; also that portion which dwells upon the names, Jacob and Israel.

With regard to writing upon spiritual things and also with reference to preaching the gospel, as much depends upon the condition of the reader's or hearer's mind as upon any power belonging to the writer or preacher. So far as natural things are concerned, a wide-awake, powerful writer or speaker can make up a dull and sleepy hearer or reader, and rouse him to a

measure of the enthusiastic state of mind which he himself is in. So preachers some times get reputation for spiritual power because by their earnest manner and their clear thoughts and bright illustrations they can keep a congregation attentive and interested—as well the worldly as the spiritual. Spiritual men will often be animated and stirred up in their natural minds by the animation of the preacher, and then afterward be sadly disappointed to find that the animation has been only natural, and that no spiritual food or comfort has been received.”

Both preacher and hearer are alike dependent upon the Lord for spiritual power and grace. The hearer is just as dependent upon the Lord for ability to hear to profit as the preacher is for power to preach the gospel. The preacher can no more awaken a spiritual interest in the hearer, and cause him to hear with liberty of soul, by any animation of his own, or by any power of thought and expression, than a sower of seed can prepare the ground by his manner of sowing. The ground must be prepared before the seed is sown. The manner of the sower makes no essential difference. One may step rapidly, and throw the seed about him with a vigorous arm, while another will walk slowly, and let the seed fall from a weak and trembling hand. In each case the seed which falls upon good, well-broken ground will sink into the mellow soil, and will take root downward through all the broken heart, and bear fruit upward to the honor and glory of God.

No power or skill exerted in sowing the seed will cause that which falls upon the rock or by the wayside to grow. Sometimes we will hear one preach and will think, surely he never preached with such power in our hearing before, when the difference was only in ourselves. We had been sadly broken up by some great sorrow, and the word preached

had suited our own case, and had fallen into our sore and tender hearts just at the time when its healing and soothing power could be realized. An old man said to me once: "Why don't you always preach so?" I replied: "Why don't you always hear so?"

I sow some wheat; at the proper time I look for the blade, but see none. I wonder at this, and think surely I sowed the wrong seed, or I failed to sow it right. I try again. This time a tiny shoot appears, but as soon as the sunshine falls upon it, it withers and dies. I feel discouraged, but for some reason I cannot give up. I must keep on sowing. With fear and trembling I let fall a few seeds again; I try once more to preach a few words of gospel truth, deeply questioning whether I was ever sent forth to sow this kind of seed. To my surprise and joy the green blades appear, beautiful and luxuriant. The difference was not in the manner of sowing nor in the seed, but in the condition of the ground. Since the first and second sowing the plow share has been driven deeply through the ground and has broken the rocks, and has torn up the thorns, leaving an unsightly piece of ground, but soft and tender. The heart has been all broken up and pulverized, and made tender in the fear of the Lord; and the word of salvation by grace now sinks down into that mellow heart with divine power, and at once the poor soul "breaks out in unknown strains and sings surprising grace."

Every gospel preacher is a witness. "Ye are my witnesses," the Lord says. They testify to what they have seen and heard. When they in their testimony tell what we have felt, and trace the pathway which we have trodden, then we cannot but respond with joy. To hear our own heart's secret experiences told in the preaching of Jesus cannot fail to give us comfort and assurance. From the great cloud of wit-

ness to the doctrine of salvation by grace through faith by which we are compassed about the doctrine drops like the rain upon our poor thirsty souls, and we are refreshed and strengthened. It is this personal experience, witnessed to and explained in the word of the truth of the gospel, by which we learn the true doctrine of God our Savior, and are established in it, and are thus made wise unto salvation. "The testimony of the Lord is sure, making wise the simple." Ps. 19:7.

I enjoyed in a good degree my visit with the brethren and friends at the Kehlueke Association in October, and at other places. It was a comfort to receive the warm expressions of love and fellowship which were given me for the truth's sake.

The especial comfort was in the assurance that their love and kindness were for the truth's sake, and that it was in the truth that my heart was drawn out in love to them. There is nothing in this world more sweet than to feel the love of God shed abroad in the heart, and to feel that love going out to those whom we esteem as the children of God. We have good and rich authority to take comfort in that; and to be assured by it of our deliverance from condemnation and death; for the Apostle has said: "We know that we have passed from death unto life, because we love the brethren."

My wife wishes to join with me in love to the many dear brethren and friends with whom we have enjoyed precious seasons in social intercourse, and in the worship of our God. To those who during my last visit manifested such kind interest concerning her health I am glad to say she is improving. But she is still weak, and does not go out, nor is she allowed to take exercise but in a limited degree. We are glad that Sister Gold is well. I was deeply interested in what you told

ing of your exercise of mind concerning her sickness, and of the faith given you to believe she would recover. The Lord's ways are wonderful. Our love to you and yours.

From your brother in hope,
SILAS H. DURAND.

Remarks: We have some copies of the Treatise on Joshua on hand at 25 cents each. P. D. G.

Reidsville, N. C., Nov. 28, 1905.

Dear Brother Gold:

Some time ago a Universalist said to me: "Where is that place that you call the lake of fire and brimstone?" I took my pencil and made a dollar mark on the side of the house and made the figure 2 just after it and said, what is that? He said: "It is two dollars." Turning to the merchant at whose store we were, I said: Sir, I have added two dollars to your house. The Universalist said: "No, it is the figure of two dollars." I said, very well. Now, you say that the expression, "lake of fire and brimstone," is only a representation, a figure of speech. Now, I will put two dollars here by the side of this figure and ask you, which will you choose? He said: "I would choose the two dollars." I said, why? He said: "Because it is of value and the figure is not." I said, that is alright. Now, sir, this proves that a figure of heaven and things in heaven cannot rise high enough to show us the real value thereof, and even so, the figures of hell and things in hell fail to reveal to us the great horrors of hell. The expression, "lake of fire and brimstone," is either a real thing or it is a figure of speech. We know what fire is and we know what brimstone is and we know what the two are when they are mixed together. Therefore if this expression is intended to show a real thing we can give some idea about it and its terrible torments, but if it is a figure of speech the place where the beast, the false pro-

phet, satan and all the nations that forget God with those whose names are not found written in the Book of Life shall dwell forever is very much worse than if they were really in a lake of brimstone burning with fire.

Some days ago I was all alone and a question was asked in my mind: "What is hell?" and the answer came this way: "For one to perish in his sins and to forever see that there is no forgiveness." I thought of what a dear brother said to me once; he had whipped a negro who was under him and afterwards he saw he had done wrong, because the negro was innocent of the matter for which he had been whipped. He felt that he must confess his fault to that negro, but he knew that he could not recall the whipping. He went to the negro in tears and confessed his wrong treatment to him and begged forgiveness for the wrongs he had done him, but the negro would not forgive him. The dear brother wept as he related to me this story, and said: "That thing will go with me to my grave, and the poor negro died and never forgave me."

I know what were the feelings of that dear brother, for I have done wrong, confessed, begged forgiveness and been denied and I feel that I shall go down mourning my sin. Yet I do feel before the Lord that I have forgiveness. This was also the experience of that dear brother.

This is an experience of hell. Every little one has it before they receive forgiveness of sins. Not one of them can lay any blame to God against whom they have sinned. That was an expression of our dear brother; he could not fault the poor negro for the fault was his. The fault is mine and not that of the one who refuses to forgive. This always clears God of all charges of injustice in our condemnation.

There is, however, not a single case where one comes before the Lord beg-

ging forgiveness and is denied. The Lord has said: "I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." This covenant is always revealed to us while standing in the court of Divine Justice. "If we confess our sins. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Where do we experience forgiveness of sins? Only as we stand in the court of divine justice. In the court is where one is acquitted or condemned. There the Lord Jesus Christ appears and says, "Behold, I and the children whom thou hast given unto me." The divine court hears the plea, looks upon them in the rightousness of Him who makes the plea, is perfectly satisfied and says, "Thou art all fair, my love; there is no spot in thee."

Thus the people of God stand justified in the righteousness of Jesus Christ.

This is how they know the end of the wicked, for they are not led to see that they are sinners as the children of God are. They stand ready at all times to charge God with folly and hate and accuse His servants who are faithful to their heavenly calling and who preach and believe the same glorious and sacred truth which was believed and taught by Moses, the Psalmist, the prophets, Christ and the Apostles; and which the servants of God must preach and believe or deny Him who has bought them with His own blood.

But what will be the end of these wicked?

When they shall rise unto the resurrection of damnation (John 5:28) and shall appear at God's throne (Mat. 25:41, etc.) they will then plead in vain and present their claim on their good works (44), but will be protested unto them, "I know you not." (45) and these shall go away into everlasting punishment (46),

These shall see that there is no forgiveness for them. No atonement has ever been made, and they have no mediator, no daysman, no one to plead their cause. They think now that they can plead it for themselves, but then they will find their plea rejected, as was Cain's offering. The Lord will have no respect to them nor to their pleadings.

But the righteous shall go into life eternal, for Christ, their Eternal Life, is the very fulness of God's glory.

Thy kingdom come, thy will be done, as in heaven so in earth, even so Lord God Almighty.

Yours in the blessed hope of eternal life in Christ Jesus our Lord,

L. H. HARDY.

Elders Gold and Lester:

Dear Brethren: Mine has been a strange case to me. I have never taken pleasure in causing pain to another, nor seeing the weak oppressed. If the stronger children took from a little one of the play things I had a feeling in my heart for that child. If one of the children was corrected I would have a sad feeling in my heart for that child, so it went on for awhile until my parents began to teach me right from wrong. I was taught that the Lord had a large book that He put all of my good deeds in, and one that he put all of my bad ones in, and at the judgment day he would put them in a pair of balances and the one that was the heaviest that is the place I would go. So I tried to do as near right as I could until I grew up, and I thought it was all right: things went on smooth for a while. It came around that I went to a school exhibition. Everything went on smooth for awhile. It seemed nice to me to see the children get up and make a nice speech; as we all called them, until a girl in her youth, whose hair floated over her shoulders, her beautiful face shone as one from

that beautiful land itself; came walking in. She stood as though she was standing before a mirror with all the grace that one could command. She said a few words and then began to sing Jesus lover of my soul, and as quick as lightning I saw that I was a sinner lost and ruined, without hope. A heavy burden came down on me. I thought everything was changed, things that were once beautiful were as common as could be, and things seemed changed altogether. It seemed as though everybody was looking at me, and I felt like I had done some great thing to surprise everybody. It seemed as though everybody would frown at me, and I had several dreams. I dreamed that the world came to an end, and I was rejected. Oh! how miserable it made me feel. I could see Jesus going around and picking out his, and I saw him take some that I thought I was as good as them, but he rejected me. So after the exhibition was over I went home with a sad heart. I knew that after doing all that I had at last I was a sinner. I went to my room that night and went down on my knees and prayed to the Lord to forgive me, and the more I tried to pray the heavier the burden got. I did everything I knew to do, but no relief came. I went to Sunday school and to preaching, and went to lonely places in the woods, and there on my knees I would pray to the Lord to remove that heavy burden from me. I would cry and mourn, but no relief came. I kept it all to myself as best I could. I heard people tell their experience, and I thought if I could only have that sweet experience how thankful I would be. It worked on until the protracted meeting came on, so I said now is my time. So I was going to school at that time, and I was at preaching every day and night. The preacher would preach and then all up mourners, so I would go every time. I would pray and pray but no relief came. I went several times, so at last

I said now I have prayed all I know what to pray over and over again, and it has done no good, so he called them up again, but I said I have done all I can, so I will go up; if he saves me he will have to do it himself, for I have done all I can, so I went on and fell down on my knees, and I could not shed a tear. I just told the Lord if he wanted me saved that he would just have to save me, for I couldn't do it, for I have done all I can. In a moment that burden was gone and I could not keep from laughing. I tried to hide it from anyone, but the sun came out and the darkness all vanished away, and everything looked new, even the trees looked fresh and had new life in them, and the work that I had been doing that was difficult was then easy to do. It did not weary me any to do hard work. It just came natural, so I joined the church and was baptized, and everything went on all right for several years. I read my Bible and studied it carefully, and a little confusion came up. I got to studying, do I belong to the right church? I kept all this to myself, but it bothered me no little. So I went to the different churches to hear them preach. I belonged to the Baptists. They said that they were right, for they believed in immersion for baptism. I believed that myself. I went to hear the Methodists, so they said that they were right, that a person was saved for what he did, and I thought, well that is what I have been taught, and I went to hear the Presbyterians and they said that they were as near right as any one, and I went to hear the Holiness, so I said, well they live as close to Jesus as anyone can live, it looks like, so I took up with them to some extent. I did not join them, but I felt happy several times when I was with them. I went to hear all the denominations about here, all but one. I heard some say that there was a preacher, or a man rather, that preached up at Watkin's Mill, who is an old

hard shell, so I never did go to hear him preach, for I knew that that would not do, for of course a man has to do something to get to heaven, or he will never get there. So I was at a loss to know which was right. My Bible did not agree with any of them, or at least I did not see it that way; so things went on, and I tried to knock all doubts in the head, and say yes, the Baptists are right, but something would say be sure you are right before you go ahead; and a desire to speak God's tidings of great joy came into my heart like the sweet breeze of spring-time, and every time the thought ran across my mind (and that was often), I would feel happy, and a soothing joy would come over my soul, and something deep down in my soul would say with a low, sweet voice, this is my beloved Son, in whom I am well pleased, go speak his tidings of joy to the dying world, and I would almost make up my mind to call for license to preach, but just then that voice would say wait, be sure you are right, but something would say, be sure you are right then go ahead; that I did not understand, so I went to studying which was right, and I got to the place where I just about began to doubt them all, when by the good will of Providence I met with a sweet, loving girl who is now (the sweetest and one that looks to me for protection) my loving companion. Just when I was at a loss I met with her, so in our conversation she asked me if I ever heard the hard shells preach? I told her no, I told her I had heard of them, and that was all I cared about them. So she got after me to go and hear them preach, but I put her off one way and another, so after we were married she said she would like to hear them herself, so I took her to hear them preach at the place they called Watkin's Mill. It was on a cold day. There were not a great many there, so he preached at the house. I listened at the sermon all the way through, and I had new thoughts.

It brought to mind things that I heard my dear old father say, but he was then sleeping that blessed sleep. Oh! how I wished I had heard this sermon before he died, so I could have talked with him on scripture. I thought I knew something about the Bible until I heard the old hard shell preach, and then I did not know anything. It seemed like the whole thing seemed to be turned around. When I looked back on what I had been taught it was all confusion. Things were not what they seemed to be. I saw why the voice would say, be sure you are right before you go ahead; I wondered, why people with common sense called them hard shells. Let me tell you that was the first sermon I had ever heard; so we would go every time there would be preaching, and I would read my Bible, and it would correspond with the preaching that I heard. So my wife and I joined them and were baptized. It was Brother J. E. Adams that preached and baptized us, and ever since then that voice is ringing in my soul, you are right, go ahead, launch out into the deep, but I felt so little and sinful that I said I can't, that would be impossible. Where I once thought that I could it was all changed, so I began to draw back from the task. The voice said, go on; I will be with you, but the task seemed too hard for me. I felt like I was a babe on the subject, so I pulled back, and now that voice is still in my mind saying go on, I am your guide. I moved from my home on the strength of it and went to town to the machine shop to get my mind off of it. I have changed my mind several times about my work and changed work several times to get rid of it, but the voice is still there. I can't get rid of it anyway. I feel so little and sinful in the sight of God to preach his tidings. Oh how can I do it. God help me, a poor sinner like me. Will some one who has been in this fix that

I am in, if there ever has been any, please tell me how they got through and did not die. I am in a fix that I just don't know which way to go and what to do, but I love the children of God, and I believe the Primitive Baptists church is the church of God, one that Jesus came to set up. I love them, and I know by the doctrine of the Bible that it is the right church, but I feel too poor and sinful to try to preach the great tidings that there is to preach. I stopt going to church, thought that would wear it off, but it is getting worse. Some one please help me if you can. I feel so little and unable to attempt it, I haven't heard any preaching in a right smart while. We are down here where there is no one to preach, only when they come down from North Carolina or some long distance. Please help me out of my trouble.

Your loving brother in Jesus,

JOSEPH M. SMITH.

Anderson, S. C., 620 Depot Street.

Remarks:

Relief will come to you in preaching Jesus Christ and him crucified. To hearken to the Lord is better than the fat of rams. Rebellion is as the sin of witchcraft.

P. D. G.

Elder Gold and Lester:

Dear Brethren: I tell my brethren I read of a king who thrust himself in the priest's office and was driven out a leper for life from the presence of the people. I love the doctrine the old Primitive Baptists preach. I love the brotherhood. This is one of my strongest hope that I am a Primitive Baptist, and am still content to be just a plain old Baptist, not favoring any new isms whatever. The six associations to which our's (Center Creek) belong in correspondence, are all in peace. All oppose Federal associations, or any of the departures that have been agitated of late, just willing to be old Baptists

after Apostolic order, preaching salvation by grace, election and predestination and effectual calling of all, for whom Christ Jesus atoned on the cross, and just that many will be housed in eternal glory. We are not troubled with two seeders, nor with predestination of all things, both good and evil. We also have an able ministry who are fearless in declaring the whole council of God, and contending earnestly for the faith once delivered to the saints.

So pray for me and mine. Now the thought comes to me, why ask this, for you know all old Baptists pray for each other. Praying the Lord to bless you and yours, both temporally and spiritually, is my heartfelt desire. As ever yours in sweet hope.

W. H. HOWE.

Marionville, Mo., Nov. 26, 1905.

Elders Gold and Lester:

Dear Brethren: We are certainly living in the last days of which Paul wrote to Timothy when evil men and seducers shall wax worse and worse, deceiving and being deceived. In the modern pulpits of today we hear that the world is getting better, but God's word teaches right the reverse. We will take the word of God rather than the wisdom of man which the Bible says is foolishness with God.

Some who are called Christians are seeking an easy route, but they are not heeding the word of God. He is going to have a separate people, and those who walk with him must be separate from those who have taken the world and think they have taken Jesus also. If a person stands true to God in these last days he may wear a martyr's crown. The same evils are in the hearts of men today that were in the people of old when they shed the blood of so many of God's followers. If a person speaks against unions and lodges there are men today who are almost ready to mob him. It takes fasting and

praying to keep true to Jesus. There are so many false doctrines and false teachers abroad over the land today that it keeps one digging to keep on top, and in the right way. The devil will try to make a person sleepy and lazy, and keep him from praying and studying the word of God. So we must keep on our guard. He will tell us there is no use to keep unspotted from the world, that we can live just as good a life without it, and get to heaven in the end; but this false. Satan always has something contrary to the word of God that would deprive us of the blessings. God has raised up a few people to show the awful apostacy that is on the church in these last days. They are drifting to destruction, and we must keep clean and humble, or we will drift down in the same boat with them. Prevailing prayer keeps us going up stream.

Men are worse today than in Paul's time, which is according to God's word. In the last few years it seems that people are getting more gospel hardened, especially in the large cities. They are not content with the things they have, but are grasping after more, bent on pleasure and having a good time, satisfying the lust of the flesh.

Paul knew what it was to redeem the time and keep his body under.

Millions of professed Christians are sitting down taking it easy, doing nothing. They do not see things as they are, nor know that the time is short, and soon the cry will be heard, Behold the bridegroom cometh, go ye out to meet him. Who of us shall be ready and willing to meet him?

Your humble sister,

PENCIE MAYHEN.

Alba, Va.

Miss T. E. A. Blalock:

My Dear Sister: I feel to say we are strangers in the flesh. I hope not in the Spirit. Tongue cannot express the

joy I felt while reading your experience in April 15th Landmark. I am only a youth of sixteen. Have been a member of the church only twelve months last March. I have my seasons of joy and sorrow to pass through. If we never had darkness we would not know how to appreciate the light. I fear some time I have never been born of the Spirit. I do know there has been a change in me whether from nature to grace I know not, only hope it was. Well do I remember the day I was made to feel to be a lost and ruined sinner before God, and without his tender mercies I should be lost forever? I did not want any one to see me for fear they would think there was something the matter with me. The very breathings of my soul were Lord have mercy upon a poor sinner condemned to die. I would go to preaching and there was nothing but condemnation there for me. I was going to Whitnell to school, and would go with my friends to protracted meetings. They would all get religion, as they thought. I felt to be left all alone. But I trust I have one friend yet. They would come and talk and tell me all I had to do to be a child of God was to give my heart to Jesus. I could not believe that, as I thought Jesus would not accept of it: it was too sinful. I did not believe that I could do anything to be saved from that everlasting punishment that I felt to be my doom. I felt helpless as a little infant. I would try to do better, but the more I tried the worse I got. I used to think the Primitive Baptists were the meanest people on earth, but O! I was made to love them with an everlasting love. My greatest pleasure on earth is to hear them tell of the wonderful dealings of the Lord with them. I lingered on in distress until the sixth of November, 1902. And O! the joy I received is undescribable and full of

glory. Had I ten thousand tongues all would be rendering praise to Him who has done so much for me when everything else fails. Vain is the help of man. I was baptized the first Sunday in May, 1903. The happiest day and the one following I ever spent in my life.

Do you expect to attend the association at Mt. Ararat in August? I am in hope Brother Jones, as he is one of my favorite preachers. I have never heard him but once. He told my feelings, so I wished for him to stop, as I did not want any one to see me cry. That was in 1902. I have never regretted taking up my cross, though it was hard, but the Lord made me willing to forsake the world, take up my cross and follow him. I pray that I may live a life to the glory and honor of Him who has done so much for me, and a life unspotted from the world.

Pray for me, dear sister. I feel the need of the prayers of all Christian people.

Your sister in Christ,
LILLIE MITCHELL.

Whitmell, Va., May 8, 1904.

Elder P. D. Gold:

Most Esteemed Friend: The time has come for me to renew my subscription for the good old Zion's Landmark, enclosed you will find \$1.50 to pay for same.

My time was out one week ago today; that day I was fifty-six years old, and have been a constant reader of the Landmark over thirty years. It is so much comfort, I hardly know how I could get along without it. The good articles written by various ones, all bearing testimony to the truth as it is in Jesus Christ.

I get to hear very little preaching, as it is nine miles to the nearest church,

and after the old pastor died it was a long time before another came. So nearly all the preaching I get is in the Landmark and the Advocate of Truth. Sometimes when I am so low down and all is darkness, and I am most ready to give up hope, but pick up one of the papers and commence reading, and I find some poor one telling my feelings better than I can tell them myself; then I feel more than paid for what the papers cost. I never found but one person that was like myself, that was a Mr. Conklin, of New Jersey; his article appeared in the Advocate of Truth; perhaps you saw it, Mr. Gold; it was copied from the Signs of the Times.

I have hoped that you would sometimes visit Texas. I would go to almost any part of the State to meet you. I hope I don't put my trust in man, and I know you are but a man, but I feel that you are a man of God, one that He has sent to feed hungry souls. Your editorials have given me so much comfort that I want to see you and hear you preach. If you should come out here, give notice in the Landmark or write me and I will try and meet you.

I had no thought of writing so much when I commenced. I know it is taking up your valuable time. If it is not asking too much, please give your views through the Landmark on First Peter, 4th chapter and 6th verse.

I will close this imperfect letter, hoping you will spread the mantle of charity over it. With much love to you and all the household of Faith.

I am affectionately,

J. M. LILES.

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 XXXIX No. 4

WILSON, N. C., JAN. 1 1906.

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EDITORIAL.

WHY?

Why do we act like we think more of people after they are dead than while they are living? The sentiment seems to manifest itself in our manner of expressions, and in our conduct towards the dead at their burial. Flowers are piled upon the graves of such as are not so much respected while living. We think of their good points, and emphasize them after death, and are more apt to be silent concerning their faults.

Should we not treat people kindly while they live? To strew the flowers of kind deeds to them while they are living, when they will be sensible of it and which will arouse in them the feeling of gratitude, would be well for both them and ourselves.

No fault is found of showing kindness to the dead, or to their memories. But they are as much God's creatures while living as they are after death. What a transformation there would be if every one would act honestly and kindly toward all others while living.

P. D. G.

WHY.

Why do the heathen rage, and the people imagine a vain thing? Ps. 2-1.

This question is by inspiration of God and is therefore an important one. It has been dropping into my mind in such manner as to suggest an investigation to see if we may find out what the answer might be. The mind of the Lord was in the heart of the Psalmist, and gave him to see revelations in the great and coming day—the day of the Lord—the day of the vengeance of our God, in which he saw the heathen tumultuously assembling together and the raging of the spirit of anti-Christ by which they assembled, and by which was made manifest the raging of their unbelieving hearts, and he saw that the thoughts of the imaginations of their hearts were only evil and that continually, which brought forth that wonderfully significant, indignant and infinitely righteous denunciation of the judge of all: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? It was meant possibly that they should escape this damnation because they were of their father, the devil and the lust of their father, they would do. It is because of this lust that the heathen rage and the people imagine a vain thing. Lust when it hath conceived bringeth forth sin, the imaginations of the thoughts of the heart which are only evil. While it might be thought rather strange that any one of the character of men in the days of the Son of Man in the flesh, with whom as a man he had to do, and among whom as the Son of Man he went about doing good, should rage against the son, the anointed one of God, and do despite to the gift of his grace, yet when we consider of what manner of spirit they were it appears at once impossible, but that they should have done after that fashion. "Many shall be purified and made white, and tried; but the wicked shall do wickedly. Dan. 12:10. There are those who are purified and therefore they are wise and

and there are those who are wicked and do not understand, who because of the transgression of the wicked in their hearts as readily do wickedly, as those who because of the righteousness of the righteous in their hearts do righteously. The mind which governs "the heathen" and "the people" is carnal and is therefore enmity against God, and is not subject to the law of God, neither indeed can be. The nation commonly called the Jews differed nothing from other nations with respect to their relation to God as men. He hath made of one blood all nations of people that dwell upon the earth, and hath fashioned their hearts alike, and hath considered them all, or his people of all nations in unbelief that he might have mercy upon all. The natural man and all that pertains to him is the same in all men whether we may speak of them as saints or sinners. Paul said, "In me that is in my flesh there dwelleth no good thing." As a man in common with all men, there was nothing in him as of him or as any part of him that made him better than other men, nor than he was himself before his conversion.

From the foregoing considerations and the common opinion of men as to what a heathen is, the most important feature in this subject and the one directly claiming our attention is as to what kind of heathens these are that rage, and these people who imagine a vain thing, and who are these wicked that shall do wickedly. Those who claim to send the gospel to the heathen of course would designate them—the Chinese, the Burmese, the Hindoos and all such as are nationally or otherwise regarded as anti-Christian, and the people generally seem with a kind of indifference to concur in that opinion, and the people who imagine a vain thing are according to a general and popular custom regarded as some one else, especially not them, and the wicked all too

readily conclude are the murderer, the true and living God. The god of are violators of the law against the peace and dignity of the government and good society, while perhaps but few even of those who claim and truly hold to the true principles of Christianity, pause to consider why these people and classes of people enumerated should rage against the Lord and against His anointed or should have any thoughts with respect to them or imaginations vain or otherwise with regard to things pertaining to them. It is only as ones actions, thoughts and imaginations stand related to that which seems to bring them forth that their character is determined. There are lords many and gods many, but unto us—that is the people of God—there is but one true and living God. The god of the Buddhist as such cannot be the God of Israel, nor can the God of Israel as such be the god of the Buddhist, if so the Buddhist as such are as much the people of God as are the Israelites as a people. The God of the Bible, as we sometimes speak of him, is the God of the people of the Bible and of no other, and the people set forth in the scriptures of divine truth are only and truly the people of the true and living God, by the inspiration of whom the scriptures are given. All reference therefore made in the scriptures to a people characterized in any way or to any extent or in any manner as worshippers with respect to God or to Christ must be to those who in the mind and purpose of God shall have been or will have been in some sense or other his people and as such were, are, and shall be different and distinct from all other nations, kindreds tongues and people. I would suggest the thought here that the most distinguishing feature of distinction is in a

worshipful sense. While Israel were the chosen people of God nationally as a natural people, which as such could not truly worship Him, yet it was as a spiritual people they were specially chosen and as such they truly worshipped him.

It seems to me that these raging heathen and people of vain imaginations were of a religious turn of mind and of a disposition to worship and in some sense with respect to God and the anointed one, the holy one of Israel. Christ came to his own and they received him not, not that they were not looking for the coming of Messiah and in some sense believed he would come, but they did not believe this man was the Christ the Son of God that should come, and they opposed and rejected him with a zeal so fraught with tradition and unbelief and yet under a kind of form of godliness, to such an extent and with such persistency that it became tumultuous, violent, raging, surging like the waves and billows of the heaving, seething, restless depths of the great waters, and the mind of the people became as a great boiling caldron of unbelief and unrighteousness filled with the fires of hell, and their hearts filled with all conceivableness of vain imagination and bitter hatred, became as a burning furnace setting on fire the whole course of carnal nature, fraught with the lust of him who is a liar and the father of it, and they took counsel together and set themselves against the Lord and against his anointed to burst their bands asunder and cast away their cords; and adjudged the gift of life eternal to be an unholy thing, the holy one of God to be a blasphemer, the Prince of life and peace to be Beelzebub's prince of devils, and as a malefactor condemned and crucified the only begotten Son of God. (Was it the Philistine, the Assyrian and the Canaanite that did this? No; it was the Israelite, the nominal people of God, and they

did it they thought in service to God. The Son of God was crucified and slain and thus eaten up and consumed by the distorted, corrupted, heathenized zeal of his own Father's house. All the opposition to Christ while he was here in the world came from those holding strictly to some form of religion which had also a form of godliness, such as the Pharisees and Saducees, who were hypocrites, having a form of godliness but denying the power and authority of the divine commandment; all of which were in Christ Jesus the Lord; therefore when they denied these they in effect denied him, and when they opposed him they opposed the authority and power of God.

The kind of heathen under consideration is one who claims to believe in God, and to worship him, who in his devotions maintains a form of divine worship, but in deed and in truth does not believe in the divine power of God and the full and entire sufficiency of his grace in the effectual and final salvation of sinners. In his professions of faith and form of doctrine there is reflected a spirit of combatitiveness against the complete and perfect rule of divine power according to an infinite will, purpose and good pleasure, to the undivided praise and glory of distinguishing, redeeming and glorifying grace.

The ordinary meaning of a heathen is an unbeliever, but in this sense it seems to have a special application to a character which appears to be identified with the spiritual people of God, but are really not. Of Israel it is said: For they are not all Israel which are of Israel, nor did the promised seed embrace all the children of Abraham. It seems to me that only nominal Israelites occupied places of authority and power in the days of Christ, and like the unclean spirits which could only exhibit their enmity even in coming out of one at the command of Christ, they

were in every respect opposed to Christ, and they arrayed themselves against him, and being leaders of the people they incited them with the exercise of every conceivable imagination of vain things through the tradition of the elders, who, standing in the place where they ought not, taught the people for the commandments of God the traditions of men, turning them from the revelations of God to the imaginations of men and from the living and sure word of prophecy to the miserable nothingness of vanity. Jesus said: Ye believe not because ye are not of my sheep. They said, his teachings were hard sayings, who can hear them. Nothing seemed to more readily and certainly kindle the rage of the rulers and stir up the vain imaginations of the people than the plain, simple life-giving teachings of Christ, and today nothing is more certain to bring forth the real inwardness of men than the preaching of the plain unvarnished doctrine of the truth of the God of our salvation. Those who have in them the word of this salvation receive it, believe it and rejoice in it, and those who claim to believe in and worship God but have not this word in their hearts are offended, and there are those who, like Saul, verily think within themselves to do many things contrary to and against this way which things they do, which is denominated spiritual wickedness in high places, and these might answer to the latter class—the wicked. This is not only true as to classes of people, but in principle it is in all men, and none know the truth of it better and more to their discomfort and humiliation than the living children of God. They find in themselves this same spirit of unbelief to depart from the living God. The doctrine of election and predestination does not always run, as it were, with the grain, but cuts across and is contrary, and we

find something in us refusing, objecting and opposing it, and with me it is now and then that my foot seems to be in an open room and I can feel and 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 then I feel to know why the heathen rage and the people imagine a vain thing, and feel assured that if I truly hope in the mercy of God it is by the grace of God that I am what I am. P. G. L.

1906.

We have divisions of time. As a year closes we call that the old year, and the incoming one we denominate a new year. Really it is a recurrence of what has been repeating itself for ages. Such and such events we say occur in a certain year. But the four seasons recur as of old. Day and night come and go as of old. There is in that sense nothing new.

To us the future is unknown. How wonderfully the Lord has veiled the future from our view, and what a field this is for faith and hope. While the weather is changeable he who controls it is without change. In wisdom he rules. If our trust is in him we plow in hope and reap in joy.

The dial of time notes many events to be chronicled, but we must wait until they transpire before we record them.

We must wait for the incoming of events before we know what they are.

Mankind is fond of guessing what will be. But we know nothing of the future: still we hope for a good year, and act as occasion seems to suggest, awaiting the blessing of the Lord.

P. D. G.

WORDS—GOOD OR EVIL.

Solomon treats upon many things in his Proverbs. One is the effect of a man's mouth or words on himself. A man is inclined to talk and does much of it. A fool is known by the multitude of his words. Of course they are not wise words. A parable in a fool's mouth would be like a jewel in a swine's snout. It would be debased in the dust. We expect a man's words to reflect his character. The words of the wise are as apples of gold in pictures of silver. Godly words of the wise minister a comfort to the hearer.

But suppose a man utters rash words. That will provoke him to practice what he has been saying. The wicked is snared by the words of his mouth. Herod utters a rash promise in the presence of his admirers or courtiers. When he is called upon to comply with his oath to deliver the head of John the Baptist in a charger, he regrets his rash oath, but he has not courage to protect the innocent John. If he had loved John as he should he would have escaped a great shame. If he had been careful of his words he would not have made the rash vow.

A man that boasts of his wisdom, strength or power easily is flattered by his own speech to think more highly of himself than he ought to think. He deceives himself. There is a beguiling nature in lies to corrupt one's views. It is said a liar will utter a falsehood until he himself thinks it is the truth; or if he knows it is not the truth it hardens him in deceit. His tongue deceives him into a pit of destruction. A man of truth will be careful to speak only that which he considers is truth, nor will he be so forward to speak. When Moses plead that he was slow of speech he did not reproach himself. Men glib of tongue will win applause, yet often to the damage of their own character. But the man whose speech is seasoned with salt, or the words of

whose mouth are right before God shows out of a pure heart speech that is sound and that cannot be gainsaid; and is justified by his words, and men will bless his lips.

P. D. G.

A NEW BOOK.

Elder Jesse A. Ashburn, of Pilot Mountain, N. C., has compiled a neat history of the Fisher's River Association. He has not roamed in the woods of fiction in this work, but has gleaned in the field of facts and truth of the doings of this body.

He has written a correct and authentic, just and impartial history of its proceedings and its character. The reader may gather much information as to the faith, the way and manners of the Baptists in the mountains, who their preachers are, and have been since the organization of the association in 1832. It has grown considerably.

Among its leading moderators was Elder John Jones, a most gifted preacher who was an ornament to the Baptists in his country, and would have been in any country.

One reason Elder Ashburn gives for this work is the fact that Elder Hassell, failing to obtain data of this association, could not give proper notice of it in his Church History.

It is neatly gotten up by Elder F. P. Branscome, containing 200 pages. Price one dollar per copy.

The reader will find a brief history of each of its churches, the articles of faith, manner of worship, customs, views, ways and manners of this people, their reasons for their sentiments, etc.

We would like to see a liberal sale of this book. Address Elder Jesse A. Ashburn, Pilot Mountain, N. C.

P. D. G.

HOW SHOULD WE DO?

We are surrounded by people of different sentiments, views, ways of

thinking, and of doing. So far as we are concerned they have as much right to their views and ways as we do to ours, provided they do not infringe on the rights of others, and we have equal rights to pursue the course that seems right to us, provided we do not damage others.

Why should I dislike a man because he espouses some political party that differs from the one I am identified with? Why should I object to a man because he is a Methodist, or belongs to any other denomination, or does not belong to any? Let each one be fully persuaded in his own mind about what is the right thing for him to do. He is not answerable to me. I am not the judge of any man.

The question with me is not what he ought to do, but it is what ought I to do. How ought I to treat him and myself. If I entertain wrong feelings toward another I cannot treat him right. What matters it to you whether he is prosperous or otherwise, so far as my conduct concerns him?

The Lord hath showed the man what is good, and what doth the Lord require of thee, but to deal justly, to love mercy, and to walk humbly with thy Maker.

It is more important for me to treat another right on my own account than on the other man's account. He that sins wrongs his own soul. He that does right to another has shown true kindness to himself. P. D. G.

Friend J. M. Liles, of Texas, requests my view of 1st Peter 4:6, "For this cause was the gospel preached to them that are dead; that they might be judged according to men in the flesh, but live according to God in the spirit."

1st. Christ has suffered for sins, being put to death. Jesus has once suffered in the flesh, being put to death, but quickened by the spirit. In this quickening spirit he went and preached

to spirits in prison. He goes everywhere in this quickening spirit.

2nd. Since then or because Christ hath suffered for us (died for us) let us arm ourselves with this same mind. For he that has suffered in the flesh has ceased from sin, for he is dead to sin. Therefore he should no longer live the rest of his time in the flesh to the lusts of men, but should live to the will of God. He that is dead is freed from sin. He is not a debtor of the flesh to live after the flesh.

The time past of our life should suffice us to have wrought the will of the Gentiles when we walked in their abominable idolatries. The world thinks it strange we do not so walk now. But they shall give account to him that is ready to judge the quick or living and the dead.

3rd. But the gospel was preached to them who are now literally dead in order that they might be judged according to or as men in the flesh, but live according to God in the spirit. They are the people of God to whom the gospel was preached and who were brought to suffer for sin, and live a godly life, or live unto God in the spirit. It is ordained of God that the gospel shall be preached in all the world, and that his people should hear the gospel preached, and be adjudged or suffer in the flesh, and live unto God in the Spirit.

Though they are now literally dead, yet in spirit they are alive unto God, or live to him. God quickens the dead in trespasses and sins, and they hear the gospel preached, and are judged as men (sinners) according to the flesh, but they bring forth fruit, or live unto God in the spirit. God has one way of saving his people through Jesus Christ, who is exalted a prince and a Saviour to give repentance unto Israel and the forgiveness of sins. The gospel is the power of God and the wisdom of God unto salvation to every one

that believes. It is preached and its fruit is produced in his people who feel the guilt and condemnation of sin, and die to the law, but they receive of the Lord Jesus as their righteousness, and hence they live unto God. Whether these lived hundreds of years ago or live now the effect is the same, a glorious equality is effected. They are all one in Christ Jesus, men in the flesh and so judged, but live unto God in the spirit, for God is not the God of the dead but of the living.

P. D. G.

COMBINATION.

Creation is the production of something new. No power or wisdom but that of God can accomplish this. There was nothing like the heavens, or the heavens and the earth anterior to the time of their creation. There was nothing typical suggesting the work of creation. God does not borrow. There is no wisdom can suggest any thing to Him.

But in the works of men there is nothing but borrowing and only imitation. Colors, material form, shape, sound, light, everything is furnished to man.

Does he farm; earth, seed, light, water, atmosphere, everything is supplied to him. He changes the position of seeds—taking them and planting them in the earth. When he cultivates he changes the position of the soil bringing fresh earth containing nutriment for plants that will feed and nourish them; but he creates nothing new.

In the work of artists there may be what we call new and rare combinations of shape, form or color, as of painting, statuary or architecture, but the forms, colors or parts are copied from what pre-existed in some tangible manner.

In the matter of language or expression speakers and writers are dependent on language already existing.

They may and do often make new combinations of language, present, their thoughts in unexpected style or manner; yet they have created nothing new.

In our religious exercises, convictions, desires, travail or deliverances, hopes or fears, which may be new to us and we may consider that surely no other one has ever gone through what we have, still all this has been of old. They are things both new and old; new to those who for the first time have felt them, but in their nature and existence they are of old.

Then we are limited and finite in our operations, and are borrowers—not producers. What have we that we have not received? What right have we to boast? If any man glory let him glory in the Lord who only can do new things in the earth.

P. D. G.

When we make mistakes, which we are liable to do, we ought to be glad to correct them. When we fail to give proper credit to any subscriber to the Landmark we are desirous to know it, and wish to correct it. So please, if you see any such error, let me know it at once, instead of thinking hard of us. We are poor, frail mortals, and are prone to blunder and err.

If any subscribers fail to receive their papers, and will inform me I will be glad to forward such papers when I have them.

I sent out a number of statements recently to such as were in arrears. A number of them wrote back kindly, and remitted also. We desire to thank them for doing so. It is very pleasant to be agreeable and kind in our business dealings with each other.

P. D. G.

OBITUARIES.

LIZZIE BELL.

By the request of her dear children I send you the notice of the death of our dear

sister in Christ, Lizzie Bell, who departed this life in Hobgood, N. C., July 2, 1905. She was the daughter of Kenneth and Margaret Hyman, and was born March 8, 1853.

She was married to Mr. M. L. Bell, of Halifax county, in the year 1868, and by him had nine children, seven girls and two boys. Her husband preceded her in death and thus she was left in this world an afflicted and troubled widow until her death. She joined the church at Kehukee and was baptized the third Sunday in August, 1890, and was until her death a loving and faithful member of that church. She was taken sick on the 8th of January, 1905, with a severe case of indigestion and was a great sufferer until her death. I went to see her in her sickness and she seemed delighted to see me and wished me to pray for her and said she wanted to hear me preach again.

She said the Savior appeared to her in her sickness and she was made so happy and prayed for the Lord to take her away and let her go home to her rest with Him. She dreaded nothing but the sting of death. I knew her a long time before her death and she always bore the mark of a loving child of God and it always gave me pleasure to meet and be with her. She was a loving mother to the dear children left behind and they were faithful and loving to her and yet mourn for their dear departed mother. May the loving and comforting presence of the Lord be with them all and be their God and guide in life and their Savior and friend in death. I attended her funeral and tried to speak to them and other friends gathered on that occasion of the precious things of God's salvation. When Jesus appears and the trumpet shall sound I feel that she will arise in His glorified likeness ever to go with Him.

M. T. LAWRENCE.

Hamilton, N. C., Sept. 19, 1905.

FARINGTON GRIFFIN AND SARAH
GRIFFIN.

Dear Brethren: I wish to write a few

things concerning the life and death of my parents.

My father, Farington Griffin, died September 18, 1895, with an awful cancer on his neck. No mortal can tell how he suffered during the last four or five years of his life. He was a Confederate soldier of the 55th Regiment. He was twice married, first to Sarah Elizabeth Polk, second to Elizabeth Nance.

While in his awful suffering, about four years before his death, he told me he was satisfied as to his eternal welfare which comforts me.

As to the age of my mother it is unknown to me, though she was near the age of my father. She died in the year 1884. I hold her in as fond remembrance as if she had died this year. She was a Baptist in belief. She always went to hear them preach when she could. She did not say much about her hope only in this way: she would brighten up and arise by Him that says awake and arise and Christ shall give thee light, and would sing praises to His holy name—a name above every other name—a name precious in the ears of the children of light.

When we children would sing "Shed not a tear over your friend's early grave," etc., she would shed tears of joy. She was a great singer herself and so was father. They both loved good singing, and would listen at us sing until midnight.

We hope they are both at rest in peace around that great white throne.

May the Lord be with the bereaved, in my prayer for Christ's sake.

Their daughter,

M. E. STEGALL.

Marshville, N. C., Route No. 2.

BETTIE PITT

Our beloved sister that departed this life June 17th, 1905, was a consistent member of the Primitive Baptist church never wavering through all the troubles and trials of this life from her belief in their doctrine, and up to the last consciousness never

murmured or complained. She was the wife of Elder Cooper Pitt that died January 10th, 1897, forty-seven years old. She died in her 59th year, leaving one son and many other near and dear relatives, that will ever mourn their loss. Truly, all that knew her or ever came under her kind and administering hand will miss her. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

A FRIEND.

Beloved sister, we miss you precious dear, Especially when alone and no one is near; They tell us you are gone with the angels to stay.

They tell us we will come to you some day. I am praying and hoping, all is well, Every hour I am hoping with you to dwell.

Precious sister, to Father you have gone. I know dear mother, is there at the throne. The angels that are with you are singing the songs.

They tell me, too, I will be there before long.

A SISTER.

MRS. ELIZA J. WEBSTER.

I send the following as an obituary of my dear mother, the widow of Henry L. Webster, who died December the 2nd, 1876.

She was born March the 13th, 1847. The angel of death came and bore away on his wings her blessed spirit to its home above on the 3rd day of June, 1905, making her stay on earth 58 years, two months and 22 days.

She was united in marriage to Henry L. Webster the 5th day of February, 1867.

There were born unto them five daughters. One died in infancy, the 5th day of February, 1876.

She raised four to be grown, and all married. But the time soon rolled on for two of them to be called to their home above. They left their dear little ones here to be raised without their dear mother's care.

My father bought a farm on Bent Moun-

tain and moved on it when they did not have but two little children and there remained until he died, and left my mother alone with four little girls to raise. She was blessed with good health until they were all married. Then her health gradually gave away, and consumption ended her days.

She joined the Primitive Baptist church at Bell View, the third Sunday in August, 1874, and was baptized by Elder J. C. Hall, and there remained until death. She always wanted to be at her meetings, but lived too far to be there as often as she would like to have been.

But it seemed when she did get to hear the Primitive Baptists preach it would fill her heart with so much love.

She would always come home and tell me how she had enjoyed the preaching, and sometimes tell her the very things that were on her mind to know.

It fell to me to stay at home with my mother.

I am now 37 years of age, and I don't feel that I ever was with her a day too long.

Oh! she is so dear to me. While I am grieving and lamenting for my dear mother she is basking in the smiles of her dear Savior, and sounding praise to her God for her great salvation.

Oh! how comforting it is to me to think that her treasures were laid up above, and that she has gone home to her Savior to receive that immortal crown not made by hands.

She told me she dreaded the sting of death, but would be glad when it was over, that this world was nothing but trouble, but her's would soon be over.

The evening before she died she said to my daughter, you will soon not have any grandma. She began to cry and she turned to me and said: Oh! I ought not to have said that, and said, I did want to talk to the boys, but my breath is too short. But I want you to tell them for me to be good boys and be prepared for death and not put

it off too long; for I am so glad that is one thing I don't have to trouble me.

The last week she was sick she was continually asking the Lord to have mercy on her. The day before she died she suffered terrible. Late in the evening she told me to send for the doctor and when he came she said: I did not know you had sent for him. He told her he and his wife had come to stay that night with her. She was so glad they had come. She asked the doctor to give her something to ease her, but she did not want him to give her anything to keep her here.

She would ask the Lord why he was keeping her here to suffer and asked him to come and take her home where she hoped to meet with the dear ones that had gone long before.

She trusted not in earthly treasures or riches; but sought to enter in at the strait gate that leadeth to that Celestial City where no farewell tears are shed, and pain and sorrow shall be no more, a house not made by hand eternal in the heavens. She labored for the comfort of all who were in distress, administered to the wants and necessities of the poor and needy, the sick and afflicted. But the Lord giveth and the Lord taketh away. Death visits all. Death is the last enemy we all have to meet, the last debt we owe.

She has met and conquered the last enemy, which is death, paid the last debt we owe, and now this mortal shall put on immortality and death be swallowed up in victory. Living in hope of eternal life, which God who cannot lie, promised before the world began, and dying strong in the Primitive Baptist faith her mortal remains were taken to her selected place, and there under the spreading oaks, amid the scenes of her many days, surrounded by her friends and relatives who all loved her, laid paying the last tribute of respect, she was laid to rest in the silent dust to sleep until awoken on the morning of the resurrection by the gentle call.

Call not back the dear departed,

Anchored safe, where storms are o'er,
On the border land we left her,
Soon to meet and part no more.
When we leave this world of change,
When we leave this world of care,
We shall find our missing loved one,
In our Father's mansion fair.

Written by her daughter,

LULIE J. SINK

Air Point, Va.

THOMAS L. POINDEXTER.

At the request of his daughter I will attempt to write an obituary notice of Thos. L. Poindexter, son of Dr. Thos. N. and Elizabeth Poindexter, born in Franklin county, Va., January 8th, 1829, was married to Emily J. Starkey June 13th, 1854, Elder John R. Martin officiating, was baptized into the fellowship of the Baptist church the 13th of June, 1904, by the writer of this notice. He is survived by his wife who bore him eight children, six sons and two daughters, all of whom survive him except one son, "John Thomas," who died in 1880. Also survived by two brothers and two sisters in Franklin county, Va.

Elder Poindexter was in public business a long time and had many friends. To know him meant to love him. He was kind to all his customers and pleased with all whom he met. He seemed to rejoice greatly that he was permitted by the Almighty to live to see the day of his baptism, said to me, it reminded him of the baptism of his mother.

And on the 31st of October, 1904, he fell asleep strong in the faith, as we hope, which was once delivered to the saints. He requested Brother Oakes to sing the following lyrics at his grave: "On Jordan's stormy banks I stand," and "How firm a foundation."

The funeral was conducted in the following order; Elder Walton opened with song and prayer, the writer of this notice tried to preach a sermon from Revelation 22nd chapter and 17th verse. And the Spirit and the bride say come. And let him that hear-

eth say come. And leth im that is athirst come. And whosoever will, let him take the water of life freely.

Elder Oakes closed by singing the above mentioned songs.

The following verses have been selected by his children as a token of their fond remembrance of him:

"We remember that our father,
Ere he bade us all farewell,
Spoke to us with kindly features,
Striving still his joy to tell.
And we knew that he looked onward;
With no cloud his sight to dim;
That he saw the heavenly mansion;
Jesus had prepared for him."

Brothers, let us be encouraged
Still to do what work we may,
Knowing that there still remaineth
For us each a brighter day.
Let our father's glad departure
Animate our fainting zeal;
Let us strive a little longer—
Foes may wound, but God will heal.

Memories tender of our father
Long we'll cherish as we must,
But we'll murmur not, repine not,
Looking up with patient trust.
And when we, too, shall be dying,
When this mortal life departs,
Then with him in glory joining,
Peace and joy shall fill our hearts.

For himself he wanted nothing,
Save to speed his onward flight,
Earth receded, smaller growing,
Heaven filled his ravished sight.
Deeper mysteries were unfolding
Than to mortal are given;
Burst upon his eyes the brightness
Of unsullied joys in heaven."

I will say in conclusion that his country has lost a generous man, his neighborhood a kind fellowman, the church a faithful brother, his widow a loving husband and his children an affectionate father.

May the God of all grace be with and bless the bereaved ones, and may his children follow the good example he set, and may they, too, find that peace that belongs to the people of God, is the prayer of one who loved him. J. J. BECK.

Remarks:

Brother Poindexter was a genial, warm-hearted, pleasant companion. He loved the Primitive Baptists and the doctrine they preach. He was a great admirer of Elder John R. Martin that passed away years ago.

We greatly enjoy the memory of such as Brother Poindexter was. P. D. G.

APPOINTMENTS.

E. E. LUNDY.

Goldsboro, Wednesday night before 1st Sunday in January.
Nahunta, Thursday.
Turner's Swamp 3 p. m.
Aycock's Friday.
Memorial, Saturday and 1st Sunday.
Lower Black Creek, Monday.
Upper Black Creek, Tuesday.
Scott's Wednesday.
Contentnea, Thursday.
Healthy Plains Friday.
Sandy Grove, Saturday.
Elder George Robbins can arrange for Spring Hope at night.
Peach Tree, 2nd Sunday.
Castalia, Monday.
Nashville, Tuesday.
Sappony, Wednesday.
Falls, Thursday.
Mill Branch, Friday.
Pleasant Hill, Saturday.
Upper Town Creek, third Sunday.
Wilson, at night.
White Oak, Monday.
Mewborn, Tuesday.
Farmville, Wednesday.
Tysons, Thursday.
Aury's Creek, Friday.
Sparta, Saturday.
Tarboro, fourth Sunday.
Mt. Zion, Monday.

ZION'S LANDMARK.

Behukao, Tuesday.
Deep Creek, Wednesday.
Whitakers, Thursday.
Williams, Friday.
Cross Roads, Saturday.
Conneta, first Sunday (February).
Conoho, Monday.
Hamilton, at night.
Spring Green, Tuesday.
Bear Grass, Wednesday.
Smithwick's Creek, Thursday.
Jamesville, Friday.
Skewarkey, Saturday and second Sunday.
Flat Swamp, Monday.
Briery Swamp, Tuesday.
Great Swamp, Wednesday.
Red Banks, Thursday.
Galloway's, Friday.
Hancock's, Saturday and third Sunday.

J. P. VIA.

Ridgeway, Va., January 15th, 2 p. m.
Spray, January 16th.
Elder J. W. Flinchum will arrange for
January 17, 18 and 19th.
Pine Ridge, January 20th.
Brother J. M. Crews will arrange for 21st.
Clear Spring, 22d.
Flat Shoal, 23rd.
Rock House, 24th.
Volunteer, 25th.
Pilot, 26th.
Tom's Creek, 27th.
Russell Creek, 28th.

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Akron, Hale County, Ala., Dec. 11, 1905.

Dear Brother Gold: Please give notice
through the next issue of The Landmark
that my address is changed from Cramer to
Akron, Hale County, Ala., and that the first

edition of The Two Witnesses is exhausted.

G. W. STEWART.

Some of the subscribers to the Land-
mark are behind with their subscriptions.
Is not this a good time to pay up and re-
new? Our expenses are heavy, and we
request you to do this and help us.

Brother W. H. Shields, of Virginia re-
quests those who subscribed through him
for the Landmark to send their renewals di-
rectly to me at Wilson, and not wait to
see him.

P. D. G.

Elder W. W. Barnes will preach at Au-
trey's Creek the 1st Sunday in January. At
Fall's Church at Tar River the following
Tuesday; Pleasant Hill Wednesday; Mill
Branch Thursday; Nashville Friday; Sap-
poney, Saturday; Sandy Grove, 2nd Sunday;
Healthy Plains, Monday; Contentnea, Tues-
day; Scott's Wednesday; Lower Black
Creek, Thursday; Upper Black Creek, Fri-
day; Beulah, Saturday; Memorial, 2nd Sun-
day; Aycock's, Monday; Nahunta, Tuesday;
Mewborn's, Wednesday; Meadow, Thurs-
day; Farmville, Friday; Tyson's, Saturday;
Red Banks, 4th Sunday; Great Swamp, Mon-
day; Briery Swamp, Tuesday.

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If you lack confidence in yourself, If your nerve, your courage is leaving you
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ZION'S LANDMARK

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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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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.

WATER FROM THE ROCK.

"He opened the rock and the waters gushed out; they ran in the dry places like a river."—Psc. cv: 41.

David, was doubtless, the penman of this psalm, in which he incites the church and the people of God, the posterity of Abraham, to magnify and praise the Lord in remembrance of His signal providences and wonderful kindnesses extended to Abraham, Isaac and Jacob, and their seed, in His taking them from amongst idolaters, and making them his peculiar people by covenant, promising to the fathers, and giving to their seed, the land of Canaan for an inheritance.

The words of our text refer to the Israelites traveling through the wilderness, mentioning one instance of the Lord's providing for them, particularly in his miraculously supplying them with water, and that notwithstanding their murmurings and provocations; for although the hand of God had eminently appeared with them and for them, yet they were ready ever and anon to murmur, repine and rebel against Him. Nevertheless, the Lord through His infinite goodness, was graciously pleased to overlook their unworthiness and their rebellions time after time, and to administer of His favors and blessings in abundance unto them, some of which are here in this psalm recited. And now we may note from the consideration of the Lord's

marvelous kindness to, and His gracious dealings with His people in their passage through the wilderness, through a desert land, that rather than God's own children and people should want, He will not be wanting to work miracles for their supply. He sustained His people forty years in the wilderness, so that they lacked nothing; their raiment waxed not old upon them, nor did their shoes wax old upon their feet, during all that time (Neh. ix:21). When they were destitute of food for their sustentation, the Lord rained down quails and manna from heaven for them to eat (Ps. lxxviii:24). So, when they wanted water for their refreshment, and for their children and cattle (for there was no water in all their journeyings through the wilderness but such as was bitter), the Lord was pleased to cleave the rock in the wilderness, and to bring out water from thence in abundance, as is expressed in our text; a particular account whereof we have in Ex. xvii. The people thirsted for water, and murmured against Moses, and said: "Wherefore is this, that thou hast brought us up out of Egypt to kill us, and our children, and our cattle, with thirst?" Now, considering the people's murmurings and rebellions, the Lord might justly have taken occasion to have destroyed them; or, instead of granting their desired request, might have caused His judgments to be executed upon them. But behold a wonder of divine

mercy and sovereign grace, which comes over the unworthiness and rebellions of His people!" The Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there, upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink! And Moses did so in the sight of the elders of Israel." Thus you have the passage relating to this rock being smitten. But I shall make it my business at this time to speak of the spiritual meaning of the text; what is intended or typified and held forth by the rock and the opening thereof, and by the waters that are said to gush out therefrom. And in order to a due consideration hereof, we may observe in general in the words:

I. A positive assertion: He opened the rock.

II. The effect thereof: The waters gushed out.

III. What followed upon both these: The waters ran in the dry places like a river.

I. In this assertion laid down by the Psalmist—He opened the rock—there are three things to be considered and unfolded. 1. What or who is to be understood, in the spiritual sense of the word, by the rock here mentioned? This is plain from the Apostle Paul's own interpretation (1 Cor. x:2-4): "Our fathers were all baptized unto Moses in the cloud and in the sea, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." We must understand by this rock the Lord Jesus Christ: He is frequently styled the Rock of salvation. He is the Rock upon which His church is built, so that "the gates of hell shall not prevail against it," (1 Cor. iii:11).

This is the Rock which is here spoken of, as spiritually understood.

2. We are to consider what was done or executed upon this rock. It is here said, "He opened the rock." Sometimes it is termed a smiting, as in Ex. xvii:6, "Thou shalt smite the rock." The Psalmist, giving same account in the 78th Psalm, hath it thus: "He clave the rocks in the wilderness, and gave them drink as out of the great depth," etc. Likewise, in Isa. 48:12. So then it is said some times that it was smitten, sometimes that it was cloven, and sometimes that it was opened. Having, therefore, briefly shown that Christ Jesus, is shadowed out by this rock, now let us consider what is meant by the smiting, cleaving, and opening of the rock.

These expressions signify and typically set forth the death and sufferings of the Lord Jesus Christ, when the sword of divine vengeance did wound and pierce him, according to that in Zech. xiii:7, "Awake, oh sword, against my Shepherd, and 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 my hand upon the little ones." Oh, what grace! what amazing grace is this, that the sword of divine vengeance should wound and pierce the very heart and soul of the Lord Jesus Christ for sinners' sake—for the sake of rebellious souls—that so the infinitely holy God might, in a way of love and mercy, turn his hand upon them, they being from eternity designed for glory and future happiness! Oh, (the wonders of divine love and sovereign grace! See Isa. liii. The whole chapter has reference to this matter, viz., the death and cruel sufferings of the Lord of life and glory. "He was wounded for our transgressions; he was bruised for our iniquities." "It pleased the Lord to make his soul an offering for sin, he shall

see his seed." "It pleased the Lord to bruise him," or (as the Hebrew word "dasha" imports) to pound, to crush, or beat, as wheat or spice is beaten in a mortar with a pestle. Oh, the dire and cruel sufferings of the Lord of life and glory! He underwent and passed through the scorching heat of flaming vengeance: he came under the heavy rod of the incensed God, the heavy stroke of vindictive justice; and hath done and suffered whatever divine justice had to exact or inflict on the account of man's rebellion, on the account of his people's sins and transgressions. Thus the Rock was smitten and opened.

3. We are to consider whence it was that Christ thus suffered, or by and from whom was that this spiritual Rock was thus smitten and opened. It is true Satan made his assaults and subtle and violent attempts upon the Lord Jesus Christ; and the men of his own nation, the chief priests, the scribes, the elders, and rulers, and people of the Jews, were the chief instruments in executing very grievous suffering and cruelties on the person of Jesus Christ, on his body and outward man. Aye, but this was not all; it was God himself that was the principal and efficient cause of all the sorrow and sufferings of Christ. His own God and Father takes the rod in his hands, and severely lays it on his own Son, the Lord Jesus, as finding him now standing in the sinner's place, charged with all the sins and rebellions of his people. Justice will not spare him at all. He "spared not his own Son." No, no; he was resolved to take payment and satisfaction to the full at the hands of Jesus Christ, according to the strictest demands of offended justice, for and on account of our sins and transgressions. Thus it appears that it was God the Father that executed his fiery wrath and terrible vengeance upon his own Son. Yea, though men were

instruments as to his bodily sufferings, yet "he was delivered by the determinate counsel and fore knowledge of God," (Acts ii:23): But his sufferings in body, by the hands of wicked men, were but small in comparison of the sufferings which he underwent in his soul. Oh! there did he feel the wrath, the burning wrath of God his Father, breaking in and issuing forth, like a mighty deluge, upon his precious soul. And this did he willingly undergo; this did he willingly pass through on the account of such poor, sinful, rebellious creatures as we; according to what is expressed in Ps. xl: 7, 8, "Sacrifice and offering thou didst not desire," etc. "Then said I, Lo, I come; * * * I delight to do thy will, Oh, My God. And again, in Isaiah 1: 4-6. see the willingness of the Lord Christ to suffer for poor sinners: "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious. * * * I hid not my face from shame and spitting." He was not rebellious; no, no, he willingly gave his back to the smiters. And here again we may observe that it was God himself that brought the heavy stroke of his rod upon his own Son. He wakeneth him morning by morning. What grace was this to poor rebellious ones, that the Lord Jesus should be awaked and required to pay our debts, that we might be acquitted! That we might go free, divine justice comes and knocks at Christ's door, wakens him morning by morning and calls upon him for the payment of our debts, which he was graciously pleased to take upon himself, and freely to engage for the payment of, in our behalf, most willingly espousing our cause, and undertaking to be sponsor and surety for us. So then it was God the Father that did thus wound and bruise the Lord Jesus Christ, his own Son. He opened the rock.

U. As to the effect of God's smiting or opening the rock: "The waters gushed out," there are two things especially to be considered. First, what are we to understand by water? It is true, more nearly and immediately, we may look upon these waters as figuring out and intending the blood of Jesus Christ. When he was wounded

and pierced, how did the blood start out of the veins of his precious body! When he was in his agony in the garden, it is said, "His sweat was, as it were, great drops of blood falling down to the ground" (Luke xxii:44); and when he was upon the cross, one of the soldiers thrust his spear into his blessed side, and forthwith there came out out blood and water. The crown of thorns upon his head, the spear in his side, and the nails in his hands and feet drew blood from those parts of his precious body. And, oh! sinner, what grace was this that Christ should step into thy room and mine, and so willingly come under the dreadful sentence and stroke of God's incensed justice and avenging wrath upon our account and, in our stead; and that his precious blood should come streaming from his blessed body for our purification and healing? Yet this is not all that is signified by these waters; but I rather judge that the virtue, or efficacy and gracious effects of the death, sufferings, and bloodshed of Jesus Christ are intended, and to be understood, by these waters that gushed out of the rock thus opened. There are several things that I might notice as denoted by these waters, as—

1. These are the waters of life, as they are sometimes called in Scripture; that is to say, the Spirit and spiritual influences of the Spirit of grace are consequently signified and intended by waters, as, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "He that believeth on me, as the Scripture hath said, out of his

belly shall flow rivers of living waters; but this spake he of the Spirit."

2. The efficacious operations and influences of the Spirit of grace are sometimes intended by water, as in John iii: 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." By water here we are to understand the grace, the purifying virtue or influence, and powerful operations, of the Holy Spirit, in his effectually applying the blood of Christ to the soul and conscience. These purifying waters, or vital influences, do flow in upon the souls of God's elect through the blood and sufferings of Christ; that is, from, by and through Christ, as crucified for them.

3. By these waters the special display of divine grace and love may be signified. The grace that flows from the heart of Jesus Christ may be understood by these waters gushing out. The grace of Jesus Christ was manifested in his suffering, bleeding and dying for poor sinners. That grace which was in his heart from eternity; that love which he had to his people from everlasting, hath broken forth in a wonderful wise, in his bleeding and dying for them. The grace, likewise, and love of God the Father may be understood by these waters. The way for the manifestation of the rich grace and love of God the Father was through a wounded, bleeding, dying Jesus. "He opened the rock, and the waters gushed out." That sovereign grace, that eternal love, which was in the heart of God towards his children, hath found a vent, a passage, even through the opened sides of Christ, that it might flow forth and extend itself unto their persons, though guilty and defiled by sin and transgression. This, this is the way wherein divine favor is manifested; even through the blood of Christ; through the bleeding, dying wounds of a once crucified Saviour and Redeemer.

4. By the waters we may understand divine consolation, even the comforts of the Holy Spirit. As the waters gushed out of the smitten rock, so true and solid comforts flow forth from and through a bruised, crucified Jesus.

5. In short, these waters may denote our justification and sanctification. The grace of God in Christ that stood by these waters gushing forth; the souls of the redeemed being hereby purged and cleansed from both the guilt and the defilement of sin through the blood of Christ (Heb. ix:14).

6. By these waters we may understand not only this or that particular benefit, but all spiritual blessings flowing from Jesus Christ, the fountain of living waters (Zech. xiv:8; Rev. xxii.1

Second. We are to consider what we are to understand by the gushing out of these waters. Hereby is intended the freshness and the abounding of divine grace and love, and other blessings before mentioned. These waters came not from the rock sparingly; they did not fall drop by drop; no, no, they flowed forth from this opened rock in abundance—by streams. They “gushed out,” saith our text. And answerably hereunto, oh, hath the water of life, grace, consolation, etc., gushed out and flowed down in abundance, through the opened, pierced, wounded side of our Redeemer, the Lord Jesus Christ, to the poor souls of miserable sinners.

III. Then as to the next clause—the third general head observable in our text, viz.: What followed upon the rock being opened, and the waters thus gushing out therefrom? “They ran in the dry places like a river.” Here two things are observable; the plenty or abundance of these waters, and what is predicted thereof.

First. The plenty of these waters. “Like a river.” They did not come by drops, neither are they said to run like a small brook, but like a river;

to intimate plenty; the abundance thereof. Hereby we are to understand the plenteousness and abounding of divine grace, favors and blessings, &c. The gracious presence and blessing of God is refreshing to the souls of his people. Yea, his consolations are abundant, free, and ever running; like a river. “Thou shalt make them drink of the river of my pleasures;” those rich, plentiful, and delightful provisions thou hast prepared for them. Thus we read of the riches and superaboundings of God’s grace; not only of his grace, but “riches of his grace,” and not only so, but the “exceeding riches of his grace in his kindness towards us, through Christ Jesus” (Eph. ii:4-7; Rom. v:20, 21). So then, by the gushing out of these waters, and by their running like a river is intended the great plenty, abundance, exceeding riches of divine grace and love; consolation, and spiritual blessings in Christ Jesus, streaming forth and flowing down from and through the opened, pierced side of that blessed Person, who is the Lord of life and glory.

Second. As to what is predicted of this river, or this plenty of water; it is said to run in the dry places. By which expression is particularly specified the place where these waters gushed out and ran down, viz., the dry and barren wilderness. For the children of Israel were now in the wilderness; in the solitary, desolate, waste, howling wilderness, where there was no water. This, according to the spiritual sense and import of the words, may denote either—

1. Such nations or parts of the world that are destitute of the gospel and means of grace; or such as the Jews carried away captive by Nebuchadnezzar. Or, 2. These dry places may intend and hold forth the souls, or the persons, of the elect in a dry, barren, desolate, bewildered case and condition.

Poor sinners in their unregenerate state may be hereby understood, who, by reason of sin and transgression, and indeed in a desolate, wretched and forlorn condition, as in a terrible wilderness. Alas, for poor, unconverted sinners! They may well be compared to the dry places in a wilderness, forasmuch as they are destitute of the Spirit of grace, and of the true grace of God, they have nothing of the waters of life to refresh their souls, nothing of the bread of life to feed upon; they have nothing for soul nourishment or solid satisfaction; they have no consolation of the Spirit, but lie dead and dry and barren, and altogether insipid as to anything of God and the things of the Spirit of God; and so are in a doleful case by nature. Not only the unregenerated, but even the regenerate children of God are sometimes in a bewildered, desolate, distressed condition; and so considered, may be understood by these dry places; for notwithstanding they have, through grace, passed from death unto life, and have been brought to believe in Christ, yet they many times do find themselves, whilst they are on this side of glory, to be in a wildernesslike state and condition, their spirit overwhelmed with woe; and thus, through the power of temptation or the prevalency of unbelief, and of indwelling sin and corruption. Yea, how do they experience themselves oftentimes, as it were, in dry places with David, where he thus expresseth himself: "O, God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." It is probable David might speak with respect to his outward state and condition; but doubtless he had also special reference to the present case and experience of his soul, as being destitute and distressed through the want of God's public ordinances; therefore he most ardently breathes af-

ter, and longs for, the presence of God and sweet, soul-satisfying communion with God. You that have believed on the Lord Jesus, come, look into and consult your own experience. Have you not sometimes found it on this wise? Though sometimes you have had refreshings in the inner man; sometimes you have been fed and greatly comforted in your souls, mounting up on wings as eagles, lying in the embraces of Jesus, lodging in the bosom of love; yet at other times you have been dejected, sunk and brought low in your spirits, and filled with doubts and slavish fears. Though sometimes you have found the Scriptures, and especially the free and absolute promises of God, very sweet and reviving and comforting to your souls in reading or hearing them, or having them injected into your minds; yet at other time, it may be, you have taken your Bibles and found and read such passages which formerly were sweeter to you than honey and the honeycomb, but now you find them dry, empty, and without savor; you feel nothing of life or virtue in them for you soul's nourishment and comfort. Thus it is with gracious souls, with true believers, many times; they are, as it were, in dry places, in desolate and wilderness condition: But, oh, what marvelous kindness is this, that the Rock should be opened, and a way made for the rich grace and free love of God to flow forth upon our barren hearts, our dark, and dead souls even through the wounded and opened side of Jesus!

Another thing, therefore, implied in our text, is the blessed effect of what followed upon the waters thus running in the dry places. As to the history, is evident these waters ran down in dry places so plentifully, not only to soften, cool and fructify the ground, but especially to refresh and satisfy the people and their cattle. So as to the mystery, these waters, spiritually understood, as

issuing from and through a crucified Jesus, were graciously designed and ordered by the Lord for to mollify, quicken, nourish, refresh, comfort and strengthen the poor souls of God's elect. Oh, the gracious and wonderful efficacy of the blood of Christ! Oh, the blessed operations of the free grace and love of God in Christ, upon the souls of poor, sinful, nothing creatures! I shall leave the application to the Lord, the Spirit, whose proper work it is to apply the truths of the gospel to the conscience: and so conclude, desiring we may seal instruction to your souls, and give you the understanding of all things: Amen.

Gospel Standard.

Avondale, Ala., Dec. 18, 1905.

Dear Elder Gold: I

It has been some time since I wrote anything for the Landmark: At this time I feel a desire to write on a subject that I feel great interest in, and that seems to me to be of vital importance just at this time to the Primitive Baptists.

I don't know what title to give the subject unless it be "Strife, contention and division."

When there was not room for the flocks of both Abraham and Lot, and the herdsmen strove with each other, Abraham said to Lot, "Let there be no strife, I pray thee, between thy herdsmen and my herdsmen, for we be brethren." So they separated in peace, each one going his own way. But let it be borne in mind that there were no declarations of non-fellowship but though they separated into different localities and fields of labor, they remained true to each other as "brethren."

Now, I would to God that this Abrahamic spirit permeated the breast of every Old School Baptist in the United States today, and the ruling law and passion in every church and association

If it did, I feel there would soon come a wonderful and blessed day in the status of our people, east, west, north and south.

I have had a name among the Primitive Baptists for over 30 years, and I believe if any people in the world today hold to and preach the doctrine of the Bible they do, and so far as I am individually concerned I wouldn't give a snap of my finger for any other religion or doctrine. But it is a lamentable fact that they as a body are doing themselves more harm today than all the world combined. How are they doing this? By declarations of non-fellowship for every little trifling thing or act or expression. By constructing mountains out of mole-hills, magnifying the faults and failings of brethren into grievous offenses. "Making a man an offender for a word," stirring up a great fuss over nothing, taking offense at every little thing that don't exactly suit us. Churches and associations dropping fellowship from others on account of some little irregularity or discrepancy in practice. Biting and "devouring one another." "Straining at a gnat and swallowing a camel." "Envy, malice, hatred, variance, wrath, strife, sedition, heresies, etc."—the works of the flesh. Preacher, jealousy, "cruel as the grave." A sense of pain at the prosperity of another. Fountain of tears that I might weep over the "slain of the daughter of my people." I am not drawing an imaginary picture of the conditions of the Primitive Baptists. These are undisputable facts, so much so that all that will may see.

Here in Alabama there are several different associations, all claiming to be Primitive Baptist, and for ought I know all preach the doctrine of salvation by grace, etc., and yet the thin and broken lines of fellowship are traceable everywhere. One association refuses to recognize anything, I

think, in North Alabama, but they correspondes with an association that recognizes things and brethren that the first association alluded to refuses to recognize. A church in the first association mentioned has recently received an excluded preacher from a church in another association by re-ordaining him, thus refusing to recognize the works or acts of the other for a trifle of some sort that occurred over thirty years ago. Another church or some of them want to rescind the action of re-receiving a brother on a letter of dis-eating the fruits, of our doings, and death and darkness and oblivion stare us in the face.

God knows my heart. I am not writing these things for the sake of controversy or to reprove or rebuke my brethren, but as a warning and with the hope that our eyes may be opened to understand wherein we have departed from the law of love, and that we may repent of our wrongs and turn to the Lord, and after we have forgiven from the heart all those who have trespassed against us, ask the Lord to forgive us and heal all our backslidings, and to bless His little chosen flock with an outpouring of the Holy Ghost.

Oh, I have seen so much of envy, prejudice and jealousy among our preachers, from whence has arisen divisions.

May the Lord "turn the hearts of the children to the parents and the disobedient to the wisdom of the just."

Brother Gold, my heart is full and I could write more, but will desist. If you publish this, I would be glad if other Primitive Baptist papers would feel to copy it.

I have written with the hope that I might stir up the pure minds of the brethren by way of remembrance.

In sorrow and affliction,

H. J. REDD.

Dear Brothers in Christ, I Hope:

Will try and write a little of my experience with which the good Lord blessed me at the age of 18.

When a child 13 or 14 years old I began trying to pray. I would shut-myself up in a room as I wanted nobody to see me. I kept doing this for some time until one day when my husband and I returned from church, he asked me some questions about my soul. The Lord then opened my eyes to my sinful condition and I saw how merciful He was to me. He took off my load of sin and washed me in the blood of the Lamb. This was the happiest time of my life. I told my husband I did not want to stay here any longer, but wanted to go home to my father.

My husband and three children have been taken away from me, but the Lord comforted me, and I said "Thy will be done." My husband had a hope in Christ. He was taken with apoplexy and died in a few minutes. His last words were, "Lord, have mercy upon me."

I feel that our loss is his eternal gain. Lord, I believe, but help mine unbelief.

Please pray for me and my three little children, and God be merciful unto me a sinner.

MRS. D. E. WEAVER.

Dear Brother Gold:

I will try and write what I hope the good Lord has done for me. When a small boy I had serious thoughts about dying, and every time I did wrong would try and ask the good Lord to forgive me, but as I grew older I was in great trouble about my sins, for it seems I got worse instead of better.

There was a big meeting going on in our neighborhood, so I went to see what comfort I could find. The preacher came around after money and said any one that wanted religion could get

it at the mourner's bench; so I went to the bench, but felt at once that I was in the wrong place, and said I never would go again unless the Lord carried me. I was in so much trouble I kept praying, although my prayers didn't seem to do any good. I could not help asking the good Lord for mercy. One day as I was daubing a tobacco barn the Lord appeared to me. I was very happy then and begged the Lord to forgive all my sins so I could go to church and join, but I was not fit to go with such good people.

I went to Pine church the second Saturday in November, 1901, and they opened the doors of the church and four went forward and were received. It seemed to me that I was cut off from the church. I went home that night and asked the Lord to show me in a dream if I was ready to join. I dreamed that I was going to the baptising next morning driving a wagon. I woke up before I reached the river, and this showed that I was not fit to join.

The beauty of baptism was shown to me that day as I started home; so I went before the church the next meeting and told a part of what I have written here, and was received.

Dear Brother Gold, I want all of God's people to pray for me, for I am sinful and vile.

May the God of righteousness and knowledge be with all His children.

Your brother in Christ,

H. T. COX.

Please renew my subscription to the Landmark which my husband stopped, feeling that he could not pay for it. I saved my old ones and have found great comfort in them, as I seldom read anything but the Landmark and the Bible.

My husband wanted to join the church the same time I did, but was prevented. He said if he lived to see

the next meeting he would go and tell his experience. This he never did however, for he died in a few days.

He told me he wanted to go home to rest, but he hated to leave me and all the dear brothers and sisters, for he loved them all.

It is the same with me, for I love you all. Though my troubles and sorrows are many, I feel I am blessed in having so many good and kind friends. Each one of my sorrows I feel brings me nearer to my Saviour. He has blessed me with eight good and kind children, four girls and four boys. One is married and lives with me. She is a great comfort to me since my husband died.

Pray for me, dear brothers and sisters, and for my children, and God will bless you.

Your sister, I hope in Christ,

MARY L. MATTHEWS.

Reidsville, N. C., Dec. 15, 1905.

"For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

For some days the above Scripture has been in my mind and I wish to notice something which has passed by which my attention has been called to this text.

I know that I am poor and ignorant, but as you know, my mind for some time passed has been more or less interested in the rise of the beast which John saw coming up out of the earth, which, I believe, is the beast spoken of in the seventh chapter of the book of Daniel.

Some of our people don't like for me to write on these things because somebody will dispute it, and it will have a tendency to make enemies for me. However, none of these things move me at all, for there were some in olden times who wanted the proph-

ets to speak only smooth things, and some who would have the apostles to preach the gospel without the cross. But all his glorying was in the cross and he must preach it. I don't say that I know these things to be true and I do not ask any one to receive them, but to be honest and inquire in the word of God whether these things be so.

Some time ago I called attention to some things which were introduced in Congress by Senator Blair, which sounded very loud to me, even as a lion roareth. (Note.—It was his bill advocating the establishment of national public schools.) In these schools the principles of the Christian religion shall be taught. But no teacher shall have the privilege of teaching the principles of the religion of his or her denomination.

If I see things rightly if there was a law to enforce these things it would call for a council of the leading religionist to determine what are the principles of the Christian religion. This would be equal to the council of Nice, and would effectually lead to a national religion and a unity with those who adhered to it, which would be a High Church man's nation.

That bill was not enacted into law, but the principles of it are yet alive and acting. A few years ago some one in Congress inquired, "Where is the Blair educational bill? Why not revive that and enact it into law?" Thus you see that the eyes of some are yet on that matter.

I do not suppose that any one would object to a good system of public schools throughout the United States, but to say that religion of any kind shall be taught in them is going too far and in the wrong direction.

Some time ago I copied the following: "Governor Glenn is right. He plainly told the leaders and the people at Greensboro, 'We ought to employ

as teachers none but active, working Christians. I am glad we have so many Christian teachers.' A D. Betts, Sprfing Hope, N. C., in Raleigh Christian Advocate, July 5, 1905."

On Tuesday night, Nov. 28th, in the Junior Order Lodge, Governor Glenn is quoted as saying, "There should be a Bible in every public school house, and the Legislature of North Carolina can have this done. As Governor of North Carolina I intend to ask the Legislature to do it. No teacher is fit to govern a public school who will not read in it a chapter from the Bible and utter a prayer."—News and Observer, Wednesday, Nov. 29th.

We notice that all of these things come from those in high places.

None of us, so far as I know, would object to the Bible in public schools, nor would we object to prayer in opening or closing or both, but we do not want these things forced as a matter of law.

I believe that any one may begin anything that he may do righteously with prayer, but shall we say that one shall not farm, work at his trade or profession unless he prays first? This would be an abuse of the worship of God. To say that one shall not engage in teaching school unless he or she is an active Christian worker would force into the churches every one who wished to engage in teaching. Would this be honest or would it be encouraging hypocrisy?

It appears to me that all these things are pointing to beastly power in our government both of the State and nation.

To have a law forcing every child to go to school so many months in the year would cause many a poor widow to suffer unless an appropriation should be made to take care of them.

It appears to me that a republican form of government requires conservatism in all things and extremes are

very dangerous in all things and should be avoided.

I have always been a friend to Governor Glenn, both before his nomination and afterwards, but I feel that these things need attention. They are steps toward religion by law and that would lead to the persecution of all the saints. One in high life said in a public speech a few years ago that the ministry ought to be supported from the public treasury. If this were the case, there would be more ministers than we now have and a clashing for high places.

These things cause a poor, ignorant one like me to stop and think and wonder which way to go and what is right. I know I can do nothing but to stand still and see the salvation of the Lord. He will surely show it to those who wait for Him and they shall renew their strength and mount up as eagles. Let us watch and pray to the Lord for protection against the wiles of the devil.

For the truth in righteousness I am yours in hope.

L. H. HARDY.

Taylor's Store, Va., June 12, 1905

Dear Brother Gold:

Yours to hand. Enclosed you will find money order for \$1.50 to pay what Brother Pagan owes on Landmark. I wrote in my last to stop his paper. He is very feeble and has little mind. I think he was spiritually blessed of the Lord in his younger days. Yes, Brother Gold, the Lord has been very merciful to us and has shown his loving kindness toward us often. He has given us health to work for a good support and our affliction we should not complain of. This has been such a busy year with us. One of my single sisters came here in April to stay until after the Association at Lynville. The 9th of May she was taken sick and has not walked or stood on her feet since May

20th. She is very weak and has suffered much. Can sit up on bed but a few minutes at a time. She was very industrious and taught school and music for a support. I fear it will be a long time before she gets out. None but the good Lord knows. Pray for us Brother Gold, if the Lord's will she may be retored to health.

Mr. Basham is able to work much for one of his age, while we are neither strong. He joins me in love to you. May God bless you to continue your good paper and ever give God the glory for all comfort derived by its contents. I often wish my time was not so fully occupied by the cares of this world and that I could find time to tell some of the writers how much I enjoyed their letters. Please excuse haste.

Yours truly,

(MRS.) D. W. BASHAM.

Brother Gold: You can never know what a comfort, what a feast you gave me Sunday night and Monday morning. I feel that the dear Lord has been and still is so merciful to me. He has so richly blessed me, and though I hungered a long time and felt at times that I would never see His smiling face, never feast upon the glories as told by His faithful servants, never be made to rejoice and meet with the dear ones again, the feast that was awaiting for me was far greater than I had ever hoped for. O I feel that if I had a thousand tongues I could not praise Him enough. To be again with the people I love above all else on earth to taste the sweet missils from His heavily laden table (morsels of the sweetest food, to feel the warm fellowship from me to another is too good, too great for a poor feeble one like me to even try to express, and for me, unworthy, vile creature as I am to be partaker of all this just fills my soul with such unexpressible joy a poor worm of the dust as I feel to be, to share the love, fel-

lowship and feast upon the glories of His doctrine is a great mystery. O, His goodness and mercy is far beyond expression. For me, me, to share a part with His dear gifted ones, those who are good and so far my superior. As unworthy, as full of sin and everything that is unclean as I am to be treated with such loving kindness by His dear children just fills my soul and I am made to cry, O that I could praise Him as I ought. I feel that I have been made to realize His promise, Blessed are those that hunger and thirst, etc., and O if I could live as I should, and as I wish I could. I wish I could write as I feel but there are no words, or at least I am unable to express what I wish to. I would be glad to receive a letter from you, Brother Gold, whenever you feel that you can write to one so full of sin as I am.

May God bless you and enable you to go on preaching the unsearchable comfort of His church.

Pray for me that I may live as I should, be content with such things as I have and submissive to His will at all times. I feel this evening, even though I am away down here in a strange place, that Christ is with me, and I can trust Him. He careth for His own. O how sweet it is to have a hope in Jesus. Praise His holy name.

With Christian love, I am your little sister in hope.

SALLIE COBB.

Sumter, S. C., June 14, 1905.
Box III.

Dear Brother Gold: I have a mind to write you a few of my dreams, and as I have been requested by some of the brethren and sisters to do so I will make the attempt now. I am deaf and dumb and don't have the sweet privilege of talking and telling my feelings as most all my brethren and sisters do, neither can I hear them tell theirs, but it is alright.

First dream—I saw a white cloud move forward and backward nine times, shortly an angel came down and flew around me three times and went away and there were many holes which fire came out of burning and a wicked man came to me very much trembling for the fear of the fire and asked me to help him get out. I told him to trust in no man, but have faith in God.

I dreamed again that I was in a house and the chimney was at the south end, and a door in the east and one in the west. I stood on the hearth and two men stood at the east door and two at the west. I saw some one coming out of the bed and was made known to me that it was Jesus Christ, the men on the east fled as soon as they saw him, but the other two remained, although they were somewhat frightened. Jesus walked to me and threw me up. It seemed that I could feel the effects of it for three days. I felt sore in my side where he put his hands when he threw me up. I told my wife of the dream and how I felt. She told me she felt like it was a punishment sent on me for my disobedience, and she advised me to go on and do my duty and join the church and be baptized and I would feel better.

I dreamed again that I was plowing in a corn field; some one touched me. I looked around and saw no one. I went on plowing and some one touched me the second time, and the third time, yet I saw no one. I got to the end of the row, I saw a devil on a big pine tree holding with his left claws and waving his right claws towards me and his mouth was full of fire. I was very much afraid and I awoke up. I was troubled for several days. I could hardly bear these troubles, they were so great. I decided to call on one of my good friends and explain to him what had happened to me and tell him what the good Lord had done for me. I did so and he advised me to go to the

church and tell them what he had done for me which I did on the next Saturday. Was received and baptized the next day by Elder J. W. Jackson. After this I felt happy for awhile.

I dreamed again that I was walking on the ocean and there was a long journey before me. As I was walking on there came five men to me and took hold of me, three on the right and two on the left and warned me to come back to the land lest I should sink, but I replied that my faith was in God and he would help me and commanded them to leave me alone. I went on and the wind blew hard against me. I became so tired I laid down and kept floating along for several days and could see no land nor ships for a long time. At last I saw at a distance the tops of trees and I still floated along until I came to land. It was a beautiful scenery. I could not see any one. I became so thirsty for water and I looked and saw two springs, a gourd hanging at one of the springs and a tin cup at the other one. I went and drank from the tin cup, and walked around to a ditch three or four feet wide. I looked and saw a skeleton near by it quickly turned to a devil and was about to catch me. I beckoned to him not to touch me and he then left off and I went on rejoicing, and awoke.

Brother Gold, I have written you some of my dreams and you can do whatever you think best about them. I hope you will remember me. I try to pray every night.

Your brother in Christ,
 J. W. C. LUPER,
 (Deaf and Dumb).

Rocky Mount, N. C.

Palmyra, N.C., Jan. 1. 1906.
 Elder P. D. Gold:

Dear Brother in Christ:—I am yet permitted to be in the land of the living, and can see how to read the dear old Landmark, although much afflict-

ed with my eyes daily. A new year has come in, and my time out today. You will find enclosed one dollar and a half for the renewing of 1906. My sincere desire to greet all the precious saints of God our Father with a newness of a spiritual life in Christ Jesus as the hope of living nearer to him in love, sweet fellowship, in union and communion; for it is much needed in this trying day. When I look at myself I feel that I have much to be thankful for. This goodness and mercy have ever been with poor, unworthy me, not for any good that I have done, only through his tender pity on a poor ignorant creature. I do know one thing, I love the old Primitive Baptists, for I see the fruits or spirit of the Lord Jesus in them, and some of them are bearing fruit to his honor and glory. That seed was cast in good ground ready and all prepared of the seed sower, which I believe was Christ. He puts his spirit in our hearts, or we could never believe in him without it.

I hope I do feel thankful that we have the gospel of Jesus Christ preached to us every month by our humble and beloved pastor, Elder Lawrence. He comes laden with clusters of grapes and apples of gold, and it pleased the good Lord last meeting that he gave me one of those apples of gold, and I am glad to say it is not all gone yet. I am still tasting of its sweetness. O, how these refreshments are to us at times. I hope you will pardon my ignorance, and may the Lord bless you all the dear saints of the most high God. Remember me at a throne of grace, a poor, needy one.

CHLOE A. BURNETT.

Remarks:—No need, Sister Burnett, of any apology for such rich crumbs as fall from the Master's table. It is so good to see one of your age coming to the King's table with so good an appetite, and in such excellent health.

P. D. G.

Reidsville, N. C., Jan. 11, 1906.

Dear Brother Gold: I send to you experience of Brother A. J. Lambeth. I keep the original. I have been made to rejoice in reading it and satisfied that others will do the same.

Brother Lambeth is a worthy deacon in our little church and also he is our treasurer. We all love him as one born of God not of corruptible seed, but of incorruptible by the word of God that liveth and abideth forever.

The dear Lord bless him and all of His little vine here to walk humbly before Him to the praise of the glory of His grace wherein He has made us accepted in the beloved, is the humble prayer of their loving but unworthy pastor.

L. H. HARDY.

Reidsville, N. C., Jan. 10, 1906.

Elder L. H. Hardy:

Dear Brother: (Though sometimes I am afraid to use that expression for fear that I will deceive the brethren, and also fearful that I am deceived myself).

For some time I have had impressions to write what I have felt, what I believe the Lord has made me feel, that which He has given me to believe He has done for my soul's salvation. I hope this impression is given to me from the Lord and it came to me as the fruit of a scripture which opened up and made me remember and rejoice in that which I am about to write.

When I was a child, from some cause, I began to think about the great hereafter. I believed there was a God who made all things and that He knew all things. Also that He had prepared a heaven or place of rest for the people who did good and did not lie; that they should die and that angels would take them to heaven. I also believed that there was a hell or place of torment where the wicked and all who told lies would go. This made me have serious thoughts as to what would become of me when I died. Though I

was young at that time I had a desire to go to heaven. Then the other side would present itself to me and the desire to be saved and the dread of torment produced a fear that gave me great concern. I heard good people talk about heaven and happiness and also hell and torment. I also heard them tell of the evil spirit and that he belonged to torment and that it was his mission to get people and carry them there. I feared the more, so much so that I could not enjoy childish plays as well as my playmates appeared to. Sometimes, when I was at play, something would say as it would come in my mind like lightning, What will become of you when you die? This would make me fear and bring a dread upon me and my actions would make my playmates think me queer.

I tried to be a good boy, for I thought that they who did good and did not lie would go to heaven; but, even when I was trying to do good, fear and torment would present itself to me and take hold of me. I tried to pray to the Lord to have mercy on me and keep me from dying and going to hell. This fear so worked on me that I almost wished I never had been born, for then, I thought, I would not have gone to torment as I was now like to do. Sometimes at night I could not sleep, I would try to pray the good Lord to not let me die, for I feared that if I died the evil spirit would grab me and take me away with him. I read the Bible to find out if I could be saved. This I could not find, but I found that God has a people whom He would save and who lived righteously. This made my heart burn within me and my whole desire was, O that I might be one of that blessed people. Then the otherside would present itself to me and I would remember my sins which would almost take my breath. I would fear that I would die immediately and go to torment. These fears so worked on my

mind that I dreamed that I was from home by myself and there was but one way or one road that I could go and that was a very dangerous one; one that the great evil spirit travelled, but I went on and when I was coming to the place which I thought to be the most dangerous point there came the great dragon. This so frightened me that I awoke and was full of fear, thinking that it was likely to be that way with me some time. I got so I was afraid to go to sleep. After awhile I had the same dream again with the same result. I kept in this way in fear and trying to pray to God to have mercy on me and to deliver me from the evil one until I dreamed of seeing myself on that same fearful road on which I had been before, away from home and my whole desire was to get home and I would try to go let the result be what it might.

When I came up to the place where I had seen the evil spirit twice the devil appeared with all of the horrible looks imaginable to me. I did not know what to do. I could not think of going back. To my great delight there appeared a great iron cage and a great power was manifested in my behalf and it laid hold on the great dragon and put him in the iron cage and sealed him up and I rejoiced and was glad for now he could not stop nor destroy me. As I passed by him he made a great ado in looks and groans. I did not see any form, but it was a supernatural power. My heart went out in praise and thankfulness to the power that had delivered me out of the hand of the evil one that I had feared so long. Immediately I saw my home and was glad and thankful and I awoke, and if not deceived, that once dreadful fear was gone and a spirit of thankfulness to the God of heaven had taken its place.

I think this was when I was about fourteen years old. I did not at that time accept this experience as being a

change from nature to grace. I knew there was a difference in my feelings, but thought it was a blessing from God in that that He would give me deliverance.

I went on in this way until I grew up and married. There was no Baptist church near me and I went to hear the different denominations preach, but could not get any food out of it nor good from it. Mr. William Walker, Elders Bodenhammer and Burch would come sometimes and preach at a school house close by and I loved to hear them for, somehow, I loved them and they told my feelings so well I longed to be with them. There was a spirit of brotherly love in my heart for the Primitive Baptists and if I heard any one speak evil of them the spirit of resentment would rise in me. I loved them and their name and almost hoped that one day God would bless me to be one of them. About this time Elder James S. Dameron came along and preached at Brown Summit. He told me my experience (if I have any) so plainly and what was the duty of the believer. I promised the Lord that if I ever got the opportunity I would offer myself for membership in the church, but I was a poor man and had to work hard, as I thought, to get a living, and that with some other things more serious, caused me to forget my promises until the spring of 1895.

I was at home caring for the farm, looking forward to the sowing of a big crop. I was out at work and began to feel very badly from a boil which I had on the back of my neck. I was taken with a chill; went to the house and went to bed. It was about three hours before they could get me warm. Then I went to sleep. While asleep I saw myself standing before a congregation of people exhorting them and trying to persuade them to do their duty in a religious way; that if they had a hope it was their duty

to join the church, and for them to never make a promise to God and not perform it. As soon as I awoke it came to me that I was the one who had broke my promise and I was afraid. I felt that I was in the beginning of a long spell of sickness and that it was likely that I had put off my promise too long; that, like, Hezekiah, my days were numbered. I prayed to the God of heaven that if He would raise me up from that bed of affliction I would perform my promise. This was continually before my face, but I got worse until I despaired of life and turned to pray. My whole heart was, "God, be merciful to me, a sinner." There were nine days about which I remember but little. The Lord saved me from that sickness, and I promised Him that I would go and offer myself to the people whom I loved and if I was accepted it would be enough for me and if I was not I would know that I was mistaken. However, there were a great many things that would come in my way, but it would not get off of my mind. I spoke to one of my cousins, whom I had reason to believe had a hope, in order to get encouragement, and he told me to first go and get acquainted with the Baptists and then apply, but I had made up my mind to go, and I knew my sister Martha had a hope, so I spoke to her about going to the church, and found that she was of the same mind with myself.

We came to Reidsville in the summer of 1897, and offered to the brethren and were received with three others and were baptized on the next fourth Sunday by Elder James S. Dameron. (I will say here that my cousin to whom I spoke about my going to the church came with me, and we were received and baptized together.) This was a day of rejoicing to me. It appeared that I would never see any more trouble, but this I have found, to my sorrow, not to be true, for I soon got

in doubts and fears that appeared to almost choke and destroy me, but when I was almost ready to give it all up and say I had made a mistake the Lord gave me another vision in which I was standing on a rocky hill looking up into the heavens. Towards the east I saw a light appear in the clouds (the brightness thereof was greater than the daylight.) I stood and gazed on it with wonder. And as I looked the light came down to the earth over against where I was. This filled me with wonder and amazement. I beheld the light take to itself two great wings as the wings of a great eagle. straight course toward where I stood and came to me and alighted. It was the most beautiful thing I ever saw. It was an angel. It turned to the likeness of a man and I knew it was Jesus. I caught hold of Him and embraced Him and I called on the name of the Lord, and He kissed me and vanished away and I awoke. I thought I could view the meaning, and am glad to tell you that my faith in Jesus has been strong since then.

Last summer I got in doubts and fears and felt almost dead to spiritual things. One Sunday morning there was to be meeting at Wolf Island and for some cause I started to walk down there it not being very far. I could not see any good cause for me to go, I was in such a dead state spiritually. As I walked along this Scripture came and took hold of my mind: "My Lord and my God." As I thought on it my mind was led away to the room wherein the eleven apostles were assembled after the crucifixion and resurrection of Jesus, and the doors being shut Jesus appeared in their midst and said, "Peace be unto you," and showed them his hands and side and feet and told Thomas, he being one of the eleven, to reach forth his hand, put it into his side and to behold his hands and feet and he saw and believed and

exclaimed, "My Lord and my God!" Immediately my mind was carried over my experience, as I here related it, and I was enabled to receive it to my satisfaction, and I felt assured, as Thomas was made to see and believe, that it was the Lord Jesus that had arisen and that He now stood before him. I believed that I had been like Thomas, doubting my child experience, but now this manifestation has given me new hope, insomuch that it has emboldened me to tell tvbfwypvbgkyqwasgyw much to tell it to you, for I feel that God has blessed you with His grace to that extent that you can throw a mantle of love and charity over the imperfections, though it be but a child's experience.

Brother Hardy, as it goes well with you and you have a mind to pray for such as I remember me in your efforts at a throne of grace and mercy that I may ever be enabled to adorn the profession I have made with a well ordered walk and a godly conversation. and a godly conversation.

May the grace of God ever remain with you. Affectionately,
A. J. LAMBETH.

Lexington, N. C.

Elder P. D. Gold:

Dear Brother:—I always feel my weakness and imprefection so much that I never feel worthy of writing for the Landmark, though I wish to say that I spent a few days recently in Randolph and Chatham counties trying to serve the Lord in the way that my mind was directed, and I met many dear brethern, sisters and friends, and was kindly treated by all.

During the time I met with a dear old sister by the name of Trogdon, 80 years of age, and I spent a few hours that was of great pleasure and comfort to me. She seemed to be very glad to meet me, and said that she believed the Lord made the acquaintance.

She has a strong mind, and is well informed in the Scriptures; and it is a great comfort to hear her talk and tell the great dealings of the Lord with her. She said she had met with you and enjoyed your company very much. She allowed you thought she was dead, and she expressed a desire to read the Landmark, and she told me she had written her experience and had it printed in the Primitive years ago, and her daughter, Sister Lambert, had the piece, which gave me great comfort to read. I believe the Baptists would generally love to read it, seeing that she was in the faith that we are contending for today. I send it to you, and if you think it in order please publish it in the Landmark. Her name is Massah Trogdon, Cedar Falls, N. C.

This is from your brother as I hope in bonds of Christian love.

W. R. GALLIMORE.

Remarks:

It was published in the Landmark in 1905. P. D. G.

Elder G. Bryan's postoffice is changed from New Bern, N. C., to Richlands, N. C., Poute 1.

SINGING.

Brother E. A. Stanfield is an excellent teacher of vocal music. When he teaches classes the singing is much improved. If you wish his services write to him at Robertsonville, N. C.

Brother C. W. Willis, of Elba, Va., requests me to state that the brethren and friends around Franklin Junction, Va., desire to build a Primitive Baptist house at that place for the worship of God.

This is located in the ounge of the Staunton River Association of Virginia.

Any one desiring to aid them will please send it to Brother C. W. Willis at Elba, Va.

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 XXXIX.....No. 6

WILSON, N. C., FEB 1 1906

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

EDITORIAL

"For without me ye can do nothing."
John 15:5: "I can do all things through Christ which strengtheneth me" Phil. 4:13.

The scriptures abound in true expressions. The author of them is truth. His knowledge moreover is infinite, hence there can be no errors nor mistakes found in them.

1st. There we have declarations made that refute all the objections urged by proud man of his ability to perform of his own strength and that Jesus cannot do for man unless man will let him. The notion seems to be spreading and assuming greater proportions that the Lord cannot get into the heart of a man, nor overcome the native obduracy of his heart, unless the man will permit him to do so. According to that blasphemous utterance the Bible should read that Jesus cannot do anything for man unless the man begins the work, or takes the first step.

2nd. The figure here used is that of a vine and its branches. Christ is the vine and his disciples are the branches. Christ is the vine and his disciples are the branches. Is this a well chosen, apt illustration? Does Jesus ever employ any other sort?

The vine produces the branches,

and every thing else from the vine, or properly speaking it is the life of the vine in them, and they bear the fruit of the vine, and must abide in the vine or they die. One branch grows out of the vine equally as much as another does, and they all bear the same kind of fruit.

These branches are the followers of Jesus as individual members of his body. The man-invented phrase to apologize for all the different and diverse denominations of people calling themselves Christians, by which these different denominations are called branches of the christian church, has no warrant in Scripture. Christ applied this to the individual disciples he was addressing.

3d. He said ye have not chosen me, but I have chosen you, and ordained you that ye should bear fruit. Nor did he choose them because they were bearing fruit, or desired to bear fruit, but he chose them and ordained them in order that they should bear fruit.

4th. If any one that was called had refused to come to him then might the boaster prate and say Christ somewhat depended on the creature, and the thing formed could say I have outgrown my maker. But Jesus called whom he would (not because they would), and they every one arose and followed him. Did he ever rebuke a disease or cast out a devil that failed to obey him? He quickened the dead—even whom he would. What disposition has a dead person to live, or what ability? God who is rich in mercy with the great love wherewith he loved us even when we were dead in sins has quickened us together with Christ. This is salvation by grace. God begins this work, nor is there anything anterior to the beginning; for if there is then where is the beginning?

5th. The text plainly says without Jesus you can do nothing, and it is not said to those that had not been follow-

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ing him, but it was said to his apostles that had forsaken all and followed him. When if such as they can do nothing without Jesus, what can such as have never known anything of him do?

6th. When any one realizes, feels and knows he can of himself do nothing he is no worse off than he was when he thought he could do something, but is much better off, for then knows the truth. Jesus does not mock man when he tells him of his true state and condition; but in love tells him the truth. All the Lord's people come sooner or later to know this truth that man is a guilty, helpless, lost sinner. Nor do any ever really and truly call on the name of the Lord until they know and feel their own helplessness. But it is because God has begun the work of salvation that they know they are helplessly guilty and justly condemned; and always with this is the conviction and assurance that the Lord has power. In proportion as man feels his own power he has poor notions of the power of God.

In proportion as man becomes convinced of his own guilty helplessness does he become convinced that power belongs to God. When the sinner knows he himself has no power and can do nothing then does he know that the Lord has all power and can do everything. So that Jesus and the convicted sinner are for each other. Each suits the other. The glorious power of Jesus is displayed in the helpless sinner, and when Jesus lives in that sinner, or Christ is formed in him the hope of glory then that sinner, living by the faith of Christ, or Christ living in him by faith, can do all things through Christ who strengthens him. What are the all things he can do? Not any wicked thing, nor anything contrary to the will and glory of Christ. The word all has its limitations which are explained by context or the Scripture explains itself. When all Jerusa-

lem and Judea were baptized with John and were bap- dan and were bap- dan that word did inhabitant of Jerusalem, for the cees and Pharisees lived there they rejected the kingdom of not being baptized with John tism. When these characters w John for baptism he said to them, generation of vipers who hath warned you to flee from the wrath to come. Bring forth fruits meet for repentance," etc. It was those that confessed their sins that were baptized by John.

Then to do all things through Christ which strengthens we exclude all wicked things. No man by the faith of Jesus can do a wrong thing. No man without faith can do an acceptable thing to God.

The Lord's people shall be willing in the day of God's power. The utmost harmony and peace reign in the dominions of Jesus. Then all the fruit is found in Jesus, and is borne by and through the branches. To dwell or abide in him is to dwell in love. God ordains peace for all such because he has wrought all their works in them. What glorious grace! For God works in his people both to will and to do of his own good pleasure. Nor is there any other way of salvation but this, nor could any other way be good and acceptable to those who understand it. What great and wonderful reward there is in keeping the truth. Whoso looks into the perfect law of liberty, he being not a forgetful hearer but a doer of the word that man shall be blest in his deed.

This liberty of sonship is freedom from the love of sin, and freedom in the glory of the risen life of Jesus. For there is no condemnation to them that are in Christ Jesus, to them who walk not after the flesh but after the spirit. For such a blessed life there is no limitation of bondage. Be it unto

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faith. God of their heart. "Remove not the Anchor" a condition be equal to this. Perfect love
P. D. GOZ fear, for fear hath torment.
P. G. LE wilt keep him in perfect peace
 mind is stayed on the Lord.
 strength of the Lord is made perfect in this weakness. So that this one
 ever glories in his infirmities, or inability of himself to do anything. For out of weakness he is made strong, or when he is weak then he is strong. Such are dead and their life is hid with Christ in God. P. D. G.

DOES ANY ONE EVER DIE BEFORE HIS TIME?

David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die, or his day shall come to die of disease, or of old age; or he shall descend into battle and perish. Here are three ways named of ones being taken out of the world. To us it is not known which way or how we will die.

At one time Ben Hadad, king of Syria, was sick, and sent Hazael, his servant, unto Elisha, the prophet, to know if he would recover of his disease, and Elisha said to him, "Go, say unto him, Thou mayest certainly recover; howbeit the Lord hath showed me he shall surely die," 2d Kings 8:10. I quote these Scriptures to illustrate my view of this matter. Ben Hadad's disease would not have caused his death. Elisha said he may recover. If let alone he would get well of that sickness. But the Lord from whom nothing is hid showed the prophet that Ben Hadad would surely die. When Hazael returned to him and was asked by the king what Elisha said, Hazael replied, he said thou wilt surely recover. He told him only part of the message. Elisha when Hazael went to him wept. When Hazael enquired why he wept

Elisha said to him that he would be king of Syria, and that he would greatly oppress Israel. No doubt Hazael desired to be king, and the day after he returned and delivered his message, while the king was asleep he took a wet cloth and put over his face and suffocated him to death. Now the comment is this, the disease Ben Hadad was troubled with would not kill him. If let alone he would recover, but Hazael killed him, and the Lord showed to the prophet that Ben Hadad would surely die. David said the Lord may smite Saul and kill him. The Lord smote Uzzah that he died. He smote Herod so that he was eaten by worms and died.

We say if one had not done so and so he had not died. Mary and Martha said, Lord, if thou hadst been here Lazarus would not have died; but the Lord was absent of purpose.

With the creature there is peradventure or uncertainty continually as to the occurrences of the future. We know not what a day may bring forth.

The question is often asked when a man is killed by misadventure, or by another, or by some wrongdoing of his own, had his time come to die? A young man, for instance, is dissolute or intemperate and dies early or prematurely, the question springs up, has his time arrived to die? We say if he had remained sober he would be still living; or if he had not got entangled in a contest he would not have been killed. We say if Saul had obeyed the Lord he would not have been in such trouble, and would not have been cast off and been defeated in battle, and would not have killed himself in his anguish, or would not have been in such anguish. But he did disobey the Lord. With the corrupt principles that were in Saul it was certain beforehand that he would act as he did. Perhaps Saul in the beginning did not think that there was murder

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in his heart, and envy, ambition, but they were in him, and awaited suitable occasions to bring them out.. It was certain beforehand Saul would act as he did. It was certain beforehand that Hazael would kill Ben Hadad. It was certain beforehand that the man would commit some violent act that would prevent him from living out half his days—half the days he promised himself, or half the days he would have lived if he had been obedient, and had come as a ripe shock of wheat at full age.

Recognizing the principles that control a man good or bad, and the surroundings that accompany a man in his life, it is certain that a man will act as he does, and that there is a certain time and way for a man to die.

The prudent feel that their lives are in the hand of God, and that their times are in his hand, hence they desire that the Lord will control their surroundings and circumstances, and lead them in the way they should go, and preserve them from evil, choose their change and deliver them in his righteousness; while the simple or foolish pass along not heeding, but walking in the light of their own eyes and trusting to their own ability and are taken.

The fear of the Lord is the beginning of wisdom and the fear of the Lord is to hate evil. P. D. G.

OBITUARIES.

DELL ELIZABETH LITTLE.

She was born in Martin County, N. C., Aug. 24, 1849. She was the daughter of Joseph Gainer, and was married to I. H. Little, of Pitt county, N. C., Dec. 21, 1869. She died at her home in said county August 13, 1905. She had been in feeble health for a long time, but was taken worse January 13, 1904. She was baptized into the fellowship of the church at Briery

Sw...
dear...
that...
me ple...
in attending...
was very feeble, and...
sically unable. She was very feeble...
when she came to church; and if...
not there we knew it was because...
not able. She was blest to bear...
sufferings with great patience...
most beautiful sprittit of christ...

Whenever it was my pleasure...
tunity to visit her in her sick...
but admire and thank the Lord...
grace as I felt was in her great...
When last I saw her, on the day be...
died, that night she asked me to pra...
Lord that she might be able to bear her...
afflictions with patience, and I feel He had...
already granted her that great blessing;...
and as I parted with her I did not think she...
would so soon pass away. But it was the...
will of the Lord to release her spirit from...
its suffering tenement of clay that night...
and take her into the realms of the blest to...
suffer and die no more. When I was sum...
moned to speak on the occasion of her death...
these words were given me, "Forasmuch as...
Christ has suffered for us in the flesh, arm...
yourselves likewise with the same mind;...
for he that hath suffered in the flesh hath...
ceased from sin." From which I endeav...
ored to speak to a large concourse of sor...
rowing relatives and friends.

During her sickness she had the untir...
ink attention of her dear bereaved husband...
and her children who survive her. Those...
who survive her are her husband, I. H. Lit...
tle, here two sons, W. J. and G. R. Little...
Mrs. J. H. Roberson, and Miss Allie G...
Little, and many other relatives to mourn...
their loss.

May those dear bereaved ones have the...
the presence and consolations of the Lord to...
sustain them in their sad bereavement and...
be humbly resigned to His most holy will.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., Aug. 23, 1905.

ZION'S LAMP

Remove not the Anchor of their hearts from the earth. A condition of his health was no condition of his life. He was preceded him to the next world.

P. D. GOYEN, leaving five children and a widow
P. G. LUNDY, our very sad loss. As a husband

— very kind and his care and anxiety for the welfare of his wife would be hard to describe. His father he was indeed a faithful and devoted man who lived near him will say that he never lived a better neighbor. He was a man of ability of himself and of his family. He was a man of God when he is in the world. Such are the characteristics of a Christian in the world.

He was a member of the Primitive Baptist Church at Hunting Quarters.

A few days before he died he told several friends that he was not afraid to die. His disease was paralysis of the nerves. He bore his great affliction with patience and cheerfulness. We did all we could for him, but God's own time had come to call him to Himself.

One day he fell asleep and when he awoke he called me to him and said: "I am going to die; I shall never be any better, but you need not grieve for me, for I shall find a better world than this, and if in my sickness I have said anything to you or any one else to hurt your feelings I want you to forgive me, for I have not been myself. I have suffered so much, but my sufferings will soon be over. I shall not live until Saturday night. He gently fell asleep and we are left to mourn.

Your loving and bereaved sister,
 EMMA J. MORRIS.

BESSIE LUNDY. SWEETLY RESTING.

The cold hand of death led another pilgrim home Saturday evening, Oct. 28, 1905, his victim being Miss Bessie Lundy, daughter of Mr. and Mrs. R. L. Lundy, and granddaughter of William and Lucy Lundy. She was born in Carroll county, Va., June 4, 1889, and came to Cambridge, Kans., with

her parents in 1901, where she lived until her death.

The beginning of her illness was in the early part of May, when she was afflicted with measles, which affected her lungs, quickly developing into consumption. Bessie was a patient sufferer, bearing her afflictions without a murmur, having a smile and a kindly word for every one who came near her. She realized that she was soon to lay down the crown of life to take up the crown of the blest, and only a few days before her death she told of hearing such sweet singing. Her mother asked if she knew what they were singing. She was giving strength to hum the tune, so her mother knew the song. She said it sounded like it use to when we were going to Good Hope church and they would be singing when we would get within hearing. Her only trouble seemed to be the thought of what she was leaving behind. Only a few hours before she died she said, "I hope I won't have an enemy when I die." We feel justified in saying that she had no enemies, for to know her truly was to love her dearly, as she was modest and genteel, making friends wherever she went.

The news of her death will be a sad shock to her uncle, Sanders Lundy, of Rock Island, Tex., where she had spent about six weeks just prior to her death, having only been home one short week, hoping a change of climate would be beneficial to her health. But after all that willing human hands could do it was found to be of no avail.

She was taken to her heavenly home to the Father who alone can heal the broken hearts caused by her absence; and it is the tearful prayer of the writer that he will abundantly give them grace to bear this sad burden of sorrow.

The deceased leaves her parents and six brothers, besides a host of other relatives and friends to mourn her untimely death; but they realize that the bud which was taken from this earthly home will bloom eternally in that bright home above where their will be no more suffering or sorrow..

ROSA EDWARDS.

ZION'S LAND

MARY DAVIS.

In loving remembrance of Mary Davis, I desire to write a few lines concerning her life here in this world. She was such a good woman pen nor tongue cannot tell it. She was the daughter of Calvin and William Ann Alsbroom. She was married to J. T. Davis the 6th of January, 1896, and she died the 12th of October, 1905, and was buried on her husband's birthday, the 13th of October. From all accounts she was a good and obedient child, always ready and willing to do anything for her parents. She was true and faithful wife toward her husband and good to every one. She is gone and left us to mourn—her husband, father, mother, three brothers and two sisters and a lot of relatives and friends to weep for her. But their loss is her gain. She was a good and kind neighbor, ever ready to help any one. Her chair is vacant, her voice is still. No more will see her, but I hope I will meet her some sweet day.

She suffered no tongue can tell how much. She was confined to her bed just a short while. She died holding to husband's hand. She had heart failure; her husband did everything he could do and also two good doctors, but nothing could stay the cold, icy hand of death.

Her presence is missed at home and in her church, but she is gone to a better world than this, where there is no more pain, no sorrow, no farewell tear shed. We all miss her, but it is far better for her to be with Jesus. She told me the last time I saw her she would not live long. She was willing to die; she was waiting for the joyful news to come, "Child, your father calls come home." Too many good things cannot be said of her. She never fretted nor worried over things of this life. A precious jewel is taken from home and her church, but is greater for her in heaven. Think while you are here that she is sleeping in the arms of Jesus. She was always throwing sunshine in your hearts when you would be cast down. She went off like a lamb, going to sleep to wake with Jesus.

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E
larg
Dear si
We sh
For thou a
Thy spirit wis
Then why should we now
Since God has thought it
To take her soul from earth
To its eternal rest.

Written by her sister

LULA B.

Tarboro, N. C.

ELDER WM. FLY.

This very gifted, solid and able preacher gave up the ghost on the 15th of January. He was a precious preacher of the gospel, most humble in his walk, and much beloved in his pastoral field.

P. D. G.

WILLIAM COX AND MALINDA COX.

Elder P. D. Gold:—By request I write obituaries of two gifted members of Good Will church, Henry county, Va. They have been called from time and its sorrows to their God in whose presence is fulness of joy, and at whose right hand are pleasures forever more, where sin and sorrow are no more, and where joys are eternal.

They were much beloved and will be greatly missed. They lived a spotless life. There never was a charge against either one of them. They were kind and gentle. Much comfort have I received from their conversation which was about Jesus. Often have I heard them telling of the dealings of the Lord with them. They were poor in this world's goods, but rich in faith, which is so much better.

Their house was always a home for the Baptists. They professed a hope in Christ early in life, and joined the church at Matrimony, N. C., and remained faithful members there for a good many years. When

ZION'S LANDMARK

for
 "Remove not the Anchor of their faith. Good
 of their head."

is no condition he was
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P. D. GOY, leaving five children and rs. She
 P. G. L., our very sad loss. As Cox was

very kind and his car's stay on
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ever glories. I-ved the attention of many
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out of weak: eve for they have gone home.

when he is: mercy of God be on us that
 Such are: a. TONEY W. COX.

Christ in: a. TONEY W. COX.

Roxboro, N. C., Sept. 9, 1905.

resolutions of the Primitive Baptist
 church of the death of our dear sister, Mrs.
 Martha C. Woody.

1st. Resolved, That in the death of Sis-
 ter Woody the church has sustained great
 loss.

2d. Sister Woody, having been a member
 of this church for a long time, she lived
 earnestly, contending for the faith once de-
 livered to the saints.

3d. It is hard to give up those we love,
 though it is better to depart and be with
 Jesus than to live here in pain and afflic-
 tion, and we believe that our loss is her gain.

4th. Therefore we desire to submit to the
 wise dispensation of God's providence, and
 we hope by the grace of God to meet her
 in heaven, where all is love.

Done by order of church in conference.

ELDER W. A. SIMPKINS, Moderator.

H. J. ROGERS.

APPOINTMENTS

HENRY TAYLOR.

Bethany, February 11.

Salem, February 12.

Clayton, February 12, at night.

Wilson, February 14.

White Oak, February 15.

Meadow, February 16.

Mewborn's, February 17.

LaGrange, February 18.

Sandy Bottom, February 19.

Haskin's Chapel, February 20.

Sand Hill, February 21.

Muddy Creek, February 22.

Cypress Creek, February 23.

Maple Hill, February 24.

Southwest, February 25.

Bay, February 26.

Yopps, February 27.

Stump Sound, February 28.

Wilmington, March 1, at night.

Conveyance needed when off the railroad.

E. E. LUNDY

Conneta, first Sunday (February).

Conoho, Monday.

Hamilton, at night.

Spring Green, Tuesday.

Bear Grass, Wednesday.

Smithwick's Creek, Thursday.

Washington, at night.

Jamesville, Saturday.

Skewarkey, second Sunday.

Flat Swamp, Monday.

Briery Swamp, Tuesday.

Great Swamp, Wednesday.

Red Banks, Thursday.

Galloway's, Friday.

Hancock's, Saturday and third Sunday.

Note changes in appointments.

Elder E. E. Lundy will preach, if
 the Lord wills, on Friday before the
 second Sunday in February at Morat-
 tock.



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 Pink, Zinnia, Verbenia,
 Monkey Plant, Sweet
 Rocket, Primrose, Ice
 Plant, Fetunia, Grant
 Oil Beans, Fortulana,
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 BULBS.**

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 Tuberose, Baby Breath
 Oxalis, all this beauti-
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 and bulbs only 10c. in
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 pay the cost for packing and postage. Order quick
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for
 faith. Good
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 a conditio-
 he was
 is no conditio-
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 leaving five children and
 our very sad loss. As
 very kind and his care-
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 out of weak-
 when he is
 Such are
 Christ in

Haskin's Chapel, F
 Sand Hill, Februa-
 M...

LLOYD S PRIMITIVE BAPTIST HYMN BOOKS.

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 - Gift Morocco single copy \$1.15; dozen \$11.00
 - Half dozen rates \$3.25, \$4.50 and \$5.50
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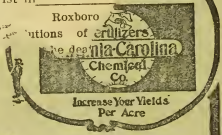
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 OF ALABAMA,

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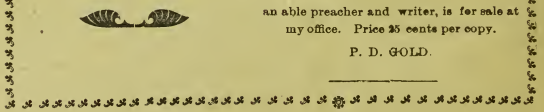
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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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THE PURPOSE OF ZION'S LANDMARK

"Ask for the old path 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.

"MARVEL NOT, YE MUST BE
BORN AGAIN."

The sinner in his heart hath said,
What I have done is not so bad;
My little sins give me no pain,
'Then why should I be born again.
The sins I've committed are so small,
I count them scarcely none at all;
But our Lord and Savior who doth
reign,

Hath said, "Ye must be born again.
To such this birth is an idle song;
'Tis make up your mind and come
along;

From your practical sins just refrain;
It is not necessary to be born again.
They insist and persuade; finally you
Submit;

Then on a false record your name is
"writ;"
Thus you are entangled with the fool-
ish and vain,

Who do not believe ye must be born
again.

They walk as those who walk by night,
And know not the left hand from
the right;

Their sins, tho' many, cause no pain,
For such have never been born again.
All their pleasures are here on earth;
They know not the second birth;
Tho' Jesus has said in language so
plain,

The sinner must surely be born again
But to those who are born of royal seed
The plan of salvation is grand indeed
'Tis sweet to converse and thus ex-
plain,

How the helpless sinner is born again
Be it known there's none upon earth,
If he's never witnessed the second
birth,

Can sing anthems with the heavenly
train;

None but those who have been born
again.

—Composed by Mattie Everett.

Dear Brother Gold:—We have it
from the pen of Elder G.W. Stewart, of
Akron, Ala., that the Primitive Baptists
of southern Alabama are reported of
by some M. D. as a "tough set"; that
this report was made to Elder R. H.
Pittman, of Bishopville, S. C., who re-
ferred to it in an article in the Decem-
ber 15 th, 1905, number of the Zion
Landmark. I have not yet seen the ar-
ticle, but have written Elder P. D.
Gold, editor of the Landmark, to send
me the paper containing it.

I have waited now several days for
the paper, but it has not come to hand,
and feel impatient under the pressing
demand for an explanation of the sit-
uation of our people in this section of
the State, and the real character and
moral standing of the Baptists, and
their recognized ministers.

It is stated that said M. D. gave to
Elder Pittman the name of one of the
preachers among this "tough set," and
a public drunkard. Now, I undertake
to answer for the people of the Prim-
itive Baptist faith and order here with
whom I am identified and in fellow-
ship, and who recognize me and my

home church and the churches I serve, and the associations which recognize claim as Baptists of Old School or Primitive Baptist type; and leave those who have raised bars of fellowship against us without Scriptural authority to defend their own character. I speak for the minority detachment of Beulah church at Troy, Ala., New Providence church at Glenwood, Ala., Concord at China Grove, Ala., and Pleasant Ozark, Ala., which four churches I serve as pastor, all of which have small but faithful and orderly membership; nor do they allow, knowingly, any drunkard to occupy their pulpits, nor hold in fellowship and communion any disorderly member.

And in addition to the four churches above named, I am free to say so much for Zion church at Luverne, Ala., which is under the charge of Elder R. B. Smith, a faithful, sound orderly minister; also the church at Mount Zion, near Banks, Ala., and Ramah church, 10 miles east of Banks, under the care of Elder C. W. Hardin, a man whose character is above reproach, and Baptist Rest church at Brundidge, Ala., which church I served for a number of years, now in charge of Elder A. L. Ray, an able and devout minister, whose moral character is irreproachable.

Besides these, I can speak for Pilgrim's Rest, near Charlton, Ala., Beulah, Dale county, Ala., Piney Grove, near Headland, Ala., under the pastoral care of Elder J. J. Byrd, a minister of excellent ability and moral character.

Next comes the churches further south, to-wit, Pilgrim's Home and Enterprise, both newly constituted, of good, clean membership and served by Elders A. L. Ray and M. E. Petty, which latter is an excellent example to the flock. A little further east are the churches comprising the Chastawhat-chie Association, a body of as orderly and sound Primitive Baptists as can be found anywhere in the United States,

and I feel safe in saying that no drunkard is allowed to preach among them.

These churches and associations are in line with and organized by the great body of Primitive Baptists of Georgia, North and South Carolina, Tennessee and Kentucky, and everywhere that they are known except in a portion of southwest Alabama, south and west of Troy, including the territory covered by the Ebenezer, Patsaliza and Western Primitive Associations and the non-fellowshipping churches of the once united Concord River Association, who set up bars of fellowship against all who do not believe in organized associations. These resolutions, first adopted by a district meeting and subsequently by several churches of the Conecuh River Association in 1901, caused a division of the Association and also the division of several churches. This non-fellowshipping faction of the Conecuh River Association occupies territory lying between us and the Patsaliza Association, in the bounds of which Elder J. D. Hudson, the alleged bar-keeper and drunkard, lives and has membership, and whose character I am not called upon to defend, but leave the matter for him and his church. Those people over there do not affiliate with us, nor do their ministers visit nor preach among us, although we have set up no new tests of fellowship against them. They correspond with the aforesaid non-fellowshipping faction of the Conecuh River, and also with the Ebenezer Association.

Since I commenced this article the Landmark of December 15th, 1905, has come to hand, and I have read Elder Pittman's article. I wish to express my thanks to him for his prompt defense of the Primitive Baptists against the slanderer, and thank you, Brother Gold, for the paper; and by giving the above statement a place in your excellent paper, Zion's Landmark, you will confer a great favor upon the Baptists of this

section, and greatly oblige your humble servant in hope,

J. E. W. HENDERSON.

Troy, Ala., Jan. 16, 1906.

John — 22: "And the glory which Thou gavest me I have given them; that they may be one, even as We are one." On the communicable glory of the Lord Jesus Christ, then, we would make some observation as we may be enabled by the Holy Ghost. We feel our need of that divine Spirit whose office in the covenant is to reveal Christ whose gracious work in the heart is to form Him there the hope of glory.

It is fitting at the outset we should say that Christ has a twofold glory: I. The glory of His supreme Deity. II. The glory of His spotless humanity. I. The first is natural, essential to Him, and is uncommunicable. He possesses it with the Father and the Holy Ghost. He is the second Person in adorable Trinity. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Here are three Persons in one undivided, indivisible Jehovah, "who dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see," in that essential, eternal glory. The second Person is the true, proper, eternal Son, subsisting in that most mysterious relationship with the Father, the Holy Ghost proceeding, from them both. Thus the glory of Sonship belongs to His highest glory as God. The glory, then, of Christ as He is God is essential, uncommunicated, incommunicable. "I AM THAT I AM." "Before Abraham was I AM." "I and My Father are one." It is a mercy to be well set down in the most sacred, most mysterious doctrine of the supreme Deity and essential glory of Christ, His eternal, essential equality with the Father and the Holy Ghost. For it is His highest glory. The Scriptures bear abundant testimony to it. They de-

clare that He is "over all, God blessed for ever. Amen;" that His "years shall have no end."

We have said that this glory of Christ is *essential*. It is independent of all manifestation. If He had made no world in which to show His eternal power and Godhead, no eye to look on Him in His manifestations, no heart to feel His goodness, no tongue to praise Him, He would have been what He is — Jehovah, dwelling in eternal self-sufficiency, in unapproachable light. But in infinite condescension God deigned to manifest Himself by works.

I. By the great work of creation. And here the Son, the Word, our Lord Jesus, shines forth in doing a work which belongs to God alone. Creation was His work. "All things were made by Him; and without Him was not anything made that was made." On this mighty work Christ's invisible things are to be clearly seen, being indelibly stamped on it; hence all who look on that and deny these are without excuse. Woe to those who, following 'oppositions of science falsely so-called,' deny the eternal Godhead and power of the Lord Jesus; for He is appointed to judge the quick and the dead. Woe to men of the world when He meets them in their contending with Him, their darkening of counsel by words without knowledge, and in anger asks, "Where were you when I laid the foundations of the earth? Declare if you have understanding." On the other hand, blessed are those humble believers who through faith receive the Bible account of the creation and praise their Redeemer in it. Who see that the Lord Jesus. Providence with all its mysteries is His operation. All this wonderful work Christ carries on for His own glory, and with a special reference to the good of His redeemed people. This is the Lord who has numbered the very hairs of the heads of His dear children, whose ever-watchful eye attends all their wilderness

wanderings. He is Jehovah who spoke to and by Moses in the church in the wilderness, who led His people through the deep as a horse in the wilderness that they should not stumble; who, in dividing to the nations their inheritance, did it according to the number of the children of Israel. He gave the world what His people did not require.

But the eternal power and Godhead, the natural, essential glory of God which these mighty works display, no man can look on or partake of in its naked and eternal brightness. Eternity, omnipresence, omnipotence, omniscience, are God's alone—are incommunicable. "Thou canst not see My face; for there shall no man see Me and live." Even the ineffable union of His people with Him does not communicate these glorious attributes to them—their creatureship, their dependence will never cease.

II. Let us now turn to His glory which is communicable. This is first communicated to His own spotless humanity, and from Him to His people. "The glory which Thou gavest Me I have given them."

1. The foundation of all the glory of His humanity is its personal union with the Person of the Son, whereby the glory of Sonship is given to Him as man. It is, therefore, the glory of the God-man Christ to be the only begotten Son of God. "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

But we must consider the glory of our nature in Christ. How welcome is the sight by faith of an impeccable man—the "Man Christ Jesus," "set up from everlasting, from the beginning or ever the earth was," whose goings forth in love have therefore been from everlasting. This is the great and glor-

ious pattern to which His people are to be conformed. Well may we pause and seek the high privilege and blessing of a sight of the "holy, harmless, undefiled" Son of Man. The Father and the Holy Ghost dwell in Him, as it said, "Believe Me that I am in the Father and the Father in Me." "Jesus, being full of the Holy Ghost." "God giveth not the Spirit by measure unto Him." And from the source of His Godhead and the indwelling of the Father and the Holy Ghost, spiritual life is in Him naturally. It is His glory to be the Author and Fountain of life, the "last Adam," a quickening Spirit," the "Prince of life," living "after the power of endless life." This divine life never belonged to human nature in the first Adam; it is the "Spirit of His Son," the "grace of our Lord Jesus Christ," and can only come to it through the union of God and man in Christ.

The truth, the point, the comfort of all the glory of the spotless humanity of Christ, is that in it He stands for His people. This is the glory that is freely given to sinners chosen in Him before the foundation of the world; and thus they are holy and without blame before the Father in love. His spotless purity is imputed to them, purifying them from their inherent corruption, and making them holy. His Person is vicarious. Thus while with their best these adopted sons may not approach to, nor stand before God in their own sinful persons, even after regeneration, the Spirit shows them that they are "accepted in the Beloved." As this wonder of God's wisdom and love is seen in the Spirit's unction, it draws and emboldens the trembling sinner, it fills the mouth with arguments in prayer, it saves him from despair. He knows that persons must be accepted before their offerings; knows that he himself, as sin-tainted, cannot be accepted. It is the glory of the God-man to be ever pleasing to His Father.

"This is my beloved Son, in whom I am well pleased." And this testimony from the excellent glory is not because of Christ Himself, but for the sake of His poor, scattered children, whom the Father in the fulness of time will "gather in one"; whom He is well pleased with for His sake.

As this eternal relationship of Christ to His Father is His glory, so it is the pattern of the adoption of God's many sons. The first part, then, of the glory which He has given to His saints is this wonderful, merciful, ineffable relationship of sons to God. It is in Him as their Head that the elect are predestinated to the adoption of children. This is the amazing love and sondescension of Christ, that He gives to worms of earth, who in their first head, Adam, became vile sinners, a relationship to His Father after the pattern of His own.

But how can this glory come to sinful man? The elect who in common with all men are alienated from God by wicked works, and dead in trespasses and sins, how can they rise into this sweet and holy relationship. The question is of vast importance. For men who are taught the ruin of their nature by the Spirit, who know that a corpse could as soon be made alive by galvanism and sweet by flowers as they could change their natural state and relationship before and to God, must die in black despair if an answer is not given which meets their sad and desperate case. Blessed forever be the Holy Spirit who has given a full answer by Paul, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren"; and "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through Death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all

their lifetime subject to bondage." Thus through the union of the Son of God and death in Him, and His vicarious death, the whole of the death of the children is abolished. This leads us to—

2. The gift of the Spirit and eternal life. The Spirit falls from Christ to His members. "As for Me, this is My covenant with them, saith the Lord. My Spirit that is upon Thee, and My words that I have put in Thy mouth, shall not depart out of Thy mouth, nor out of the mouth of Thy seed, nor out of the mouth of Thy seed's seed, saith the Lord, from henceforth and forever." Is not this indwelling of the Spirit the glory of Christ given to His poor people? But who can speak adequately of it? He gives them His Spirit to be in them a quickening breath and an earnest of future glory. Thus they are "born of the Spirit," and are one then with Jesus in life, or spiritual nature. This life is perfect holiness and so is pleasing in the eyes of infinite purity. It is therefore a perfect ilfe—can never die—eternal. And being the gift of God in the new covenant it is unlosable; it is in the hand of the Son, to whom power is given "over all flesh, that He should give eternal life to as many" as the Father hath given Him. "He that is joined to the Lord is one Spirit." Christ and His saints have human nature in common, filled with the same life, the same Spirit. This is the given glory conformity; Head and members, one body; Husband and wife, one spirit. What a change! A sinful man whose foundation is in the dust changed to a son of God, conformed to the image of God's own Son. This is the highest glory our poor nature is capable of.

To this most blessed relationship, and how it is accomplished by Christ, the Holy Ghost is sent to bear witness in the hearts of the children. Under the powerful work of the Spirit as a Spirit of judgment and of burning, the utter

ruin, the filthy rags, the death of the old nature, are seen and felt; and self-despair takes the place of presumptuous confidence, self-abhorrence works, and many strong cries go to God out of the heart. Thus does He beget in the heart and mouth the confession, "Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth." Such a solemn and heavy sense does He put on the heart of God's most holy Majesty that He effectually stops the sinner's mouth. Then the Spirit of Christ takes of His perfection and shows it to faith; and faith begins to see that all the perfection God will have a sinner wear and rejoice and shine in through eternity is in and from Christ, in and by whom he is made as "pure as He is pure." Paul knew a man—himself—in Christ. A great wonder appeared in heaven to John, a "woman clothed with the sun." As the revealer of Christ, the Spirit gives an infallible knowledge of Him, a soul-transforming view of His glory; and by that knowledge the happy soul is raised up to sit together with Christ in "heavenly places," or things. "When Christ who is our life shall appear, then shall ye also appear with Him in glory."

Having considered the glory Christ gives to His people relating to His person—the glory of sonship by their adoption into His Father's family, and of the indwelling of His own Spirit and life, let us look at some of His works as Redeemer, of which He possesses all the glory, and see how He reflects this upon His people. And in this view of Him we must carry with us the truth that as Redeemer the "Father hath highly exalted Him, and given Him a name that is above every name."

1. There is the glory of His *everlasting righteousness*. All the honour of an absolute conformity to the law which God required Christ yielded. "The Lord is well pleased for His

righteousness' sake; He will magnify the law and make it honourable." "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Thus He "is the end of the law for righteousness to every one that believeth." Perfect conformity to God's revealed will in the law thus becomes the possession of every believer. He is free from the law by obeying it in his Head; it has not power to detain him a prisoner, for he owes it not a farthing. As the Spirit bears in on the conscience this liberty from the curse through Christ, the child of God enters into true freedom. It is a wonder of divine love and wisdom that a law-breaker should wear the honour and glory of a perfect obedience to the law, should really answer the end of the law, and find the curse which he feared and deserved removed from him. This wonder reveals and sets up free grace, and free grace breaks the dominion of sin, which the law could not do. Here divine justice smiles on the acquitted sinner, who is without blame. "Doth no man condemn thee? Neither do I." O, sweet sentence of love and justice! With what delight has faith in some of our hearts looked on a fulfilled law, seeing therein that salvation is not inconsistent with all its jots and tittles. As God's salvation, Christ is glorious in the eyes of His Father, and He clothes His dear children in that salvation. Full and free justification by Christ is a heart-melting doctrine, as seen in the Spirit's teaching. Forever justified, forever without spot in the eyes of infinite purity; this is the glory, this is the title of a sinner to God's commendation "Thou art all fair, My love; there is no of a sinner to God's commendation. I desire her beauty, for her clothing is of wrought gold. Her God is her glory, and her boast is in Him.

2. Not only His life of perfect obedience to the law is imputed to His people, but His death as a sacrifice. Re-

redemption by means of death, eternal redemption obtained through the offering of Himself to God without spot through the eternal Spirit, is given them. "In whom we have redemption through His blood, even the forgiveness of sins." In this glorious way the Redeemer presents to Himself His people holy and unblamable and unreprouable, covers them with His infinite merit. And so, when His atoning blood is applied, it fills the soul with the peace of God which passeth all understanding, and makes the sinner the delight and joy of God. The black and awful pit in which the defiled creature groaneth is forsaken for the mountain of the house of the Lord, which is established on the top of the mountains and exalted above the hills; the Lord of hosts is seen over them; the power of grace in them makes them strong to overcome their foes; the wine of His love makes them shout for joy, and the blood of sprinkling on their consciences makes them as beautiful as the blood-stained corners of the altar where God smelled and saw the blood of appointed sacrifices. O, the soaring of those who have "lien among the pots," now that they are made "as the wings of a dove covered with silver, and her feathers with yellow gold!" This is Christ's eternal redemption in its glory given to His people, through His imputed death.

But let us see further how the Holy Spirit brings the glory of Christ into the hearts of His people; for all vital religion is His immediate work.

He dwells in the saints as the Spirit of power, and therefore they are strong to do exploits; they resist the devil; they follow the Lamb; they overcome the world; they walk in the light and have no occasion of stumbling. Would that the experience of this power were more *abiding*. But alas! it is only an occasional experience with many of us—perhaps all. And so the glory which really is in us is obscured;

and under the sense of its absence the cry is, "Cast me not away from Thy presence, and take not Thy Holy Spirit from me." Most mercifully does He return in new acts of love and power. He is not weary of loving poor, foolish, erring, elect sinners. No; He comes again, and gives "power to the faint; and to them that have no might He increaseth strength." Again they repent and turn to their resting-places, doing as the prodigal son did. Power to cast every care and burden on the Lord is from the Spirit; power to prevail with God and with men, worms of the earth receive; also to wait for the Lord: "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning." Finally, from the Spirit proceed those precious graces which adorn the saints, and are in constant conflict with the vile works of the flesh, the body of sin and death, which will be our plague as long as we live. How sweet it is to perceive in our hearts "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law;" also godly diligence, "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." And this is called, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Here is a glory to, put upon and within, God's dear children that the world knows nothing of, that does not appeal to any principle in our fallen nature, that therefore no natural man can receive or believe in. It belongs to that kingdom which is not of this world. It is given by Christ; it is Christ Himself imputed and received by faith. "Arise, shine; for thy light is come, and the glory of the Lord is

risen upon thee. The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.' It is this glory beaming on the quickened soul that makes our poor, depraved, broken nature so vile and weak in our own eyes. But the same glory raises up the soul; the sight of the glory as "the bow in the cloud in the day of rain" is like the power of Christ's resurrection, by which the fallen and trembling sinner rises to his knees, stands on his feet still trembling, saying, "Let my Lord speak, for Thou hast strengthened me." And when He lays His right hand on him, saying, "Fear not, I am the first and the last; I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death," all is well. Thus God the Son is with and in His people. Through and in Him the Father dwells in them. By and from Him the Holy Ghost is in in them. Thus is the sweet doctrine of the union of the church with God made known and experienced—the indwelling of the Trinity.

But how far from this doctrine, this indwelling, do we feel at times! How far from it do we wander in our ignorance and carnal affections. How little desire do some of us feel working in us, drawing us after it; and yet at times what strong desires. We know more of death than life; of darkness than light; of distance than nearness; of the presence and influence of the world than the indwelling life, power and glory of Christ. Sometimes we feel shame, pain, and fear, as we perceive something of the dreadful evil of sin; heartfelt confession of original sin wells up from the painful conviction. We perceive that all our thoughts, designs, and acts are tainted at this springhead, how every forbidden thing is chosen, every commanded thing is turned away from. Not, in the first in-

stance, from external temptation, but from *natural inclination*. Blessed be the ever compassionate Lord Jesus, who condescendingly listens to our confessions and receives the unutterable groanings which His Spirit works in us. He reveals His own spotlessness and gives it to faith to plead, to the soul for a covering. Here is the door of access, of hope for polluted worms in the "valley of Achor." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled with pure water." By this door, "which shall not be shut at all by day," the vilest sinner who comes with his sin and misery is welcome to the presence, dear to the heart, and pleasing to the eye of God and Father of our Lord Jesus Christ. Here the beggar's petition succeeds. "For the Father Himself loveth you." "Ask, and it shall be given unto you." Here is the house of defence to sinners in fear of the days of evil, when the iniquity of their heels compasses them about; the hiding-place from the wind and storm of affliction and temptation; the strength of the poor and needy in his distress; the shadow of a great rock in the wilderness. How suitable and drawing does the Spirit make the Incarnate Word to wounded souls! Thus does Christ "draw all men" unto Himself, and thus does faith in Him give victory over the world, death and the devil. It is truly blessed to feel the shame, guilt and banishment we have felt and sorrowed is taken away by the blood of atonement, the corruption of our nature exchanged for the spotlessness of Christ's freely imputed. "They looked unto Him and were lightened; and their faces were not ashamed." All the reasonings of a carnal mind, the objec-

tions of a guilty conscience, the workings of a legal disposition, the confusion of ignorance, the power of unbelief, cannot keep out those sweet and glorious rays of Christ. The publican's prayer, the prodigal's return, set forth the power of the light of life—of Christ himself. He makes the abject, the fallen, as David by giving them the spirit of grace and of supplications, and a sight of Him whom they have pierced. He calls them to His feet and gives them rest, His rest, His peace, His joy, His glory. O, how sweet it is to receive of this goodness which the Lord has prepared for His congregation, with which He refreshes it as with a plentiful rain. In this day of refreshing the fear of drought is taken away as the summer sun dries up surface water. The fountain of this confirming rain is Christ. By Him, as by a river, faith abides. The deeper the conviction of sin, of death in our first head, Adam, the more precious is Christ, in whose vicarious death faith fastens. The more we feel the shame of our sin, the more amazing is the love that brings such a covering for justification and glory as His righteousness. In the free communications the Spirit makes from Christ's infinite fulness, faith eats His flesh and drinks His blood, and cleaves to the promise, "Because I live, ye shall live also." This is the saints' glory.

We must in conclusion make a few observations on the designed effects of this given glory. It is that the disciples to whom it is given may be one, even as the Father and Son are one. The pattern is infinite, infinite in glory, in its fulness inconceivable. And if the Lord had not given it Himself, it would have been presumption in the saints to have assumed to take it, and imagine that so infinite, so glorious, so eternally harmonious a union could have been set for the shaping and accomplishing of their union with Christ and one another. As we have seen,

the oneness of the pattern is in nature "I and My Father are one." "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. After the pattern of this divine oneness the Lord Jesus wills His brethren to be one; "I in them and Thou in Me." "Sing and rejoice, O, daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee." This indwelling is the root and source of all godliness, faith, and union in the church. Born of the same Spirit, the saints are animated by one life. So, though widely differing in the measure of their knowledge of self and sin, their faith and entrance into the mystery of Christ, their conflicts and comforts, their prayers and answers, the *nature* of these exercises is the same. There is no schism in the body. In the "divine nature" which the body of Christ possesses lies its strength, beauty, and likeness to Him. It will outlive evil, corruption, affliction, and opposition and rise in everlasting triumph and glory with its Head. Here, then, in the midst of their discouraging sight and sense of their own baseness, weakness, and nothingness, may the Lord's dear people rest, hope, and look forward to the promised day when their sun shall no more go down. Neither sin, nor Satan, nor trials, nor time annul God's most condescending marriage-union with them, nor rob them of the glory which decree He gave them in eternity, and puts upon them by the gift of His Spirit in effectual calling and everlasting glory.

Finally, should not this divinely given glory, this consequent union, as revealed to our hearts, therefore, as felt, move us to "endeavor to keep the unity of the Spirit in the bond of peace?"

The church has but "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Many exhortations the Holy Ghost has given to His people with respect to their mutual conduct and fellowship. And Christ, in the verse following the one we have taken as the basis of our address, makes the union of His disciples with one another through His dwelling in them, a testimony to the world of His being sent by His Father. "I in them; and Thou in Me that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." For a deep and rich experience of this given glory, this vital union with God and one another, may the Spirit constrain us to seek by fervent prayer and supplication, both for our individual cases and "for all the saints."

"Brethren, pray for us" in our difficult position. May the year on which we now enter be one of spiritual reviving, good, and prosperity, marked by many love visits to our souls by our heavenly Friend; by much of the "unction from the Holy One, that we may know all things"; by much of the grace of usefulness vouchsafed to us, as we send forth our magazine month by month. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

In conclusion, we desire to acknowledge God's goodness to us in the help He has given us during the six months we have had the care and responsibility of editing this important magazine. Not lightly did we take up the work, not lightly have we carried it on. Conscientious of our many shortcomings, we would humbly thank Him who has been our help and made us in some measure sufficient for the task. Also with gratitude we acknowledge the many kindnesses we have received from numerous readers; their letters, too

many to answer separately, have cheered and encouraged us much.

It will be observed that we have made several alterations in the printing. We have done away with the large type for the sermon. But to compensate for this the whole magazine is leaded; by this the matter is spread and therefore clearer, and easier to read. The second alteration is putting the notices of deaths on the page immediately following the Obituary. They can in future be bound with the magazine. Lastly, we have reverted to the original practice of giving a table of contents on the front page of the wrapper. Thus any particular article can be found at once. We venture to think that the above changes will be appreciated.—Gospel Standard.

Dear Brother Gold:—I feel impressed to tell a dream I had in 1903, as I can't get it off my mind, so will offer it to you for publication.

On Thursday night before the fourth Sunday in February, 1903, I dreamed that I was in a large church all alone, and I looked at the pulpit and saw a platform about six or eight feet square. It was yellow with age, but on examining it I found it to be perfectly solid. I knelt down on the platform to pray and a voice above me uttered the prettiest prayer I have ever heard. When the prayer ended I woke up and found it was a dream. But I kept seeing the platform. It was before me when plowing next day.

I went to preaching Saturday at Spring Green, and during the conference Brother S. W. Outerbridge arose and said as he was getting so old and feeble and couldn't attend services regularly he would have to resign his place as deacon, and appointed me in his place. I told the church that I hoped they would not do such a thing, as I was not fit to be their deacon; so they decided to wait until the next meeting. While going home that day the

platform came before my eyes again, and the words saying, "This is the platform laid by the Apostles and approved of by God, and as old as the church, now God has ordained you to be deacon and if you refuse to be ordained you will be fighting against God." So I said the will of the Lord be done.

So the brothers voted on it a few Sundays later, and on the 4th Sunday in June I was ordained by Elders Robertson and Hassell for the office of deacon.
R. L. TAYLOR.

Editors Zion's Landmark:—In July 15th number of the Landmark I see a communication from Brother T. L. Goodwin, of Cedar Island, which stirred up some of the things that have impressed me for some time, and am glad to see that others were exercised with the same feelings. I have visited Cedar Island and was forcibly impressed that the brethren had all needful gifts for the church, but they, like myself, failed to comply with their impressions.

The Lord has ordained us to work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of His own good pleasure.

I was drawn nearer to Brother Goodwin in seeing his humble appearance and his love for the brethren. I feel that is the grace of the Spirit of our Lord in his children. When we have these feelings I think it our duty to live them out, remembering the covenant that the Lord has made with His people, putting His laws in their hearts and writing them in their minds, saying they shall be to Him a people and He will be to them a God.

It has been nearly 30 years since I united with the church and if I have ever served the Lord or comforted the brethren it was by complying with some feeling that was pressing me down. I feel that is all that is required

of the children of God is to follow the impressions of the mind and search the Scripture to see if they witness with them, that in the mouth of two or three witnesses every word may be established.

If I was not such a great sinner I could speak a word of comfort to the household of faith, but I have to consider myself and remember the way I hope the Lord has led me.

J. M. HOWELL.

Speedwell, N. C.

My mother and father asked if I have a hope for myself. I have experienced things that one cannot experience without the Lord commencing a good work in them. I have enough to praise the Lord for, for he found me as He did Jacob of old in a vast wilderness and led me in the right path.

Sometimes I feel low down and without a God, and again I can praise the Lord and feel like I must go and tell the people of God what He has done for me. When I am down-hearted, I try to read and pray, but all I read seems to be for somebody else.

I had a dream one night about Jesus Christ. I thought I saw Him in shining robes of white, pointing to the star in the east—the star that led the wise men to the infant child. I hope I am led by Christ himself and not by the star alone. The Lord is good and I feel sometimes like I want to go out and tell everybody the glad tidings.

It would do me good to hear a good sermon. You can't hear good preaching here. I am hungry and thirsty after righteousness. How I wish I could write more of my feelings.

Yours in hope,

B. L. HELMS.

Elba, Va., Jan. 2, 1906.

Dear Brother Gold:—I and my wife are in feeble health. I desire that these lines may reach you enjoying good health. I have been much cast

down for some time, and have wondered if I have ever known how a christian feels. My weak way of asking is to fit and prepare me, O, Lord, for thy kingdom before all things on this globe.

Dear brother, please give your view of 1st Cor. 7:29-30, "Both they that have wives be as though they had none, and they that weep as though they wept not," etc.

Brother Gold, please publish that the Primitive Baptists are trying to build a house of worship in the vicinity of Franklin Junction, Va. The Primitive Baptists once had a place of preaching here or near by, but it rotted down. The name was Springfield. We are aiming to rebuild. If any brother or friend desires to help we would be thankful. We are generally poor. I hope that we are the poor that Jesus said he would leave in thy midst that shall trust in the name of the Lord.

If any desire to help us send to Brother C. W. Willis, Elba, Va., or to myself.

Notice.—I have a leather-boune copy of the church history for sale. It is in good condition. I have not learning enough to read it.

T. H. BRUMFIELD.

Remarks.—Several calls have been made for this history. If others have them to sell and will inform me I will give notice of same.

P. D. G.

Remarks on Brother Brumfield's request:—Marriage is not condemned by Paul. He teaches that husbands should love their wives as they love themselves, and wives should reverence their husbands. If one is bound unto a wife seek not to be loosed. If one is loosed from a wife seek not a wife. But the time is short. It is so short that they that have wives be as though they had them not, and those that weep as though they wept not. And they that rejoice as though they rejoiced not. And they that buy as though they pos-

essed not. And they that used this world as not abusing it. For the fashion of this world passeth away.

The Lord produces a wonderful equality among his people. He that is free is the Lord's servant. He that is the Lord's servant is free. He that is poor is rich. He that is rich is poor. He that weeps is better than he that weeps not. By sorrow is the heart made better. No one can exult over another. Him that is cast down the Lord raises up.

The time is short. If we weep tonight joy cometh in the morning.

Brother Brumfield may if needful be weighted down with sore trials, but soon all that will end.

If one buys and sells and gets gain soon he must leave it all. If one has a wife it is only for the present. In the resurrection there is neither marrying nor giving in marriage.

The fashion of this world passeth away. Every day it is fading and passing away. This does not mean the styles of dressing here, but the world itself with all there is in it has an end. So that we are travelers. We have no continuing city here. While we look not to the things which are seen, and will soon have an end, but look to the things which are unseen and eternal, we have the witness that our light affliction which is but for a moment works for us a far more exceeding and eternal weight of glory. Lift up your heads for your redemption draweth nigh. The night is far spent; the day is at hand.

The trouble is in looking to the things that are seen, and in setting our affection on them. Minding earthly things is a moth to our spiritual comfort. The lusts of the flesh are a great snare to a child of God, and a robber that waylays him and strips him of his true joys.

P. D. G.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

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EDITORIAL.

FAITH.

Faith is defined, "The substance of things hoped for, the evidence of things not seen. The things that are seen are temporal, while the things that are unseen are eternal and spiritual.

2. The marvelous doings of these heroes of faith reported in the 11th chapter of Hebrews are proof that faith is not of the earth, nor is it wrought in man by the operation of natural laws. Such as have this faith do things that none others do, and things they do are all of the same nature. The faith of Abel is as much approved in the household of faith today as if he were now living. No change of time or place affects that. Abel yet speaks because he lived by faith which is the reflex of the character of the unchangeable God. For as God is perfect and therefore unchangeable, His faith is of that same character, and wherever it operates it carries the same things in quality to be done, one giving glory to God as well as another, and each bringing righteous assurance into the heart of him who is exercised by his faith.

Every true worshipper of God offers now in substance as Abel offered, and has witnesses as Abel had that he is accepted in Jesus. It matters not whether he offered before Jesus came in

the flesh or since then his offering is accepted.

Jesus did not appear in the flesh to constitute him the Son of God. He was the Son of God before he was found in fashion as a man. What he said and did while in the flesh proved that he was the Son of God before he came in the flesh. The faith or persuasion therefore that exercises him as the Son of God is the faith of Jesus that shall accompany the believer Jesus alway.

3. The power of God gives strength to this faith and hence to the one who is blest with this faith; and this faith so guides him who is blest with it that he is kept from sinning, and upheld in the way of truth. While the man of faith obtains what he wills he cannot will or desire to obtain that which is contrary to God's word; for the mind of the Lord so exercises him that his desires are according to godliness. Such a character dwells in peace because the Lord of peace dwells in him. There is the substance of things hoped for. Indeed we cannot hope for what we do not desire or love. The witness or evidence of obtaining those things we desire is so assuring that we are brought into the possession of those things. Whatsoever ye ask in faith believing ye shall receive ye have. Distant things are brought near and heaven comes down our souls to greet. The Kingdom of heaven take possession of him, and dwelling in the power of that kingdom he overcomes the world because greater is He that is in him than he that is in the world. Whatsoever is born of God overcomes the world, and this is the victory that overcomes the world even our faith.

4. The man then is armed with spiritual armor that walks and lives by faith. This fight is always a good one because what he fights for is right, and his weapons are lawful and right, nor can he wrong any one in this holy fight. He is also happy because there is no

sin in faith. Sin is in all that is wrong but there is no sin in faith, therefore grief and failure cannot come to the man of faith. It works by love—the love of God; it purifies our hearts so that we rejoice in God our Saviour, and we overcome the world even as Jesus overcame the world.

Who is he that overcometh the world but he that believeth that Jesus is the Christ. This is the life of faith. The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.

P. D. G.

SOWER.

“And he spake many things unto them in parables, saying, Behold a sower went forth to sow,” Matt. 13:3.

I have been requested to write on the parable of the sower.

1st. Why did Christ speak in parables? Because it was given to the disciples to know the mysteries of the kingdom of heaven, but to those whom he spake to in parables it was not given. The teaching of Christ makes manifest who are not his people, as well as those who are his people. Those that have shall receive more. From those that have not shall be taken what they seem to have. In other words, the teaching of Christ shows who are his people, and who are not.

2d. How? By sowing seed. Some seed fell by the wayside and brought no fruit; some fell upon stony places which withered away; some fell among thorns which choked the word and it became unfruitful; while others fell into good ground and brought fruit. This illustrates the nature of Christ's preaching. He spake to the multitude, but they were as the wayside, the stony places, and the thorns, while his disciples were as the good ground.

3d. The seed is the word or the utterances of Jesus. He is the sower. The word he sowed is not the word

that was made flesh, or not himself but it was the declaration of the truth, for he always spake the truth. While it always accomplished that which was purposed, it was not the nature of that word to change a stony soil into a good one.

literally, we know that the act of sowing does not prepare the soil to receive a crop of seed, and to bring forth fruit. The act of preaching does not quicken dead sinners any more than the literal sowing of seed does not make a soil fruitful. Jesus spake to many that did not hear him. He is the great preacher and preached as no man did, yet how few believed on him. Every word he spake was the truth; for the seed were all good.

4th. There was good ground before the seed fell into it. The seed that thus fell was the only seed that brought fruit. Then men show by the way they treat or regard Christ what sort of spirit they are of. The sheep hear the voice of the Son of God. They that hear not his voice are not his sheep.

5th. Good ground will always bring a good crop of what is sown in it. This is proven by the words of Jesus. For when the sower sowed his seed only that which fell into good ground brought fruit—some more, some less—but all brought some.

Jesus is the great sower. He is in every gospel preacher. He sends the preachers who are to sow the seed in in the morning and in the evening to withhold not their hand, though they know not which shall prosper. They are to go forth and sow. Jesus sends them to reap that on which they bestowed no labor. Others had sown and now they shall reap. The prophets had sown, and now the apostles reap. On the day of Pentecost there was a great reaping of that which the apostles had not sown.

6th. Shall not, must not the word be preached everywhere, or in all the

world as a witness? Yes; and then the end shall come.. It was preached in all the world in the apostles' day, and the legal world did then come to an end. There shall also be an end of this present world.

7th. Then shall be full proof of the corrupt, wicked, hard-hearted, or stony, thorny nature of man. For when the word of truth is preached men show their corrupt nature by not bringing forth the good fruit of repentance toward God, and faith toward the Lord Jesus. Though many will profess religion, and for awhile appear to be bringing forth good fruit, yet when trouble, persecution, the love of money, or worldly cares take possession of such they will prove that the root of the matter is not in them. For having not received the truth in the love of it they fall away in the day of trial and bring no good fruit; and bringing no good fruit it is proven that the ground is not good. Every one shall be judged according to his works. He that hath to him shall be given. He that hath not from him shall be taken that which he seemed to have—the seed.

P. D. G.

PROVIDENCES.

I have thought that through our failing to abide within the precincts of our allotted inheritance as citizens of a common country, and to remember that all our blessings are common to all and come from one source only, even down from above, from the Father of lights, we come short of a full enjoyment of the comforts that always necessarily, attend together with the blessings bestowed. Especially is this true with respect to those things which we term providences. There is a prevailing disposition, it seems, among us to conclude that there is such a distinction between natural and spiritual things as to bring us to the further conclusion that some things are of the Lord and other things grow in them-

selfs, and blessings to us are from—well, we have not just exactly determined whence they come; and here is wherein we are losers. We are too much like the heathen who in the days of Cyrus believed there were many gods or creators, one of the darkness and one of the light, one of peace and one of war, and that good was from one and evil from another. They did not believe that the God which formed the light made the darkness his pavillion. They did not believe that darkness and light could and did sustain the same relation to him whom they regarded as the god of day. The reason they did not believe this was because they did not know him whom we regard as the true and living God. If there were a God of darkness the conclusion that things pertaining to light were not of him would be inevitable, but to believe in a God of light the conclusion that he rules over the darkness must be equally conclusive, and that there is nothing that seems to directly relate to darkness, but that in some essential sense is as much of him as are those things which are directly related to the light. As light and darkness are alike with the Lord, it must be that things, whether of light or darkness, peace or evil, sustain the same relation to him, whether in themselves they be light or darkness, peace or evil; but to us they sustain such relation to each other and to us that though they be different in themselves yet are they so divinely bounded and overruled that they can but work together for good to them who are vitally exercised or affected thereby, even to them that love God and are the called of him according to his purpose. "Whom he loveth he chasteneth and scourgeth every son whom he receiveth,"

That by which we are in any sense afflicted can not appear as either light or peace; it can not appear as good in itself nor in its effect upon us, but in all of our afflictions how much better

to look only to the Lord's hand and acknowledge his supremacy and power, and that the Lord giveth and the Lord taketh away, and that when we have him we have light and peace and when we have him not we have darkness and troubles. Then to turn from him is to consider whether or not we might not be affected by a power that is not perhaps so overruled by the Lord as to be finally destroyed of him.

We are now considering things as they are, as we are affected by them and as to what our thoughts should be as too by whose existence, power and God-head these things affect us, as to whom we should give thanks for the good which must result to us by them as from him from whence cometh every good and perfect gift.

My mother frequently made mush for supper, and there was almost as frequently a scramble among us children as to who should have the scrapings of the pot. These scrapings were the better when more or less scorched or burned, just enough to bring about a certain flavor, giving evidence of the effect of strength, opposing powers which had affected the meal, wisely and carefully manipulated by the best of all cooks—mother.

An old elder, who has passed on before to the end of these things, used to say, he liked the sermon best that had plenty of gravy—Christian experience—in it. The best evidence of good and palatable cooking is found in the few condiments, a little of each, and again the scrapings, are the best. I reckon David was feasting thus when he said, it was good to be afflicted and Paul when his afflictions began to yield the peaceable fruits of righteousness.

But I did not think I would pursue this line of thought, but thought of considering a few things in the line of every day providence and an appreciation of them as of God. Huntington's Bank of Faith would be

divested of such of its richness if the various incidents which he regarded as special providence were taken from it, and he would have missed much of the comforts from the richness of his life if he had not regarded all these things not simply in the line of a providence common to all, but of one special to him. He was a great man, and the greatest things about him were the simplicity of his faith and his childlike confidence in God, seasoned with the constant consideration of the occurrence of the things along his pathway, and his ready conclusions that they were all of God for all his people but especially for him.

While it is our privilege to regard this or that as related by other things by which we are affected as special providences, yet it may be that more or less of our brethren are affected at the same time in the same way by the same things; or things in themselves similar. And may I say here that the comforts attending these may only be enjoyed by each in proportion as he attributes these providences to God and contemplates that those to come must be from the same hand and power. Are we not liable to be unmindful of whence our blessings come? It is too often the case when we do note the fact that these temporal things are of God that it is in such a casual, commonplace way that we are in no particularly beneficial way affected by the thought; but to the contrary our indifference grows upon us and eventually we find ourselves floundering in the meshes of incredulity and unbelief only to be delivered by that fire which devours the adversary and saves the soul. "In the beginning God created the heavens and the earth and all the hosts of them by the word of his mouth and by him all things consist," therefore to the minutest detail the things of providence as well as of grace are subject to his control and direction. Not a shingle sparrow falls to the ground without him. The small-

est cloud has not floated in the sky but that he made it his chariot. The winds have not blown except as they came from his fist. The waters are poured out upon the earth as from the hollow of his hand. He swaddles the sea with thick darkness and clothes it with the clouds and bounds it with bars and doors and commands it to come hitherto but no further. A man was criticising the universal and individual application of the hand and power of God in the disposition of every day's natural events said: "The idea that God has anything directly to do with the clouds and the rain," claiming that certain laws were in the beginning put into effect and things simply moved according to these laws in a kind of automatic way, and that the Lord had nothing to do with them nor their effects. But we thought that seed time and harvest the early and the latter rains shall not cease nor fail forever, and that he sends the rain upon the just and the unjust thus assuring us that these things came to and upon all men as the effect of a special covenant a long time after the creation. It is true there are general laws, but in these same laws there are special features which are so forceful in their presentation or effects as to make them to us entirely new and special. We have an instance of this in the "rain bow." The laws producing the bow in the cloud existed from the creation and yet the Lord said, "I will put my bow in the cloud," just as though it had never before appeared there, and I am of the opinion that if there ever had been such a thing as this bow in the cloud, Noah had never before seen one. Was it a new thing? It was to Noah.

The Lord is everywhere and his hand is in everything, but we do not see him nor his hand, and not until he reveals his hand do we know he is there. The existence of God is evidenced by his creation, and his power and character are declared in the things created. All

action is of life and all life is of God therefore his hand and power, his will, purpose and pleasure are revealed in every revelation of the things of this life as well as of the things of the life to come, as these are to us gifts alike of the same grace and we should so regard them, and live unto God because of the one as well as for the other, letting our lives be a constant praise to him from whom all blessings flow. P. G. L.

Brother Cold:—I would like to see your views on the new birth. I request this of you for information, as there is some difference among the Baptists in this country on the Adamic man that is born of the Spirit, and does not sin. I believe it is the inner man that is born of the Spirit, and that the Adamic man is a sinner.

Yours in hope of eternal life,
WM. C. BARBER.

Topeka, Kans.

Remarks:—"Except a man be born again he cannot see the kingdom of God." John 3:3. The enquiry of Nicodemus, How can a man be born when he is old, that is, how can he be born the second time of his mother, calls for the statement from Jesus that he must be born of the Spirit. If a man could be born the second time of his mother it would still be a fleshly birth, for that which is born of the flesh is flesh. Hence it would not be any improvement, or he would not be born again or born of God.

When a man is born of his natural mother it is not the mother that is born. Why say when a man is born again he is the same man he was before he was born? Yet we do not say another man is born again. When Saul of Tarsus was humbled and fell to the earth, and a new name was given to him, to wit, Paul, he appears in the light answering to his writing, "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new," 2d Cor. 5:17.

Is this the same Saul that persecuted the church? Literally we say he was the same man, but a different and new kind of life—a spiritual life—is manifested in him. He is born of incorruptible seed by the word of God. Whosoever is born of God doth not commit sin. A good tree cannot bring forth bad fruit, neither can a corrupt-tree bring forth good fruit. Every seed brings forth of its kind. Therefore that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Hence we do not say flesh is born again, nor that Spirit is born again; but that which is born of the flesh is flesh, and that which is born of the Spirit is spirit; or that which is born of Adam partakes of the nature of Adam, yet it is not Adam or the sinner born again, but Adam multiplied.

The mystery of the new birth we cannot explain any more than we can explain the mystery of the wind blowing. The wind is typical of the Spirit of God.

If the man is born again in the sense that a natural man is become a spiritual man so that there is no sinful nature about him why does he ever sin after this? Why does Paul write, near the time of his departure, years after he was born of the Spirit that he is the chief of sinners, and why does he write, O, wretched man that I am who shall deliver me from the body of this death? Does not sin trouble one born of God far more than it does one before he is born again?

Jesus is the quickening spirit. Those born of the Spirit are his children. They are not born of the flesh, or of blood, or of the will of the flesh, but they are born of God. A spiritual life is manifested in them. It was said of Jesus he should see of the travail of his soul and should be satisfied. Through the travail of a woman naturally, or by that travail, a natural child is born. We do not say its mother is born, but one of its mother's race or nature is born. When one is born of

the Spirit or born from above we understand a new or spiritual life is manifested in this subject of grace, a new creation hence appears. With the spiritual mind this new creature, the inner man or new man serves the Lord, loves the Lord; but there is an old man an outter man, that serves sin. There is a body of death—a warfare. Then the good we would do, or desire to do we fail to do, because of this opposition: and therefore this wretched man, and hence this inability to do as we desire. But it is no more I that sin, but sin that dwelleth in me.

But this Adam man must die, for the old man is crucified with Christ that the body of sin might be destroyed that henceforth we should not serve sin. For he that is dead is freed from sin. But the subject of this new birth, is the sinner by nature and practice dead in sins. It is man the sinner that is saved in the revelation of a spiritual life in him, so that though it does not now or yet appear what he shall be, but in the revelation of Jesus Christ in his glorious fulness in the resurrection death will have been abolished, and we that by nature bore the image of Adam shall in the resurrection be in the likeness of Jesus and be satisfied.

P. D. G.

DO WE NEED SUCH

It is a common notion of mankind that the church assumes the place of Jesus to convert the world. But Jesus himself did not convert the world while he was in the flesh. He said the world would hear its own.

There is a contention among some even the true church of Christ is Jesus here on earth or acting in his place. The church does not control Jesus, but he controls his people, for he works in them both to will and to do, and without him they can do nothing. Paul may plant and Apollos may water, but God gives the increase.

There os a contention among some

that the Primitive Baptists should have a head—a general leader, and expounder—so that there might be a general expounder of doctrine and practice, and thus secure unanimity. But the true church has one Leader and chief, and that is Jesus our Master and Head, and one expounder and that is the Holy Ghost and Comforter, and we are all brethren. The Scriptures of truth are the true expression of the will of God unfolded in our experience by the Holy Ghost. The Scriptures bear witness or testify of Christ who is eternal life. Suppose any come bringing not this doctrine, and that speak not according to the oracles of God. Withdraw from all such. Receive them not into your house, nor bid them God-speed. Let them alone. Those whom the Lord sends bring their message from Him and preach Him. We are complete in Him, and need no other doctrine, nor plans, schemes or devices of men. The Bible thoroughly furnishes the man of God unto all good works.

We have examples recorded in the Bible of even the Lord's people resorting to things not warranted by the word of the Lord in order to help the Lord bring about and accomplish that which he had promised.

Sarah, an eminent woman, advised Araham how to obtain the fulfillment of that which God had already promised, namely, the gift of a son. So the result of her contrivance was Ishmael, a mocker, and one that must be cast out, as not being an heir with Isaac in any sense. Trouble follows this effort, and has followed all such departures. The only way for a child of God to live in peace is to follow Jesus trusting him in all things.

In our country there is general peace among the brethren.

We have none in our section that think they have sense enough to be leaders, and thus to cause divisions, some being for one and some for another. We hope our people all feel as

little children, and are all feeling the need of being led. We are all little children. we hope, and desire to be at each other's feet.

P. D. G.

Dear Brother Gold: Yours of the 19th inst. is at hand in which you stated that you would be pleased to attend my 81st year celebration, but you had made arrangements to be at Greensboro then. And you mentioned how very merciful the Lord had been to me in preserving my life so long and granting me such excellent health and spirits and giving me the knowledge of the truth. O how I do thank my God and feel to say "bless the Lord O my soul; praise God from whom all blessings flow." It is grace from first to last, for it is all free favor and unmerited and unmerited kindness. And I feel unworthy of the least of His mercies.

I preferred no public demonstration on my birthday; and when asked by some of my old pupils if I would consent to it, I told them it was too much trouble and it might be inclement weather and that I would take the will for the deed; but when they still insisted I submitted as it would serve as a reunion of my pupils before and since the civil war.

The day was spring-like and it was a reunion indeed of pupils, patrons and friends. The Hon. Lieutenant-Governor of the State was the principal speaker who delivered an address suited to the occasion, while a deep solemnity prevailed and tears trickled from many eyes.

Among the remarks made on that occasion I said: God of His infinite mercy and grace has followed unworthy me all the days of my life. Hence with thanksgiving and praise, I fain would extol His most exalted name this eventful day and continually during my remaining few days on earth, and then in the hoped for happy beyond, render never ending adoration and praise.

Furthermore I said: Taking a retrospective view of my part life, I am made to wonder and adore, that I a mere speck, as it were, upon this mundane system should be noticed much less blessed by Him who created this world and its fullness. Again, I feel that what success I have achieved fifty years in the school room, is due to God's gracious care and direction from A to Z. Again: During this important work, I labored for due compensation, but considering in contemplation of something so much higher as to intrinsic value. And again: Now in my retirement from my cherished calling, I feel to thank my God, that I can with complacency realize the compensation I so long strove to attain in consideration of the large number of my pupils that are usefully and honorably treading the track that I by God's help have pointed out in the walks of life and business.

Order and solemnity pervaded on the occasion.

Our love and best wishes to you and all.

Yours in the hope of the life to come,
S. W. OUTERBRIDGE.

Remarks: Brother Outerbridge is one of the few survivors of the worthy number that lived in the days of Elder C. B. Hassell, and Brethren Asa Biggs and Joseph Biggs, and many others that have been called away. He is remarkably preserved and is so cheerful and thankful that it is good to be in his company. He is no grumbler nor murmurer; but rejoices always and it seems in every thing gives thanks.

Sister Outerbridge also is the loving wife and worthy companion of this beloved brother. P. D. G.

OBITUARIES

THOMAS C. DIVERS.

I will attempt to write the obituary of my dear friend, Mr. Thomas C. Divers, who died after a brief illness of only five days

at his home near Taylor's Store, Va., Saturday, Dec. 16, 1905.

He had been in declining health for some weeks, but no one realized the end was so near. He was born Sept. 11, 1840, making his stay upon earth 65 years, 3 months and 5dys. He was married to Miss Sarah E. Perdue, Jan. 16, 1866, Elder John R. Martin officiating. He was baptized by Elder J. C. Hall and united with the church of Little Creek about 1882, afterwards moving his membership to Black Rock where he was clerk, and was held in high esteem by both pastor and members. He was raised near Cross Roads, Franklin county, but moved to Missouri Sept. 22, 1862, and lived there three years. He afterwards moved to Floyd county, Va., remaining there five years. He moved back to Franklin county in 1875 and there remained until his decease. He is survived by his wife and three daughters, three children having preceded him to the grave.

He was an affectionate father, loving husband and kind friend. No one knew him but to love him, no one spoke but to praise. He took great pleasure in going to his meetings, and also in having his pastor and friends visit him at his home, and also took much interest in seeing to and helping the poor and needy. He suffered almost unbearable pain, but he bore it with patience and christian fortitude, never murmuring of what he had to suffer, and said if it was the Lord's will it was all right. All that skillful physician and loving friends could do was done to relieve his suffering, but all that could be done was of no avail for the Lord had chosen him for an angel and we must bow humbly and submissively to His divine will. We must realize that it was for some blessing that he was taken from this world of sin and sorrow to a better world just over the river where sorrow and suffering are never known.

On Friday night before he died it could be seen that he was gradually sinking. His son-in-law was standing by the side of the bed when he looked up and told him to ask the blessing, and he, not knowing what reply to make, asked him if he couldn't ask

it, and he asked it more distinctly than ever before. He remarked after he finished that it was a blessing. He never talked but very little after that, but repeated some of the words of "Jesus, Lover of My Soul." When the death angel came to bear the spirit to its resting place not a sound was made, not a movement of a muscle, but he seemed as if going to sleep.

Weep not, dear friends, for the father who has gone from you for grief cannot bring him back. But let it be a consolation to you that the dear Lord knoweth best, and His will must be done. Put your trust in Jesus, who is a father to the fatherless and a husband to the widow, and some day join him on the golden shore around the celestial throne of God, never more to part.

The funeral services were held at his late residence by his pastor, Rev. Edward Blankenship, having taken for his text the first epistle of Peter, third, fourth and fifth verses.

We loved him, yes, we loved him,

But angels loved him more;

And they have gently called him

To yonder shining shore.

The golden gates were opened;

A gentle voice said, "Come;"

And with farewell unspoken,

He calmly entered home.

BERTHA WATSON.

WILLIAM DEMPSEY DUPREE.

Dear Mr. Gold:—By request of his parents, I send you an obituary notice of the death of my dear little nephew, William Dempsey, son of J. W. Dupree and wife, Mary Mildred, who was born Oct. 9, 1899, and departed this life January 15, 1906, making his stay on earth 6 years 3 months and 6 days.

He never was a healthy child. He suffered a great deal before he was taken sick the last time. He was taken sick the last time on January the 4th with a severe cold, and never recovered. He would complain of his throat being sore. His mother did all she knew what to do by applying and giving home remedies, and she found he was gradually getting worse, so his father

sent for the doctor. The doctor came and pronounced his case membranaceous croup. All was done that loving hands and medical skill could do, but could not stay the icy hands of death.

On Monday morning at 12:20 o'clock, the angel of death came and wafted his spirit away to the Most High, of whence it came. Oh! it was so sad to stand by the bedside of our loved ones and see them suffer as we did him, and knowing nothing on earth that we could do would relieve him.

He was always a kind, generous-hearted child and possessed a good disposition. We did not have much hope of his staying with us long, as he was always unhealthy, and yet the death angel came and found us unprepared to give him up. He was a pet for the household, and a constant companion for his father. But I feel to say the Lord knew best. He came at His own appointed time to call the little one into the fold. He is now safe in the arms of eternal bliss.

He asked his mother just a few weeks before he died if he would ask the Lord to forgive him would He do so. She told him yes, she hoped so. Little did she think in a few weeks he would be laid beneath the cold sods, there to wait the resurrection morn.

Sleep on, dear William, in thy tomb,

That calm and peaceful sleep,
Where nothing can come to disturb,
Or cause thy soul to weep.

We know, dear William, thou art gone;

Thy loss we deeply feel;
But the one that caused us all to mourn
Can our sorrows heal.

We would not have thee back,
In this vain world to stay;
Where pain and sorrow, grief and woe
Forever do prevail.

We feel to know you are at rest,
Singing around the throne;
Where we some day hope to meet,
When all are gathered home.

Your stay on earth with us was short;
Your days were numbered few;
But the Lord knew best for us all,
And did as He saw fit to do.

We are so lonely now;
 The sunshine of our home seems dim;
 But may we look unto the Lord,
 And be reconciled through Him.
 I will say to your parents:
 Weep not because thou art gone;
 While a space is vacant here,
 Thou dwellest in a heavenly home.

Written by his devoted aunt,

CELIA A. JENKINS.

Rocky Mount, N. C.

HANNAH WHICHARD.

Dear Brother Gold:—With a sad heart I will attempt to write the death of my mother, Mrs. Hannah Whichard, who departed this life May 30, 1905, making her stay on earth 84 years 3 months and 12 days.

My father and mother joined the church at Bear Grass, Martin county, before the war. My father, whose name was Craven Peal, died during the war. This couple was blessed with nine children; six of them died. After the war my mother married John Whichard. They had one child.

Mother was confined to her bed for 48 days. She had two physicians tending her besides her children and the neighbors but it took more than this to stay the mighty hand of death. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." She was a good woman and bore her sufferings with Christian fortitude.

A number of relatives mourn her loss, but we hope our loss is her gain. Mother was strong in the faith, seldom missing her meetings. She broke up house-keeping after her last husband died and lived with me over twenty years.

Written by her daughter,

MARTHA GURGANUS.

M. M. ALLSBROOK.

Sister Allsbrook was born April the 17th, 1864, and died December the 25th, 1905, making her stay on earth 41 years, 8 months and 8 days. She was born in Horry county, S. C., where she lived till death. She was married to Mr. J. R. Allsbrook Sept. the 6th, 1881, and to them were born nine chil-

dren. Three of them are dead; one of them is married.

Sister Allsbrook was raised by Methodist parents, and remained with them till she was taught of the Lord to know the truth in Christ. She professed a hope in Christ in the year of 1886, and was baptized by the writer of this notice. Sister Allsbrook was strong in the faith—a Primitive Baptist indeed—always glad to see them. To know her was to love her. She was a devoted wife and an affectionate mother and a good neighbor. We sympathize with the bereft husband, who has been a friend to the Primitive Baptists in this country. His doors have always opened to them at all times; and the dear children who have lost such a kind mother. May the Lord ever keep them and direct them in this troublesome life and may He sanctify this sore dispensation for their good and His glory.

The last time I ever saw her she was feasting on the glorious doctrine of our Lord, and I was made to rejoice with her as I was trying to declare the unsearchable riches of His grace to perishing sinners. Her flesh will rest in hope till the corrupt will put on its incorruption and this mortal shall put on its immortality, and then will she be dressed up for eternal and immortal glory, to see Jesus as He is and be like Him in glory, to praise God forever and ever, Amen.

Written by her pastor.

THOMAS BELL.

MISS IDA LOU GOURLEY.

Dear Brother Gold:—It is the desire of my wife and myself also to write for publication in Zion's Landmark a brief sketch of the life, sufferings and death of our precious daughter, Ida Lou, who departed this mortal life the 16th of October, 1905, at the tender age of 21 years, 6 months and 26 days, after a lingering illness of about 18 months with consumption.

Her sufferings for about eighteen months were very severe, though she seemed to bear it with as much patience as anyone I ever saw. Ida was an exceptionally good girl, obedient to her parents, affectionate to

her brothers and sisters, and kind to all with whom she met both old and young; and if any one ever knew her but to love and admire her I did not know it. While in reasonable health she was lively and cheerful, yet mild and graceful. She was the idol of the entire family (so to speak), which consisted of father and mother, five brothers and three sisters to mourn the absence of her that has so often strewn flowers along our pathway by some sweet expression from her precious lips, even sometimes causing us for awhile to almost forget the troubles by the way.

But to speak of all the real beauties that mark the pathway of the truly virtuous would extend this notice too far, for while we mourn the absence of our departed friends that we feel satisfied are not dead but asleep, and think of their blessed state or condition, then should we not cease to shed the mournful tear.

On Saturday before the 4th Sunday in July, 1905, she requested that we would get Elder P. W. Williard to come to our house on Sunday evening from Sardis and preach at our house, and Brother Williard and Brother C. F. Denny both came and preached that night. They both had good liberty to speak of the things of the heavenly kingdom, and especially was Brother Williard enabled to pray with much power. He afterwards said he never felt the weight and burden of prayer more at any time than he did that night, and the next morning Ida said she greatly desired that they would come and preach and pray for her, and she felt that they did pray for her, and said she could have listened at them preach a great while longer and not been wearied. In August Brother Walker from Reidsville stopped at our house after preaching at Sardis, and Brother Denny also called again in September, and she greatly enjoyed their talk. She would sometimes seem to be in trouble about her soul's welfare. She said when first confined to her room that she had tried to look to the Lord for help and strength that the Lord would enable her to bear all her pain and suffering without murmuring. She was very fond of singing, of-

ten shedding tears when singing or hearing other sing. She said several months before she died that if she knew that her sufferings would end here that she could look at death as a sweet relief. I told her she was having all here sufferings in this world. She said she hoped so. I told her the Lord would enable her to bear her sufferings, and give her dying grace when she came to die, for His everlasting arm was underneath to bear up all those that put their trust in Him; and do believe that I was enabled to realize that His everlasting arm was underneath in her case, although sometimes during her great suffering, and knowing too that we would soon have to give her up, it seemed to be more than I could bear. I would try to ask the Lord to enable me to bear it with humbleness and resignation, but it seemed I could not get any answer or any help, and I would almost sink down, for I felt I was powerless; yet my cry was, Lord help me, and enable me to bear up under the smarting hand of thy rod, and enable me to hear from the lips of my precious child some words as a more sure evidence of her acceptance in the beloved, and on the day that she died it seemed for a while that I was left entirely without help, so much so that I left the room and went out into the yard and sank down on the ground, and soon one of my sons called me and said, "Mama, she is calling for you." I went back to her and she looked up at me and said, "Mama, don't grieve."

I said, "I cannot help it to see you suffer so." She said, "I am not suffering now; I am easy." I said, "Are you easy?" She said, "Yes, mama. I will soon be done with all my sufferings, and oon't you grieve for me for the Lord will take care of me." I was then made willing for the Lord's will to be done, and I said, "Yes, my child, I know He will." She said, "Yes, mama, He will." I spoke out and said, "Blessed Jesus." I could say from my heart the Lord's will be done, for I hope and believe that I was enabled by an eye of faith to see her embraced in the arms of Jesus. She told the family all farewell one by one, embracing each one of them. After bidding fare-

all of the rest saying she hoped they would all meet her in heaven, she then reached her dear, almost lifeless arms to be mama and placed her hands on each side of her face and kissed her, and said, "Precious mama," and kissed her again; then said "You have been good and kind to me all my life but I must tell you all farewell." Then soon she said, "O, Lord, let me die," and after that she said, "O, angels, come and take me home," and in a few minutes she fell asleep in Jesus, yes, "blessed sleep from which none ever wake to weep." The once loved form now cold and dead.

Each mournful thought employs;
And aature weeps her comforts fled,
And withered all her joys.
Hope looks beyond the bounds of time;
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more.
May the Lord comfort all that mourn.

Affectionately,

W. A. GOURLEY.

AMY F. GOURLEY

Stocksdale, N. C.

DANIEL GURGANUS.

Dear Brother Gold:—I will try to write a few lines in memory of my dear husband, Daniel Gurganus, who departed this life June 2, 1905, just forty-nine and one-half hours' difference in his death and my mother's in the same house. It was very hard to bear, but the Lord never puts more on His people than they can bear.

My husband was 67 years old, lacking one month and a few days. He never made any public profession, but was always ready to entertain the Baptists. Our house was always a home for them, and he seldom missed going with me to preaching. My husband was afflicted for 25 years, and died with a cancer of the stomach.

I hope the Lord will sustain and give me grace to bear my troubles.

MARTHA GURGANUS.

Brother John W. Gilliam's postoffice is Altamahaw, N. C.

Elder J. E. Williams' postoffice is Bloomington, N. C.

Elder T. W. Walker's postoffice is High Point, N. C. Box 97.

Elder W. M. Monsees' postoffice is Denton, N. C.

Sister Lola P. Garner's postoffice is Beaufort, N. C.

UNION MEETINGS.

The Staunton River Union is appointed to be held with the church at Mountain Springs, Va., Friday, Saturday and fifth Sunday in April.

The Black Creek Union is appointed to be held Saturday and fifth Sunday in April at Chapel, near Goldsboro, N. C.

APPOINTMENTS

J. E. ADAMS.

Burlington, Saturday and third Sunday in February.

High Point, Monday, at night.

Salisbury, Tuesday and at night.

HENRY TAYLOR.

Haskin's Chapel, February 20.

Sand Hill, February 21.

Muddy Creek, February 22.

Cypress Creek, February 23.

Maple Hill, February 24.

Southwest, February 25.

Bay, February 26.

Yopps, February 27.

Stump Sound, February 28.

Wilmington, March 1, at night.

Conveyance needed when off the railroad.



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Wilson, N. C.

ZION'S LANDMARK

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PRICE \$1.50 PER YEAR.

P. D. GOLD PUB. CO. PRINT.

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

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

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

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

It aims to contend for the mystery of the faith in God, 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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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE LITTLE FAMILY.

There was a little family who lived in
Bethlehem,
Two sisters and a brother composed the
family.
In prayer and in singing, in all to worship
tends
Their doors forever open to Jesus and his
friends.

But while they lived so happy, so kind, pure
and good,
Their brother was afflicted, was rudely
thrown in bed.
Poor Martha and her sister wept and prayed,
Yet Lazarus grew no better, but lingered on
and died.

The Jews came to these sisters and laid
Lazarus in the tomb;
Then they tried to comfort and drive away
the gloom.
The sisters found no comfort in the unbe-
lieving Jews,
They had no earthly treasures, and all such
did refuse.

When Jesus knew these tidings far in a dis-
tant land,
So swiftly did he travel to greet the lovely
band.
He told his dear disciples that Lazarus was
a sleep,
But they did not understand Him: the mys-
teries were deep.

While Jesus was coming Martha met Him
on the way,

She told him how her brother had died and
passed away.
He blessed her and He cheered her and told
her not to weep,
For in Him was the power to raise him from
the sleep.

And while he was yet coming Mary met
Him too,
And at his feet fell weeping beneath the
tale of woe.
When Jesus saw her weeping He fell to
weeping too,
He wept until they showed him where
Lazarus lay.

They rolled away the cover and looked upon
the grave,
He prayed unto His Father His lovely friend
to raise.
Then Lazarus in full vigor out of the grave
did bound,
And in the power of Jesus he walked upon
the ground.

Then if we but love Jesus and do his holy
will,
Like Martha did and Mary who always used
Him well,
In death He will relieve us and take us to
the skies,
And bid us live forever where pleasure
never dies.

Dear Brother Gold: As it is now time
for me to renew my subscription for
the dear old Landmark for the current
year, I desire to express to you and its

many readers who contribute to its columns my appreciation for the sentiment set forth therein. All along down the ages of the past there has been a few—a remnant—according to the election of grace who have set to their seal that God is true in His word to us as given by the inspiration of God that does His pleasure in the army of heaven and among the children of men—and, although a large majority of mankind look upon Him as a God who would if He could, but must be dependent largely upon man's will or consent as to whether He can accomplish His holy designs in their salvation or be put to shame in their defeat.

The Landmark so beautifully attests His divine power in working all things after the council of His own will in man's salvation and his preservation in grace to ultimate glory—this to me is so full of consolation that it thrills my very being with comfort that all my times are in His hand, and not even a sparrow shall fall to the ground without my Father's notice and though I am poor and needy, helpless and dependent and without any merit of my own, yet He is able to supply all my needs, forgive all my iniquities and says he will remember them against us no more forever. And when I am thirsty He gives me drink, when I am hungry He gives me meat, when I am weary He gives me rest, when I am sick He is my great physician. Yea He is my all and in all. So why should I not love Him who is all this and more to me? Why should I not delight in His service, the assemblies of the saints and love those who love Him? So if I love you, my dear brother, and the dear Landmark, why should I glory save in God our Saviour, for if I love Him it's because He first loved me. If I love His people it's because His grace has taught me thus. So I'm here in this poor barren world without one single cause to boast save in the cross of Christ.

Brother Gold, this is why I love the Primitive Baptists above every other people, because their sentiment suits me and God do so to me and more also if ought but death part them and me.

Pray for me—love to all the saints.

A. B. MORRIS.

Oxford, Miss.

Mountain Home, Sept. 11, 1905.

Dear Brother Gold: The September 1st No| is before me of your interesting, instructive and over appreciated magazine and I have so much enjoyed reading. "He knoweth the way," etc. "The mute Christian under the smiting rod" that I wonder how I could do without Zion's Landmark. Yet, I would not have you understand me as having given it a thought. So long as we live. I hope to be able to continue taking the much-loved periodicals which have comforted me by the way for years, and am ever ready to make any sacrifice to get the money to renew my subscriptions. Would that I could convince others of the pleasures derived from them and get them to subscribe, but my repeated efforts seem unprofitable.

How I wish Brother L. H. Hardy's bold and glorious article in this number, September 1, could be heralded from shore to shore, and make some at least of the self-righteous workers see how and where they miss the mark,

"Amazing grace how sweet the sound

That saved a wretch like me,

I once was lost but now am found

(through grace),

Was blind but now I see,"

Seems to have no claim upon them, but all of works—then we anti-missionaries, as they choose to style us, say more of grace. "Not of works, lest any man should boast." Bible..

My dear brother, our association, held with Alma church, was largely attended, and all lovers of truth appre-

ciated the able discourses of Brothers Meade, Hassell and Thompson, Norton, Alderston, Dalton, Oliver, Frank, and our own dear pastor, Brother Daily. No discordant notes, but all dwelt together in the "unity of the spirit and the bonds of peace." All I heard (I'm deaf) was Brother Thompson said, "The love of God shed abroad in our hearts," and oh I felt and still feel that is enough to make us underserving ones rejoice in the goodness and mercy and providence of our merciful Redeemer. "What shall we render unto the Lord for all His benefits?"

Were I to believe that the salvation of one soul depended on my efforts I could not lie down to rest in peace, for "nothing in my hands I bring," but bless the Lord, O my soul, let all that is within me, blessed His holy name." "Twas grace that taught my heart to pray, and grace will lead me Home."

By the tears, warm shaking of hands and loving embraces, we see the love of God shed abroad in our hearts made manifest. May He grant that you and all His dear, tried, persecuted people, according to the riches of His glory, be strengthened with might by His spirit in the inner man. That Christ may dwell in your hearts by faith and that ye being rooted and grounded in love, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God," is the prayer of your very unworthy sister,

LUCY G. BRUMBACK.

Luray, Page Co., Va., R. F. D. No. 4.

Dear Brother Gold: I send you one dollar and fifty cents to renew the subscription to the Landmark for Mrs. W. A. Bell, Wampee, S. C.

I will also send you for publication the obituary of sister Allsbrook. She has passed away. My health is better now. But my poor wife is confined to her room from a fall. She fell and got hurt very bad. But she is improving

and can walk with help. Now I hope you are well and all of yours, and that the blessings of God may be continued with you, for the Lord has been pleased to make you a comforter to the children of God. And I pray that He may bless you to live many years. In your afflictions, remember me as one low down in the valley and shadow of death.

Your unworthy brother,
THOMAS BELL.

Elder P. D. Gold: Please find enclosed P. O. money order to pay for the Landmark for 1905 and 1906; and please pardon my delay. It has not been because I have not been enjoying reading it, for it don't seem like we could hardly do without it; there is so much good reading in them that suits us so well. Hope I can pay in advance after this; hope all that can will do the same, that you may be able to continue to send it out as long as it is filled with so much good reading.

I will close, hoping for you and yours a happy and prosperous new year.

Your sister with a little hope, if not deceived.

MAGGIE WHITLEY.

Mystic, Ga.

Washington, N. C., Jan. 18, 1906.

Dear Brother Gold: I have a mind and I trust and can't but believe, it is the mind of the Spirit, to write some things that have and do cause me much concern. Pride in the household of faith. The Lord says by the mouth of the prophet Zachariah, "who art thou, oh great mountain: before Zerubbabel, thou shalt become a plain and he shall bring forth the headstone thereof with shoutings, crying, grace, grace unto it." Zach. 4:7.

Our gospel ministry are poor, the most of them, but they are faithful, the most of them going with bowed heads and feeble knees, and I have heard it prophesied that there will be a famine

of preachers, and indeed it looks very much like it, as the Lord is calling so many to rest, and in many ways they are stricken, pride in Zion. There are many who live deliciously every day; dress fine, go to any and everything that comes along—theatres, shows, carnivals or anything it matters not; pay the money that God has enabled them to earn, and for such as this willingly—but when it comes to hold up the hands or strengthen the feeble knees of the poor tried, tired oxen that labor for them in the gospel, that is very much of a secondary matter. This is not, "Seek first the kingdom of God, etc." Now my dear kindred, I want to say this: that by nature I am not better than any of you, but I trust I have been killed to the love of sin, and if I have how can I live any longer therein? If I should be tempted to go to any of the above named houses, I should fear the sudden judgments of God upon me. I know too that I haven't done my duty, but let us all think of the poor ministry more and I feel that God will bless us more, for just so sure as we go on as we are now going this mountain-pride will be made a plain by the judgments of God. Oh! how merciful He has been and is now, and will continue to be, if we forsake this awful way—turn from it, willingly bear one another's burdens, and so fulfill the royal law of Christ. My God help us all to love Him supremely, and one another better, that all men may know we are His children, is my prayer for Jesus' sake.

Affectionately,
BETTIE Z. WHITLEY.

Charlotte, N. C., Dec. 10, 1905.

Dear Brother Gold: I write you a few lines today and have intended doing so for some time. I am now living in Charlotte, having moved from Reidsville some three months ago. So my home is now Charlotte, 11 South McDowell street.

Well, I am in a land of other denominations: no old Baptists, don't expect to hear any of them again till I go to Reidsville. I go here sometimes but their ways and preaching don't accord with my feelings, their religion will do to live by, if we wish to live worldly, but it will not do to die with. Only wish I was good and could do good, but oh I know and feel that I am so sinful, nothing good in me. I often wonder why the Lord is so good to me, for I am not worthy of his mercies. I feel that I am far away from His fold and have gone astray. I do pray though and hope that He will forgive my wicked, sinful ways, and wash my soul whiter than snow. There are sweet promises in the Bible to his wayward children (if I be one). We should give him all the praise, for all His mercies and kindness, for we fall far short of other Baptist preacher come this way and in Charlotte you will stop to see me. I am hungry for the bread of life, good religious talk that accords with my heart's desire and feelings. Oh we are in a land of wickedness and sinfulness, for never have I heard or seen so much. Times are waxing worse and worse. People more worldly minded, less religion; but more pretension to it than ever. What is to become of all? meriting them. I do hope if you or any May God have mercy on this world.

Your sister in Christ, I hope,
for I hope I love all good true old Baptists. With best wishes.
Well, Brother Gold, come to see us,
MRS. J. T. HALL.

High Point, N. C., Dec. 31, 1906.

Dear Brother Gold: I hope I will try by the help of the Lord in my weak way and write some of the Lord's dealings with me, if I am not deceived. I was born and raised in Randolph county, was raised by strict parents. My papa is a believer in the Primitive Baptists, but is not any member, yet has had a hope for several years. My

mamma was a member of the Methodist church, but I believe was a Christian woman, and I believe today she is enjoying that rest that remains to the people of God. So I was raised up in a Methodist community, attended Sabbath school regularly, and very frequently would go to hear an old Primitive Baptist preach, but I thought they were a peculiar, out of fashion set of people. When I was about thirteen years old there was a protracted meeting going on near us. I was attending the meetings regularly, but was not any professor; but always took a great part in singing and, generally was leader in singing. On Tuesday, the preacher came to me and asked me if I had religion. I told him I did not. He said for me to go to the anxious seat and get religion, and I went that day. After meeting one of my lady friends went home with me. She asked me if I was going back to the mourner's bench that night. I told her I was not. After preaching, when the invitation was given, I did not go. The preacher said those that had taken a step and then refused were worse than those that never started: so I went again that night. They told me to pray, but I did not know how; they told me all I had to do was just to give my heart to Jesus. I tried to do that. On Wednesday night they had a right smart revival. My sister came around to me talking to me. She had professed religion a week or two before that. Among the stir I got up. They told me I had religion, and I verily thought I did, so at the close of the meeting the door of the church was opened, but I had done made up my mind not to join. My sister and several others went forward, but I kept my seat. The preacher arose and said those that had professed and did not join the church were worse than those that did not make any profession. So I went to the church, also he told us we must be lively workers, attend church and Sabbath school reg-

ularly, read our Bible, pay our dues to the church. All this I tried to do, and thought I was living a splendid Christian life, did not think I had ever been a very bad sinner anyway. In the spring of 1893 I was married. My husband was a member of the Primitive Baptist church. I went on enjoying life well until the fall of 1899. I hope I was killed to the love of sin. Oh, dear readers, there was a space of time that I have never been able to explain. It seemed that I was the greatest sinner on earth, like there was no one like me, like I was without friends on earth or in heaven. My sins were before me as great mountains. I was looking for something dreadful to happen all the time. It seemed like my own dear family hated me because I was such a dreadful sinner. I could not hide my sins at all. I went mourning and groping along all the time expecting death all the time. I do not know how long I was in this condition, but some time in the fall of 1899 I went to bed on Sunday night feeling like I would never get up any more, and oh, dear readers, I do not know how long I lay there. I tried to pray. I had tried everything in my power to do, but all had failed, but I could not help begging for mercy. When all at once it seemed like everything was sinking in torment and me with it. When I started to sink I arose up in bed, and when I arose my burden was gone. That was the sweetest time I have ever witnessed. It seemed like I needed ten thousand tongues to praise is dear and matchless name. Although it was at the hour of midnight, it was light as day. I wanted everybody to know how I felt. I told my dear husband if I never lived to see my dear father and mother again to tell them the best he could how I felt that night, but soon I began to fear that I was deceived, that it was all imagination, but I had a great desire to go to the church and be baptized, but was then so I could not go

to church. I had made up my mind if I ever had an opportunity I would offer to the church. That was in September, and I never got to go to church till in March, if memory serves. and when I went it seemed that I did not have anything to tell, so I did not offer to the church, but went home with a heavy heart, feeling like I had disobeyed, so I promised if I ever had another opportunity I would go. In July we went to meeting again, the door of the church was opened, but I did not go. It seemed like I was not fit, but before I got out of the house it seemed like something said to me some of your family will be taken from you for your disobedience, and, oh, dear readers, you may know I left there with a heavy heart.

The next week our darling little babe was taken sick. It seemed like I could almost feel every pain she suffered. I could not have any hope for her recovery. It seemed that I was willing for the Lord's will to be done. In October she died. I was made willing to give her up and I had promised in this sore trial to join the church.

In November we went to church, the doors of the church were opened, but I refused to go, and seemed that this same voice spoke to me, the Lord has the same power to take your husband, or some one of your children as He did that one, and oh, dear readers, you may know I had a great burden to carry, and all for my disobedience.

On Tuesday there was appointment at Tom's Creek for Brother Nance, who is a very dear brother to me. We had decided not to go to church that day, and my husband had gone to his work. I tried to work, but could not. I told the children to go tell their papa to come to the house and we would go to meeting. He sent me word it was too late then, but it seemed like I was bound to go. I went to where he was at work, and told him I thought we could get there in time. So we went to

the house and fixed and went. As we were going on my husband asked me if I was going to join the church that day. I told him I guessed not, for I was not fit. It seemed all my desire to join the church was gone, and my heart was hard as stone. I thought I had nothing to tell, and they would not receive me, and I thought too when I joined I would join some time when Brother Broadway was there. He was our pastor then at Hom's Creek, but before Brother Nance was through preaching I was up talking to the church. It don't seem like I could have kept my seat. I believe the appointed time had come for me, and I was bound to go, and dear brothers and sisters, I believe when that time comes we are bound to go. I believe we have to suffer many things for our disobedience, for he that knoweth his master's will and doeth it not shall be beaten with many stripes. After preaching was over the door of the church was opened. I went forward and told a part of what I have written and was received in the church, and went right on to the water and was baptized that evening by Brother Nance. It seemed like I did not want to wait until the next meeting time, and oh, dear brothers and sisters, that was a happy day with me, and one that will always be sweet to my memory; but oh I have so many doubts and fears. I can say with the poet, I fear at last that I shall fall, for if a saint the least of all; and again, sometimes my hope is so little I think I will throw it by. Sometimes it seems sufficient if I were called to die. But there is one thing I do enjoy and that is meeting with the people of God and to hear them talk and tell their travels, and to hear the dear ministers preach. Whether I am one of that number or not is unknown to me, but I have a little faint hope that I am. Sometimes it seems like if the brethren and sisters could see me as I view myself they could not fellowship

me. I feel unworthy to be among them, but oh there is nowhere else to go for peace and joy. Nothing is more pleasant to me than meeting with the dear brethren and sisters at church, and all be of one accord and one mind. We hear a great deal said about the good that is being done, the souls that are being saved, and there are many claiming to live above sin, but I tell you, dear brethren and sisters, if that is the way, I am completely out of the arrangement. We are taught in His word that there is one Lord, one faith and one baptism, and from whence cometh so many? But the dear Lord knoweth all things from beginning to end, and works all things according to His own will, and He will do all His pleasure. So we poor weak worms of the dust need not be worrying ourselves, or trying to help Him to do anything at all.

Now, dear brothers and sisters, this is a little, scattering sketch of the way I have come along, and if this reaches any one else I would be glad to know of its comforting any one at all, but it seems like it is so much like myself that I fear that it will be no comfort to any one, but if it should be give God the praise.

Dear brethren and sisters I desire an interest in your prayers. I feel to need the prayers of all God's people. Brother Gold, pray for me and my dear family. From your unworthy sister in Christ, I humbly hope.

High Point, N. C.

FLORENCE B. GARNER.

Reidsville, N. C., Dec. 20, 1905.

Dear Brother Gold: A dear brother requested me to write on 1st Pet. 3:15, "But sanctify the Lord God in your hearts, 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." And today it is in my mind to try to do so.

The word "sanctify," it appears to

me, means to *venerate*. This is one of its meanings from the original. It is the duty of the Lord's people to so *venerate* the Lord that He, above every one, should be the most holy one to them, and they should look upon Him as the only perfect one who is wholly consecrated in their hearts. To go in the Lord's temple with any other than the true God set apart in the heart for worship is idolatry. Therefore the word of the apostle is, "Sanctify the Lord God in your hearts."

We see that the worship of God is a thing of the heart. To do this only in the outward form is idolatry for God seeketh such to worship Him as do worship Him in spirit and in truth or in the heart. Unless God is sanctified, set apart in the heart above every other one and so *venerated* He cannot be worshipped. But when He is so worshipped then it is that one is made ready to tell of His goodness and talk of His power.

We are to be ready to *give a reason of the hope that is in us* and to do that with *meekness and fear*.

Who knows anything of this hope? Surely none but those who have it. If Jesus Christ is not formed in one's heart the hope of glory, can be receive His testimony? Who can understand His speech but those who can hear His words? And how can one hear the words of Jesus if his heart and mind are not opened by the Spirit of God? If Jesus Christ is formed in the heart the hope of glory then that one is prepared to hear His word and when a little one cries out with the Lord sanctified in his heart all the saints hear and rejoice. But who is it that asks after the reason of this hope? Is it not those who have the word in their own hearts and who seek companionship? I am sure that to try to give it in any other place would be like giving milk or honey to a worm. The poor worm would drown but when Jesus is formed in the heart the hope of glory and you

begin to give to that one the reason of your hope, you are giving the milk and honey to the butterfly. Where the worm would drown the butterfly will wax fat before the Lord.

Who then is it that asks after a reason of this hope? Is it every person, every individual? No, but only those who seek companionship in the way of the Lord.

Once I was in company with some young people when a very nice young lady turned to me and said, "I would like for you to tell me your Christian experience." I began and told a part of my early exercises of mind, but before I had said but little she turned away and began to laugh and talk with the others. (She was a member of the Missionary Baptist). There was in my mind something which said, "Cast not your pearl before swine." I felt and yet feel that I had done this. To whom then can we tell this? or to whom can we give this reason? Surely it is like the song which John heard the saints sing, no one could learn it, but those who knew it. Even so no one can hear this reason of our hope but those who have it. Otherwise the secret of the Lord would go out from those who fear Him. David said, "The secret of the Lord is with them that fear Him; and He will show them His covenant." It never goes out from them but is ever with them. All the preachers in the world can't tell it to anybody else nor will any one else ever see "His covenant" or His mercy.

This is the pure language which the Lord has given unto us and just as soon as we begin to soften down and begin to try to get it so somebody else can hear and receive it it becomes a part Hebrew and a part Ashdod and you will hear those who have been made partakers of the food from heaven cry out: "Oh thou man of God, there is death in the pot."

It is just like preaching the gospel. The gospel is the property of the poor.

The Lord didn't pretend to give it to any other class. "The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor," etc. Again, "Go show John again these things which ye do hear and see * * * and the poor have the gospel preached unto them." The servant was sent out into the streets and lanes, and in the highways and hedges to bring in and to compell to come in the poor, the maimed, the halt and the blind.

Christ is that servant and today He is going forth in the power of the Holy Spirit doing this dear and blessed work. Paul was and is a servant of this servant and he preached the gospel in this same way.

When the Lord said: "Go ye into all the world and preach the gospel to every creature," did He mean every individual, or every person? If so, God's words are of none effect for those apostles, the seventy elders and all the preachers in the world have not done this thing, nor will they ever do it. Many since then have died and had not heard the word of the Lord at any man's mouth. Many now living who have not heard it. God's commandments and words do not fall to the ground that way.

Previous to the giving of that commandment the Lord had sent them out and forbidden them to go into any of the cities of the Samaritans or in the ways of the Gentiles and restricted them to the lost sheep of the house of Israel. But now He will send them into all the world to preach the gospel to every creature. That is to the Gentile as well as the Jew. Therefore Paul was debtor both to Jews and Gentiles, Greeks and Barbarians and was ready to preach to the Romans also.

To preach the gospel to every creature is the word. What would be the difference in preaching to and in the (literal) hearing of every creature?

Suppose ye that that part of the mul-

titude who, on the day of Pentecost, went and said: "These men are full of new wine," did not hear the words of the apostles? Surely they did. Was the gospel preached to them? Who dare say that it was. It appears to me that there is a vast difference in one's hearing the word of the Lord or having the gospel preached to him so that he is ready to cry out, "Men and brethren, what shall we do," and in being only a literal listener to a man's words in preaching.

I, for one, feel sure that "As the rain cometh down from heaven and the snow, and returneth not thither again, but watereth the earth," etc., "so shall the word be that goeth forth out of my mouth, it shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it." *So saith the Lord Almighty*, and His word is true.

With these evidences before me I feel prepared to say that the "every creature," to whom the apostles were sent out to preach were the poor among the Jews and Gentiles, all the nations of the earth, and not to the Jews only.

This is the only people to whom we can give a reason of our hope. It is the only people who will ever ask after that reason. If others pretend to it is only a pretension and not a reality and to talk to them as you would the children of God is to cast your pearl before swine. I fully believe that to join with them in their meetings is equal to plowing the ox and the ass together, which the Lord said should not be done.

It is our duty to be friendly, kind, sociable and to do good to all men, and the children of God like so to be, and we know that we must associate with the people of this world both of the religious and the profane or we must get out of the world altogether. These things we should do in the warmest of friendship, but to join in their meetings and be giving the reason of our gos-

pel hope in Christ Jesus is quite another thing, and I believe it is contrary to the plain teachings of the Bible.

The Lord bless us to come out and be a separate people, to touch not, taste not and to handle not this unclean thing, but to live in His fear and love Him and His word free from policy of every kind to praise His holy name forever. Amen.

Yours in hope,
L. H. HARDY.

Whitemell, Va., Jan. 16, 1906.

Dear Brother Gold: My subscription to the Landmark has expired and it seems I can't do without the dear old Landmark and want to take it as long as you live, if I live that long. I herewith enclose \$1.50 for the renewal of my subscription for this year.

I feel like I want to say a few words, but I feel that I will be unable to comfort any one as their letters do me. I read so many good pieces and derive so much comfort from them.

I attended three associations last year and don't think I ever enjoyed preaching more in any of my life. I also attended a three days' meeting in Roanoke last September and know I never enjoyed a meeting more. Had communion and washed feet one Sunday and they all looked so happy. Did not seem at all afraid to own their Lord nor defend His cause. Only one or two did not wash feet and I don't see why they did not, for I don't feel afraid to do anything the Lord said do, though I love them just the same. Met a lot of good Baptists in Roanoke. I spent a week there visiting my eldest son.

I always enjoy all our church services so much and all its blessed privileges. I can't see why it is that some profess to have a hope and still remain without the church. I don't see how they can live without the privilege of openly serving their Lord after He has revealed Himself to them.

My health has been giving away for

some time, but I hope when I die I'll cross the river shouting and meet those gone before, and best of all, meet my precious Savior who has loved and done so much for me.

Your sister in hope, if one at all,
MRS. WM. TOMPKINS.

"SINGING AND MAKING MELODY IN YOUR HEART TO THE LORD."

Reidsville, N. C., Jan. 26, 1906.

Dear Brather Goldff Not long ago I was requested to write an article on singing and now I will try to comply.

By searching through the Old Testament we will find that the various kinds of musical instruments which were in use in those days were employed in the Jewish services.

These services were under the law and were altogether shadowy. Those who worshipped by faith looked through those things and saw the true service of the Lord as it should be revealed under the gospel. They saw, in their sacrifices and offerings, the real sacrifice to be offered on the Roman cross. The others (those not worshipping by faith) were only formal worshippers and saw nothing but that which was then before them.

There can be no doubt but that some who played on the instruments and some others who listened had their hearts filled with the praise of the Lord who had delivered them from the hands of their enemies and established them in their own good land, while the others had none of that praise.

When our Lord was manifested in the flesh and began to preach and to teach throughout Canaan He had none of those things in any of His services. He taught openly among the people and was mostly among the common, poor people and received publicans and sinners. When He rode into Jerusalem He did it humbly on an ass' colt and the praise that went up to the Father was not from musical instruments

which were tuned to charm the ears and fancy of the great, but it went up from the melodious hearts and voices of those who strewed branches in the way and cried, "Hosannah to the Son of David." This was perfectly characteristic of all of the worship of God when the Lord was here on the earth in the flesh.

When the apostles had set up the different organized churches here and there as the Spirit opened the way singing, praying and preaching Christ and Him crucified employed the whole time of their assemblies. In these their hearts were full and their affections were set on the things of God which caused one to grow strong in the Lord and in the power of His might.

The apostles condemned all ideas of any return to legalism in any of its various forms. This is seen particularly in the idea advocated by some of Jewish brethren that the Gentiles must be circumcised and keep the law of Moses or they could not be saved. The apostles saw that they nor the fathers could keep them and why should they be bound on the Gentile brethren?

A return to musical instruments in our worship is but a return to legalism. Those who use such instruments in their services as legalist or conditionalist and are not to be examples for the church of the living God.

The idea of making the church popular with the world so that she may be attractive is Fullerism and has once caused a large split in the church just as it will always do.

The church of the living God should walk humbly before the Lord so that she may be commended of the Lord and not to be applauded by men.

Singing is a part of the worship of the people of God. Like preaching, praying or anything else we may do in His service it cannot be done too well. For one to say that our singing is good enough is a wrong idea that should be condemned. Suppose a brother minis-

ter should say, "I preach good enough for any one," what would we all think of him? No man nor set of men are perfect and all things we do are imperfect and will be while we are in the flesh. Let us do the best we can and then sin is mixed in all we do or say.

The word "Melody," at the head of this article refers to the harmony one has in the heart in singing God's praises. When we sing if Christ is not manifested in the heart in harmony with the song there is no praise nor edification felt and the song is dead to us.

One may be highly animated by strains of music, either vocal or instrumental, but to be edified the Christian must feel the praises of God in that which he sings.

For one to understand to sing well it is necessary for some cultivation and yet God is praised without that cultivation. Even when the voice utters no word the heart praises the Lord. Some of us, even of our ministers, do not sing with the voice and yet the inward movings of the heart is seen shining in the face telling of the presence of the Lord in the inward parts.

To sing harmoniously people must be taught to sing together. This cannot be done without note singing.

I have thought that notes to singing are like the compass in surveying land. One may start to search out a line without a compass and he will find a marked tree occasionally, but will not be able to keep on the line; if he has his course and runs by his compass he will be able to keep his line perfectly and find all of his line trees. Even so to be trained in music to do our singing in note harmony we are able to keep on our time. Thus it comes under the head of one of those things that we are admonished to let it be done decently and in order.

If two people from different sections go to sing together a tune which they have learned by ear they cannot sing

together, for one will slur one way and another another way and thus the harmony is broken and the order destroyed.

As early as I can remember we had singing schools taught in our meeting houses. In those days we used the old Southern Harmony note book. That book was gotten up by a Missionary Baptist, but our old people didn't object to the singing nor to the use of the meeting house for singing purposes.

Some years ago Elders S. H. Durand and P. G. Lester, two very sound and able Old School or Primitive Baptist preachers, one of them the associate editor of the Landmark, and the other a very valuable contributor to its columns, saw that our old music was fast giving place to new, fascinating music which was made principally to charm and lead astray the unwary, and they set to work to preserve to the Primitive Baptist church our old music in its original form. They succeeded in getting up a good book both in good old tunes and good sound hymns which set forth the true doctrine of the Bible and of Christian experience. These books were gotten up expressly for use in the worship of God in our churches. I have several books in my possession and have, to some extent, examined all of them and am ready to recommend to our brethren and sisters generally the Durand and Lester Hymn and Tune Book as being the best book for singing in our churches that I have ever used.

The teaching of singing in our churches should be done when convenient by our brethren, but this not always convenient and others can teach music as well, but at all hazards have the teaching in our own books or the school will be of no benefit to our worship.

One thing I want to say in particular is that our brethren and sisters are altogether to slack in partaking of and encouraging singing. They leave this to the young people and often rise up

in rebellion against it and so discourage it that even the young people become disgusted and don't care to help out in our singing. The result is sometimes we have on singing at all and at other times it is so poorly done that it would be hard to designate the tune that is being struck at.

Brethren and sisters, sing, encourage your children to sing and help them to learn to sing. Provide for them good books with good sound doctrine in them and help them to sing. Employ good, competent teachers and send your children and go yourselves and sing.

Having hymns with sound doctrine will no more make your children Christians than will the hearing of sound preaching or reading the Bible, but if it please the Lord to show them the way of life and peace you will not find them so easily led astray.

I had not the opportunity to go to singing schools only to a neighborhood singing society and have studied hard but the little I learned has been of great value to me in the ministry.

Brother E. F. Stanfield is a good teacher. He is competent and has a good, sweet, musical voice. He is also very reasonable in his charges.

Durand and Lester's Hymn and Tune Book is a good book for our churches and singings and the price (\$6.00 per dozen) is within the reach of the most of our people.

Sing and make melody in the heart to the Lord.

Your brother in hope,

L. H. HARDY.

UNION MEETINGS.

The Staunton River Union is appointed to be held with the church at Mountain Eprings, Va., Friday, Saturday and fifth Sunday in April.

The Black Creek Union is appointed to be held Saturday and fifth Sunday in April at Chapel, near Goldsboro, N. C.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

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WILSON, N. C., MAR. 1 1906

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EDITORIAL.

A brother desires to know what is a public offense. What is the difference, or is there any between a public offense and a private one, and between an offence and a trespass?

Some wrongs may be more offensive than others owing to the manner of their doing, or the person against whom they are committed. The greater the dignity or position one occupies the less excuse there would be for wronging him. Or to take advantage of one's weakness or ignorance would be less excusable. To strike an officer of the law or a judge would be an aggravated offence. To betray a trust when one has depended on you until he has put himself in your power, and you take advantage of that confidence would call for stronger condemnation.

The difference is in the degree of transgressing. A wrong or an offence is against what is right and cannot be defended.

Suppose a man becomes intoxicated. The brother making the enquiry referred to that. If he is alone when he gets drunk is that a public offence? Suppose it is the first instance of his doing so? Is that a public offence?

Would it not be wrong for a man to be drunken if no one but himself knows it? If a gets drunk in the presence of

B and no one else knows it, is that an offence against any one but B? Surely B feels it more than any others, especially if he feels it is wrong to get drunk, for he is the only one that knows it.

Why is it wrong to get drunk? Because it is condemned by the Bible. It unfits a man for doing the things man ought to do, and causes him often to do wrong things he would not do when he is sober. What good use can a drunken man be put to? None that I have ever seen.

Stealing is against the law of God and also against the laws of the State. Suppose a man steals and no one knows it but himself. Is that public? Not in the sense it is generally known; yet it is as much of an offence as if every one knew it.

Can a man commit a trespass that is only against an individual in the sense that he only is wronged? Suppose I meet my brother and do not speak to him, or notice him, and he becomes hurt or grieved about it. Is not that a trespass specially against him? Yes. If he comes to me alone, having never named it to any other, and speaks to me about it, and I give him satisfaction so that he forgives me is that a public offence? No. But suppose I in a public manner speak wrongfully of a brother is not that an offence against every brother that hears my bad speech, and should I not make a public acknowledgement of my wrong? Yes.

I think if I get drunk privately, and no one knows it my duty is to confess it publicly. It is not an offence against one Baptist more than it is against another: but it is offence against the body or against all.

There would be more excuse for a man's getting drunk but once than if he repeated it: and it would look more impudent and be more shameful if he should go in a grog shop, or some public place, where the drunken are gathered and reveling, than it would be

to get drunk at home: but it is all wrong and in its nature and character it is public. The brother who is guilty will do better for himself, and give greater satisfaction to the church to confess his offence before the church or publicly, and do so no more; or repent of it. This will give him more peace of mind, and it will also restore the fellowship of the brethren to him far more.

Baptists do not like sneaking or trying to hide a wrong one is guilty of, or apologizing for it. They desire truth and courage to own your faults and condemn yourself. No man ever loses by humbling himself before the brethren. His pride will tell him that will not do: but pride is of the devil. Crucify the flesh; take up your cross, deny self.

One may be very free to talk about his shortcomings and his unworthiness, and charge it all to the flesh, and you will think he is very humble if you do not know the deceitfulness of the heart of man, and that such talk is sometimes the method used in order for one to ingratiate himself into the favor of others. For when such a man does commit a wrong or a crime he will deny it until it is proven on him, and then is stubborn about confessing it. If you are speaking of the evilness of your heart is truly the language of your heart then it is right to utter it: for our words should always be a true and faithful expression of our feelings.

Not until David was confronted by him who knew what he had done did he own he had killed Uriah and taken his wife. There is something in sin that benumbs us, and makes us cowardly and afraid to own the truth, and confess that we are wrong. But when we are humbled properly to feel our guilt it does not then appear to us to be a private wrong, but a public one even against God and the church, and we will not seek a hiding place by turning lawyer and, trying to cheat justice, re-

sort to tricks of special pleading, but our confession is our own guilt.

P. D. G.

A sister of Virginia requests my view of Num. 30:3-6. It concerns vows made by women. If one is unmarried and under her father's roof, or under his authority, and vows in her youth and her father interposes objection to its performance, then she is released from its obligation, and her sin shall be forgiven. So a wife makes a vow, and her husband dissents therefrom she is not held bound by her vow, but is forgiven. However in either case if the father or husband interpose no objection then the woman is bound by her vow, and must perform.

But if a man vow a vow unto the Lord or swear an oath to bind his soul he shall do according to all that proceedeth out of his mouth.

Why is this difference? The father hath authority over his daughter or child, and hence as the head of the family, or head of the woman his wife. She is to honor him as her head and covering or shelter. Authority which the Bible recognizes when respected will always bring peace and order. But ignoring that order and authority will entail distress.

We rebel against submission to law and authority, and fret under the notion of serving, but truly the place of safety is submission to God in all things. How safe it is to have a wise head. How safe for the child to honor its parents—the wife to honor her husband as head.

Of course a wise father loves his child and imposes no hard burden upon the child. If he considers that her vow is unwise and should not be performed then he can release the child. In the case of the wife there should be that freedom and cordiality between her and her husband that should cause him to seek her good, and she should own his headship, and in doing this

she serves the Lord who is the head of the church which answers to the woman. If the woman considers her relation to her husband as the scriptures set it forth there is happiness.

In the first instance of transgression Eve did not confer with nor consult her husband, but hearkened to the serpent; and Adam did not hearken to God but hearkened to his wife. Here was transgression in both of them. The woman the weaker vessel was deceived. Adam though was not deceived.

But in the New Jerusalem wherein all comes from heaven that saves us the Head is Jesus, and the bride answering to the woman honors her husband and is all glorious in his righteousness: and her vow which she honors her husband in paying is that salvation is of the Lord.

P. D. G.

Brother J. W. Turner, of Virginia, requests my view of Acts 17:25-26.

First. Even at Mar's Hill, the fashionable center of the pride and glory of Athens, Paul's preaching was effectual. Was there ever a gospel sermon preached in vain? Jesus is with such as he sends to preach to the very ends of the earth. And among those that clave unto Paul and believed was one Dyonisius, one of the great men of that mistress of the world in the learning, the arts and sciences of that time.

2nd. While Paul tarried at Athens for the coming of certain brethren his spirit was stirred within him as he beheld the idolatry of that learned people. They were worshippers, and had an altar with this inscription, "To the Unknown God." This furnished him a text when they brought him before the philosophers and others who with all the people of Athens spent their time either to hear or to tell some new thing. When they heard Paul preaching Jesus and the resurrection (for if you preach Jesus you preach the resurrection, and if you preach the resurrection you preach Jesus), they said to him, may

we know what this new doctrine whereof thou speakest is?

Indeed this was a new doctrine to these men, a new thing in the world—good news from a far country, wonderful news from heaven.

3rd. To the unknown God. Paul said ye men of Athens, I perceive in all things ye are too superstitious. Paul did not flatter that polite and learned people. He was no fawner, nor flatterer, nor did he insult men. He was the highest type of a true gentleman, respecting the rights of others, yet not compromising truth with error. He was faithful to them warning them of falsehood when they held it. What he taught would better the condition of every man that received it. What he condemned was hurtful to every man that held it. He never excused wrong, nor was he so desirous to be popular, or such a time server or politician that he would shun any part of truth to be on the popular side. He asked no favors of men. He was a dispenser of good things for which he asked no reward of men. He was the servant of the Lord Jesus, and in serving Jesus he served men most faithfully.

He feared not to attack the delusions of men. What a wonderful display of the effect of divine grace as shown in this man of God at Athens attacking their religion. For a man's religion if false is his greatest pet, and for which he will fight. But if it is true he will suffer for it unto death. For false religion men in power will put to death those that reject it. For true religion those holding it will submit to death before they will renounce it.

Paul said you are too superstitious. Your religion is false and you have too much of it. It has been held that false religion is better than none. But Jesus condemns a Pharisee far more than he does a publican. Paul said to them in all things you are too superstitious.

They were the most learned people in the world. Why then did not that give

them the true worship? Paul said whom ye ignorantly worship Him declare I unto you. They thought fine altars, gorgeous temples, and costly houses worshipped God. Are men delivered yet from that vain and false notion? Does God dwell in temples, or meeting houses made with hands? Why the world calls their places of meeting their churches. Yet they claim they are the offspring of God. If we are the offspring of God we ought not to think the Godhead is like unto gold, or silver, or stone graven by art and man's device. Nothing of these things can be a likeness even of God, nor can any of these things worship God, nor can men by or through any of these things worship God. There is nothing to whom we can liken him. He is infinitely above every thing of man, or of earth.

4th. He hath made of one blood all nations of men that occupy the earth. He is the Most High and possessor of heaven and earth. He hath made of one blood all nations that dwell on the entire earth. In one sentence here Paul declares that which punctures every bubble of pride of man who thinks his sect, race or nation is better than the others. He hath made of *one* blood all nations that inhabit the earth. They have all descended from Adam, God is the Maker (not the Father) of them all. He quotes from one, but God is the Maker of all. Hence one should not think himself better than another, nor defraud, nor oppress another, nor go to war with another. God is no respecter of persons. He does not prefer one because he is an American, or an Englishman, or an African. He is the Maker of them all.

5th. He hath fixed the bounds of their poets who said mankind are all the children of God, or offspring of God, and argues from that standpoint that they ought not to think their father is like gold, silver or stone. But Paul does not teach that mankind by nature are the children of God. Their habita-

tion He hath determined before hand the bounds of their abode. He is a God of purpose and dominion. With him there is no such thing as chance. He hath in wisdom done all this that they should seek him if peradventure they should find him. The peradventure is with the creature—not with God. It is in him we live, move and have our being. A personal, everywhere present supervision of God is exercised universally.

Now God commands all men everywhere to repent as he does in the last or gospel dispensation. But in the gospel dispensation he has given this proof in the resurrection of his Son Jesus Christ, whom he hath appointed the Judge of quick and dead: for he will judge all nations in righteousness by Jesus Christ, for he has given assurance of all this in raising Jesus from the dead.

7th. How important, wonderful, glorious, solemn and sublime is this doctrine of the resurrection preached by Paul at Mar's Hill in Athens, and preached everywhere, that there is one and only one true and everlasting God who will bring everything, good and evil into judgment, with every secret thing by the man Christ Jesus, the only Mediator between God and men, and the only name under heaven given among men whereby we must be saved. How blessed to fear, trust and serve him.

P. D. G.

Friend J. L. Moore request my view of Heb. 6:4-5.

The enquirer does not consider that one of those born of God shall ever fall away and be finally lost.

First. The writer is addressing some that are babes eating herbs, and that are unskilful in the word of righteousness. Herbs refers more to the legal dispensation, for those are not yet free, while such as can eat strong meat are brought into the liberty of the gospel.

The legal dispensation makes noth-

ing perfect, and yet those under it cling to that system not discerning the Lord's body.

2nd. He instructs and urges the people of God to leave the shadows, types, figures and ceremonies of the law which made nothing perfect, not laying again the foundation of repentance from dead works. Legal or law works are dead works. The law cannot give life, and hence all the works under the law are dead works. The principles of the doctrine referred to in the first verse are the types and shadows under the law. To go back to them would be laying again that foundation which should all be removed so that not even one stone should be left on another.

3rd. The exhortations or preaching of the gospel is that men should repent of these or turn from them. Repent ye said John for the Kingdom of Heaven is at hand. To repent or turn from the law to the gospel or Kingdom of Heaven is to bring forth good fruit or fruits proper to prove the repentance is true. The fruit of the Spirit is love, joy, peace, etc. For a godly sorrow work a repentance unto salvation.

4th. There is no perfection but in Jesus or in the gospel Kingdom. The exhortation therefore is to leave the first principles or types and shadows of the law and go on to perfection. For Christ is perfection, and he has perfected forever them that are sanctified by the one offering of himself once. But now suppose that the death and resurrection of Jesus should fail to save those for whom he died, or suppose one that is a true believer in Jesus should fall away and be lost, would it not put Christ to an open shame by showing his work is imperfect or a failure?

5th. If one should fall away and be lost who is a partaker of the Holy Ghost it would be impossible to renew him again unto repentance. For if Christ fails to save him who could save him? Christ will die no more. This

is a form of expression or an argument and its conclusion by which the writer shows the impossibility of the final falling away of such as have received the grace of God. Suppose I should say, if the natural sun should fall from his place in the heavens that it would be impossible for us to replace him again in his orbit, does that argue that there is any danger of his falling? No, but it would show our folly if we turned from the sun and looked to the moon and stars for light.

6th. The writer (9th verse) is persuaded better things of these Hebrews though he thus speaks. For they have signs or things accompanying salvation. For God is not unrighteous to forget your work and labor of love in ministering to the saints. God works that good work in those that minister to the saints, and He will not disown his own works, nor his children in whom it is wrought, and by whom it is performed. If I love the saints so that I minister to them that is evidence that I am a child of God, and am dwelling in the perfection of the gospel.

7th. Remember that the writer to the Hebrews is showing the sublime superiority of the Priesthood of Jesus and the new covenant over and altogether above that of the priesthood of Levi and the covenant of works.

P. D. G.

Spring Garden, Va., Jan. 29, 1906.

Dear Brother Gold: As my husband is going to send money for the renewing subscription of the Landmark, I will try by the help of the Lord to write you some of my feelings, trials and troubles since last I saw you. My health has been mighty bad ever since last New Year's Day, twelve months ago. But I hope I thank the Lord it is some better than it was last summer, but I suffer now a great deal at times and feel sometimes if it was the Lord's will to take me I would rather go than to suffer as I do. But I know his will

must be done and I feel at times that I must be the greatest sinner on earth, or I wouldn't have so much afflictions and troubles.

Oh, Brother Gold, I felt like the Lord was with me Saturday night before Christmas. I felt like praising his name aloud; I couldn't help from singing praises to his name, for his goodness and mercies so many times during the year; I didn't think I would live to see another one; good many of my friends and kindred said they never expected for me to live to get back home from the springs last summer. When I started I looked so weak and feeble; but I felt the same God was with me there as was when at home. I stayed at the springs nearly four weeks and I didn't think the water agreed with me there, and then I went to Stuart and stayed awhile. I thought my health improved some while there. And oh, how I did want to be with you all at the association and hear you all speak of the goodness and mercy of God. But, as it was so I couldn't be with you all, I tried to ask the Lord to be with me where I was at, and to bless you all in the association, and oh, you don't know how thankful I felt when I got on the train to come home. I felt the good Lord had been with me all the way through.

I will relate a little dream I had the other night. I dreamed there was a lady—she had a little sick child, and she asked me to pray for the child, and I told her that I didn't feel worthy of doing so. But I did go down on my knees and done as she asked me to. That is my feelings so often unworthy.

I hope the Lord will spare us both to meet again. I would be glad for you to be with us at the Union meeting that is to be at Mt. Springs in April, if it is the Lord's will we live until then.

I hope it will be good weather, so that many of the brethren will be there. For I haven't heard much preaching now in twelve months. I haven't been

to Malmaison but three times during the time. I have been to Mt. Springs some oftener than that, but can get there when I am not able to go to my church.

The Landmark is so much comfort to me when I'm not able to go out to preaching. I sit and read and cry. When I read some pieces that tell my feelings so much than I can myself.

Excuse bad writing, for it is unperfect like myself. Pray for me and mine. My love to Sister Gold.

Affectionately,
M. T. BRYANT.

Hobucken, N. C., Jan. 24, 1906.

Dear Brother Gold: For some time I have had some impressions to write some for the Landmark, but feeling as I do so sinful that I put it off from time to time until today, and now I fear that I am doing wrong in attempting to write for the Landmark, but I hope the Lord will direct me in what I may write, for if left to myself I can do nothing, for am nothing and less than nothing, a poor, worthless worm of the dust at best, and I don't feel that I am worthy of the least of God's blessings, for I have sinned against God's holy and righteous law, but I hope that I have a desire to serve the Lord, but as Paul said, how to do good I find not, for when I would do good evil is present with me, so that I would I do not, and that I would not do that I do, but O Lord direct me in the way you would have me go, and in all that thou wouldst have me do, so that all I may do or say may be done or said to the honor and glory of thy great name. O Lord save or I perish.

Brother Gold, I will write a dream that I had, and I want you to interpret it for me, if you can. I dreamed that I was alone and that the world turned over, and then I was on top and still alone again, and here I awaked, but I did as far as I could see, and while standing there alone I saw a hand, and I

reached my right hand and took hold of it, and when I did I saw a body, the most beautiful body that I ever beheld in my life. It was perfect in shape and form, and we were standing face to the westward, and this man said to me, yes, go this way: and we turned about face to the eastward, and started to walk that way, and when we had walked some distance I heard singing, and it was the prettiest singing that I have ever heard, and I saw the people that were singing. Here I was left alone again, and here I awake, but I did not get to these people. These people that I saw were all dressed in white, and I have studied much about this dream, for it seems to me that the Lord is just going to let me see the heavenly land, but will never let me enter his kingdom, but will cast me off forever and ever.

P. M. CARAMAN.

Remarks: If you have no interest in salvation, why should the Lord show you such glorious things as these? Do you think the wicked or those dead in sins ever see such things?

We know we have past from death unto life because we love the brethren.

It is not that we see ourselves in glory so much as that we see the people of God in this blest estate. There is always left us something to fear concerning ourselves. So that we are fearful of ourselves, but we know that the Lord is glorious and his people are blest wonderfully.

P. D. G.

Roberdel, N. C., Jan. 31, 1906.

Dear Brother Gold: I write you a few words concerning the renewal to the Landmark. It seems like I could not get along without it, as it is all the preaching I get to hear. The last sermon I heard was at the association at Sugg's Creek. I thought then that I would never have so many doubts again: the way and plan of salvation was made so plain, and I felt so new and at home with the saints of God,

They were the prettiest people to me I ever saw, and oh the love and union that did prevail. Such love let rocks and hills their lasting silence break. If I could always feel so, this would have no charms for me. There is no pleasure in this world for us when Jesus is near.

Enclosed find money order for \$1.50. Please pardon delay, as I could not do otherwise.

Remember me at a throne of grace.
MARY E. SANFORD.

LIVE AND DO, OR DO AND LIVE, WHICH?

However incompatible with 'divine truth, and strange that minds of even ordinary intelligence should for a moment entertain the doctrine, it is nevertheless true that the system of "do and live" is held and promulgated for the truth, not only for the truth's sake, but as against a system of "live and do." Therefore the question heading this article becomes one for consideration. A system of do and live is not a question however for consideration because of any inherent strength or semblance of truth, but because of unbelief in the minds of them that believe it and especially for the semblance of unbelief in the mind of those who give thought to the question of its truthfulness.

A do and live system of salvation does not come in the remotest sense within the scope of the scripture meaning of the word. It does not and cannot meet the simplest primary requirements of nature. Action is not and cannot be of primary thought. The incipency of action is unquestionably always an effect and never a cause. Action is the effect of life. Life cannot be the effect of action, and every one who has life knows the truth of the assertion, but he that is dead does not know it, for the dead know not any thing. The scriptures contemplate the subjects of salvation as being primarily dead, in trespasses and in sin, and

from this state or condition they are and must be saved, and that the name of Jesus is the only one given under heaven among men by which this *must* be done. The most common sense, simple, ready meaning of the word salvation contemplates the character to be saved as occupying a position or condition having its ultimate culmination, from present indications and tendencies, in utter despair, from which he cannot extricate himself, nor change his state or condition, and that therefore the power of one who is not in any sense, as of himself, enthralled in such state or condition, but is above and free from it, and whose power is over, above and beyond the power which holds the one needing salvation, and that the power of the Almighty one is brought to bear upon the power which holds the impotent one and destroys it, and delivers him. If ones condition is such as allows him liberty of will and action he does not need deliverance therefrom and does not desire it. The living conscious subject of salvation is one who is in a horrible pit, and in the miry clay, and who fully and keenly realizes his condition and inherent in the very consciousness of his condition there is the knowledge of whence his help or deliverance must come, and in his utter helplessness as by the great power of infinite life he cries out unto the living God for strength and salvation, and the Lord inclines unto him and hears his prayer and brings him forth, and puts his feet upon a rock, and puts a new song in his mouth which is praise unto God, and he praises God. Now we have a man in whom is the life of Him that liveth forever, and shall we ask him to tell us whether the Lord lives by him or he lives by the Lord? Yes, and what will he say? "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

One who has never been quickened together with him, and has not Christ in him the hope of glory does not and cannot believe in a religion whose vitality is revealed from heaven.

In the full light of gospel truth as it shines by Him who is the life and light of his people, they see and know that because He lives, they live, and as He lives in them they live by Him, and the work that he does they do, and as he does it they do it; therefore, they so live and do as in, of, and by Christ that the systems of men are of but little real importance, if any, to them.

P. G. L.

OBITUARIES

NANCY W. CHERRY.

Sister Nancy W. Cherry departed this life January 6, 1905. She was the daughter of Thomas Weathersbee and wife and was born in Martin county, N. C., July 1st, 1834.

She was married to Mc. G. L. Cherry, of Pitt county, in the year 1854, and then lived with him as devoted wife for over fifty years. She leaves her bereaved husband and four children to mourn their sad loss.

She united with the church at Conoho I think about 1875 and was baptized by Elder John W. Purvis and after the church was constituted here she and her husband joined it by letters of dismission from that church. She remained a loving member of the church here until her death. She was a great sufferer for some time before her death with what was thought to be an internal tumor. She seemed to bear her severe sufferings with Christian patience, and was as strong in faith as any one I ever saw. She wished and prayed to die as a release from all her great sufferings and had no doubt of her happy entrance into everlasting rest and peace. And would often sing herself almost out of breath and wished all around her to sing for her. Her husband, with whom she lived so long, still mourns for her and may he and the children

too have the comforting presence of the Lord in their bereavement.

M. T. LAWRENCE.

Hamilton, N. C., Sept. 13, 1905.

DR. TERRELL.

Dear Brother Gold: With an aching void in my heart, I make a feeble attempt to pen you a few lines. My heart naturally turns to those I love in this dark hour of trouble, begging their sympathy.

My dear husband, Dr. Terrell, died suddenly, Monday, the 15th of January. He was perfectly well, ate a hearty dinner, and went up stairs to take his accustomed nap. I had gone to see a neighbor, left our daughter, Minnie, alone with him. She heard him get up and gave him time to come down, and went to see why he did not, and found him dead, kneeling by a trunk in the attitude of prayer. She made the alarm, and the Doctor was sent for immediately, but said he could have done nothing for him. It was a stroke of apoplexy; said he drew but one breath before expiration. O what a happy death; it seems to me but a translation from earth to heaven; but what a loss to me. I miss him everywhere I turn, but to me his life and death has left no unmistakable evidence of his acceptance with God. We had a happy unbroken home, of peace and contentment; his devotion and tenderness in his family was sublime, and we loved and revered him as our head. He was a man of sterling qualities, loved truth and honestly above all things, and tried to instill it in the hearts of his children early in life. No wife ever had a better husband, no children a better father, a just tribute to his memory. Dr. Terrell was 75 years old the 7th of last December. He lived a long life of usefulness, in relieving suffering humanity. His reward was not here, but awaited him in heaven. None but those who have passed under the rod, know the desolation of my heart. "They twain shall be one." I fully understand now.

A part of my life is gone. While the wound pierces my heart I feel a sweet peace and resignation that Jesus alone can give.

I had thought I could never bear separation, and asked the Lord to take me first, but it was not His will, and I want to bow meekly and say, "Thy will O Lord be done."

I can trace His merciful hand in all its arrangement, for our comfort and his glory. I can say truly, "Bless th^e Lord O my soul for his benefits." I feel Him near, supporting me, while I am wading these dark waters of trouble, untried by a poor helpless worm of the dust. I shall have no fear, He will guide and sustain His people in all their trials.

We laid him to rest near home, where his grave will be my comfort and tender care. I will toil on and try to be faithful 'till my summons comes, calling me to meet loved ones who have "passed over the river."

My husband's theme was salvation by grace alone, and often repeated it in his family.

HIS WIFE.

ELDER DANIEL HESS.

By the request of some sisters, friends of Elder Hess and members of Harris Springs church and my own desire to say something on the life and character of Elder Daniel Hess, I beg to submit the following:

Elder Hess was born October 14, 1827, in the State of Ohio, and died very suddenly in company with his wife and other friends on a street car in Atlanta, Ga., December 3, 1905, making his stay on earth 78 years.

I can say indeed a father in Isreal has gone to his eternal rest. The life of Elder Hess as a Baptist is one of the grandest displays of the doctrine of salvation by grace that has been in modern times. He was raised in the lap of luxury, being very wealthy, and of course was reared in the high circles of life, yet the Mighty God who rules heaven and earth brought him to see that he was nothing but a miserable sinner, and revealed Jesus Christ to him as the hope of his salvation, directed him to the poor despised old Baptists when he did not know there was such a people on earth. Several times have I heard him tell his travels to the church and his call to the

ministry which was wonderful, indeed to hear. He was a great blessing to the Baptists in this country, ever ready to lend a helping hand to those who were in need. He was one of the best fireside conversationalist I ever knew, and the things pertaining to the Kingdom of Christ was his subject. Always encouraging the Lord's people to the discharge of duty by forsaking the world and taking up their cross and following the Lord and Master in all the ordinances of the gospel. There was no respect of persons with him; he was the same humble, child-like Christian in the home of the poor that he was in the stately mansion of the rich. Language fails to describe the many virtues of this grand character. The Baptist here deeply mourn his loss. We feel that we have lost one of our best gifts, but our loss is his eternal gain. He believed in the glorious doctrine of salvation by grace and proved it by his daily walk and conservation. Peace to his ashes.

He was twice married. His first wife was Miss Eliza Shattuck, of his native State, who died about ten years ago, while living in Columbus, Ga. A few years later he married Mrs. Kate Green, the widow of the late Alfred F. Green, of Atlanta.

His funeral was conducted by Elders S. H. Whatley and D. M. Mathews, and his remains were tenderly laid to rest in the Green lot in Oakland cemetery.

May the good Lord have mercy upon the bereaved widow that she may feel and realize in her heart that her husband was a Godly man and that he is gone to be with his Redeemer, the one whom he talked of so much while here in this life.

May his life be a pattern to every one with whom he came in contact. I feel like knowing and being with him was one of the greatest blessings of my life.

R. L. COOK.

Social Circle, Ga., Feb. 5, 1906.

ROBERT BURCH LEA.

By request I write and send you for publication the obituary of Robert Burch Lea, the son of W. O. and Mary E. Lea, born

March 4th, 1885, and died August 11, 1905. He was taken sick the second day of June with erysipelas, and was sick for ten days. Then he began to improve slowly until June 25, when he was taken worse on 28th.

The doctor pronounced his case typhoid fever. He bore his sickness with patience. All that a kind father, and mother with loving hearts and kind hands could do with the labors of brothers, sisters and a kind and good physician could do failed to stay the hand of death. It is sad indeed to give up our children. But God who rules in the army of heavy, and among the inhabitants of earth, and whose hand none can stay, has done right. Job said the Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

Robert had not joined any church, but he believed the Primitive Baptists are the church of God. He was a good, kind young man. Those who know him best loved him most. I visited him several times during his sickness. He would ask me to pray for him, which I tried to do. He told his mother he enjoyed the prayers. He said he wanted some one to pray for him he had confidence in. I asked him if he were called away would he be willing to go. He said he would. I asked him if he had felt that the Lord was merciful to him, and had pardoned his sins. His reply was, yes. This made me glad. I feel to rejoice to know when one is about to die and leave this world that he has a hope of reaching that better world.

It was requested of him before his death that I should preach his funeral, and that he desired to be buried at Wolf Island church. I endeavored to comply with this request in preaching, then his body was laid away in the grave yard at that place to await the best morning of the resurrection, when we hope it will come forth in that glorified state a spirited body.

So weeping father, mother, brothers and sisters weep no more. We hope your loss is his eternal gain.

May you remember the writing of the Apostle Paul that all things work together for good to them that love God, who are

the called according to his purpose.

May grace be with all the family so that when they are called away from time they may have a glorious entrance into the Kingdom of Heaven, is my prayer for Jesus' sake.

J. F. SPANGLER.

Elder Wm. H. Fly was born October 26, 1848. He was received into the fellowship of Pleasant Hill church and baptized by Elder John Scott June 27, 1875. He was ordained a deacon of said church by Elders J. W. Jackson and W. B. Williams September 28, 1890. He was ordained to the ministry by Elders W. B. Strickland and Dorris Armstrong the fourth Sunday in July, 1897, and died January 15th, 1906. His age was 57 year, two months and nineteen days. He preached his last sermon at Pleasant Hill on the fourth Sunday in December, 1905. Text: First Samuel 17:23, DAVID said, "What have I now done? Is there not a cause?"

He was pastor of Upper-Town Creek and Mill Branch churches at the ¹/₂ of his death. He served Salem church for a time, but the distance being so far, and his failing health caused him to resign the pastoral care of that church.

Our pastor is in feeble health, and not able to visit our churches often. We feel almost destitute, and hope the ministering brethren will have a mind to visit us, and pray for us.

His death we mourn who lately stood
A herald of the mighty God;
Proclaimed the Savior of our race,
And bore the message of his grace.

Laborious in his Master's cause,
His view not lucre nor applause,
To spend and to be spent resigned,
If souls through Christ salvation find.

With pointed language, flowing zeal,
He to the conscience did appeal;
With terror sought the soul to move,
Or draw it with the cords of love.

But all his labors now are o'er,
And we shall hear his voice no more,

His dust lies silent in the tomb,
 He's gone to heaven, his final home.

Jesus, though earthly shepherds die,
 Do thou thy churches still supply
 With gifts instruction to impart,
 Pastors according to thy heart.

G. W. THOMAS.

Rocky Mount, N. C., Jan. 30. 1906.

Brother Gold: The church desires you to publish this in Landmark and send a copy to Elder Fly's family.

ELDER W. H. FLY.

Resolutions of the Primitive Baptist church at Mill Branch, Nash county, N. C.:

We hereby state the death of our beloved pastor, Elder W. H. Fly.

Resolved 1st. We feel that by the death of our beloved brother the church, which he served and the community in which he lived have sustained a great loss.

2nd. Brother Fly has been our pastor about ten years and we have no knowledge that he ever missed a conference except he was sick.

3rd. We very much regret having to give up our beloved pastor whom we highly esteemed, though we are most sure our loss is his eternal gain.

Done by order of conference Saturday before the first Sunday in February, 1906.

ELDER W. B. WILLIAMS,
 Moderator.

GEO. W. HALES, Clerk.

TESTIMONIAL OF RESPECT.

Whereas, Our dearly beloved brother, Elder William Henry Fly has been called away from the people of God on earth, whom he in faithfulness tried to serve, and fell asleep in Jesus on the morning of January 15, 1906. Therefore we desire to record on our church book this feeble expression of the high and affectionate regard in which he has long been held by us as a church, and of our deep sorrow in our loss.

In the public ministry of our dear departed brother, his highest aim was to exalt Christ as the one and only name whereby

we must be saved. He had become greatly endeared to us as a brother, and as a minister of Jesus Christ.

He never yielded to the errors of the day, yet while firm, he was not unkind. He had that charity which rejoices in the truth, and is kind to the unthoughtful and disobedient.

We would thankfully here record these things, because by them the grace of God was magnified in him.

May we all be found followers of him as he followed Christ.

We extend to the churches over which his pastoral labors extended, and to his bereaved family our most sincere and affectionate sympathy for their great loss.

May God bless them, and us all, and bring us to the desired home of the redeemed at last, is our prayer for Jesus' sake.

Done by act of conference of Pleasant Hill church Saturday, January 27, 1906.

G. W. THOMAS, Moderator.
 J. L. BRAKE, Clerk Pro Tem.

Benson, N. C., Feb. 13, 1906.

Dear Brother Gold: I am requested to ask you to publish in the Landmark that we have built a Primitive Baptist meeting house at Benson. We have the house about completed, and we owe about four hundred dollars on same. Any brother or friend who has a mind to help us, even if it is a small amount, it will be thankfully received. They can send same to Brother J. E. Stewart, Treasurer, for committee.

Saturday and second Sunday in March has been set apart as the time to constitute a church. A general invitation to brethren and friends is extended.

Yours in hope,

J. F. P. STEWART.

MARRIED.

J. B. Sessoms and Miss Emily Coker, in Edgecombe county, N. C., January 17, 1906; also C. L. Coker and Miss Sallie Sessoms, in Edgecombe county, N. C., February 7, 1906.
 By P. D. Gold.

Dear Brothers, Sisters and Friends: A keen sense of appreciation prompts me to take this means of telling you how much we all appreciated the letters of condolence which we received from you at the death of our dear boy, Ernest.

As it would be too much for me, feeling as I do, to write you individually, I can assure you we appreciated your words of love and sympathy in the darkest hour of our lives—more than you can ever know.

Hoping the Lord will bless each of you, and that you will pray for us,

I am sadly yours,
NANNIE F. CARRINGTON.

Durham, N. C., Feb. 10, 1906.

APPOINTMENTS

L. H. HARDY,

Durham, Tuesday night after second Sunday in March.

Rougemont, Wednesday and at night.

Hurdle's Mills, Thursday.

Wheeler's, Friday.

Prospect Hill, Saturday and third Sunday.

J. J. HALL.

Wheeler's, Saturday and second Sunday in April.

Prospect Hill, Sunday evening at 3:30.

Lynch's Creek, Monday.

Arbor, Tuesday.

Pleasant Grove, Wednesday.

Reidsville, at night.

Mountain Springs, Thursday.

Banister, Friday.

White Thorn, Saturday.

Gallilee, third Sunday.

Strawberry, Monday.

Malmaison, Tuesday.

Mill, Wednesday.

Cane Creek, Thursday.

Flat River, Saturday and fourth Sunday.

Elder Oaks will please meet him at Dry Fork on early train Thursday morning and he will be with him for some days.

T. W. WALKER.

Burlington, third Sunday in March.

McRay's, Monday.

Harmony, Tuesday.

Prospect Hill, Wednesday.

Wheeler's, Thursday.

Mt. Lebanon, Friday.

Eno, Saturday.

Durham, fourth Sunday.

Flat River, Monday.

Surl, Tuesday.

Roxboro, Wednesday and at night.

Stories Creek, Thursday.

Mt. Zion, Saturday and first Sunday in April.

Danville, at night.

Axton, Monday.

Martinsville, Tuesday.

Ridgeway, Wednesday.

Good Will, Thursday.

Spray, Friday night.

Wolf Island, second Sunday.

Pleasantville, Monday.

Sharp's Institute, at night.

Sardis, Tuesday.

Hillsdale, Wednesday.

High Point, third Sunday and night.

J. S. WOODARD AND P. D. GOLD.

Kehukee, Monday after first Sunday in March.

Lawrence, Tuesday.

Mt. Zion, Wednesday.

Conoho, Thursday.

Hamilton, at night.

Spring Green, Friday.

Robersonville, at night.

Falls, Saturday and second Sunday.

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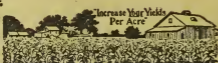
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WRITTEN BY P. D. GOLD,

In which the typical character of Joshua is set forth, and the children of Israel in their wars.

PRICE, 25 CENTS.

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

ZION'S LANDMARK

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

Jubilee, N. C., Nov. 19, 1906.

Mr. Joe Monsees:

Dear Brother in the Lord: After a long delay, I am this pleasant Lord's day blessed to take my pen in hand to write you a few lines after trying to make some excuse for my delay in answering your very good and comforting letter received months ago, I have but one lawful excuse to make, that is an impression to write something that I might deem a source of comfort to you, and even now if not guided by that conquering spirit it will be an utter failure.

So you see I am not my keeper. Knowing full well that it is not in man that walketh to direct his steps, but a good man's steps are ordered by the Lord, then show me where the good man is. When the Lord looked down from heaven to see if there were any that did good he found none, no not one. We have one in heaven that is good and that is the Man Christ Jesus, who was made of the seed of David according to the flesh and declared to be the Son of God according to the Spirit of holiness that raised him from the dead; then verily in this man and through him we have forgiveness of sins through the shedding of his precious blood on the cross reared on Mt. Calvary, there expanded between the

heavens and earth with his arms extended wide as it were to receive all the vessels of mercy home to his bleeding heart, hands and side.

O my dear brother, what an unspeakable gift for such rebels as you and I, it makes this poor heart of mine leap for joy, when by the application of his suffering made known to me, by the effectual working of the Holy Spirit in me, as I hope.

I opened the Bible just before commencing this writing, having no desire what ever to write when my eyes rested upon the words as recorded in the book of the Psalms 76 and the first verse of the same reads as follows: "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion." Now dear brother, you can well remember why God is known in Judah, because God is in Christ Jesus reconciling the world unto himself. He evidently says our apostle, our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning priesthood. Now, seeing he is a priest not after a carnal commandment, but after the commandment of endless life He who is dead is alive forever. No more hath death dominion over him; therefore all who are made alive in him through this endless

and never-dying commandment are ready to exclaim with David of old in Judah is God known; known by the spirit of an endless life in Christ imparted to, and in the heart of every manifest believer in his precious name. For to every one that believes to all such his name is precious in Salem which means peace.

This is his tabernacle which evidently means the church of Christ, of which he said the gates of hell shall not prevail against.

Well, now dear brother, if we have been killed to the law of works and have been made alive to and in Christ Jesus and our life be hid with Christ in God, a sure hiding place it is for you and me. This is the shadow of a great rock of which the prophets spoke like this, a man, to-wit, Jesus shall be a hiding place, a covert from the tempest as a shadow of a great rock in a weary land. Have you not, my brother, been glad to take up your abode as a resting place from the storms that assail your poor weak bark when it seemed as if the next ocean's wave would dash it to pieces and all be gone, yes, forever gone? But when you were left no hiding place then you were immediately rescued from the jaws of death as it were, then you could exclaim, now I know my Redeemer liveth; I found him whom my soul loveth; yes, I found him of whom Moses and the prophets did write. You then could exclaim with David in Judah, God is known. His name is great in Israel. This Israel typifies the church as does the tabernacle above spoken of, and in this tabernacle is the resting place for the pilgrim, for this tabernacle is built in Salem. In it is the resting place for all the inhabitants of the rock, for the inhabitants of this rock shall sing and the song is in Judah, God is known, his name is great in Israel.

Then again they will sing salvation hath God appointed for walls and bulwarks, around about Zion. Yes,

my brother, he is a wall of fire around about her and is in the midst of her. When the fires of persecution shall arise we can meet the enemy with these blessed words. The Lord is a wall of fire around about us and he is in the midst. This is a blessed song that all the inhabitants of the rock will sing, in praise and adoration to the rock that is higher than L; then we may say their rock is not as our rock, even themselves being judges, they judge our rock is like unto a stumbling stone that does not give every man a chance to be saved. We judge that if it is left to chance all will be eternally lost. Then why not sing the sweet song of deliverance as the children of Israel did when they marched through the Red Sea on dry land and saw the destruction of their enemies. Then sang Moses and these children of Israel this song unto the Lord and spake saying, I will sing unto the Lord, for He hath triumphed gloriously over the horse and his rider; He hath thrown them into the Sea and now they can exclaim with Moses and say after these days will the Lord raise up unto you a prophet like unto me, him shall you hear in all things. This prophet is our great High Priest and rock that followed them all along in the desert of which they drank of the water of life, even the rock that Moses smote with his rod and the waters gushed out, and it proved to be a fountain opened in the house of King David for sin and uncleanness. Then all the inhabitants of the rock can sing in Judah God is known, His name is great in Israel. No wonder the great singer could so often raise his voice in exclamation of joy and praise to His holy name. No wonder in after years the shepherds in the land of Judah who were keeping watch over their flocks by night, could exclaim with the angels, "Glory to God in the highest, peace on earth and good will toward men." This sweet song has been wafted by the breezes from the lips of Zion's king over hills and valleys, planes, rivers and oceans, through

every nation, tongue and people and will continue to be sung in the land of Judah until heaven and earth will be filled with the melodious chorus, "Glory be to His great name for he hath redeemed us out of every nation and hath washed our robes and hath made them white in the blood of the Lamb. This is the Lamb, to-wit., that John the Baptist saw and did exclaim, "Behold the Lamb of God which taketh away the sin of the world."

This is the Lamb or the messenger that should come suddenly to his temple.

My dear brother, have you not in times past been made to wonder after a long night of weeping, joy came in the morning so suddenly that it seemed you were in a new world, the old world with all things in it had been made new? Your very surroundings appeared to praise this glorious Lamb of God who had done great things for you. Oh, how soon again were you left in darkness to grope your way as one totally blind? But at His own good time the Lord will appear again to you, forgiving all trespasses.

I must bring my scattering thoughts to a close. Look over mistakes and if you can gather a word of comfort, give all the honor to Him to whom it is due and say in truth, not unto us but unto His great name be all honor, power, majesty, might and dominion, both now and forever. Amen.

A. M. WILLIAMS.

EXPERIENCE.

Elder P. G. Lester, Floyd, Va.

Dear Cousin: I have been thinking about writing to you for several weeks, although I know you will be surprised to get a letter from me. You have always been a favorite preacher of mine, I was always glad to meet you and liked to hear you sing and preach. I believed you to be a called preacher; but I could not understand your preaching, still I wanted to go to be in com-

pany and to keep people from thinking I was an infidel. I went to the association at Chestnut last August, thinking I was going to have a good time meeting with so many of my old friends; and wanted to see you and talk with you. I dressed to go and was ready to start, and my husband was not going with me on Friday, but was coming on Sunday. So he came to me and asked me what was I going to that meeting for. He said, are you going to hear the preaching? I said to him I am not going to hear the preaching. I can't understand it. I don't enjoy it, and I am not going for that. I said I am going to have a good time, and to see my relatives and friends, and if you think I am going to hear the preaching I will take my seat and stay at home; but he said go on then and have a good time. I saw Elder Jones and heard him preach on Friday, but I did not enjoy his sermon a bit. I did not even want to speak to him, but on Saturday when he began to preach I felt the most miserable feeling come over me I ever did in my life, and wished I was home. Oh how wretched and miserable I felt. I thought everything he said was against me. At first I thought I was struck under conviction, but it was not long before something was bearing on my mind that is not what is the matter with you. You are going to die, and that feeling is a warning of your death. I felt the greatest desire to pray for myself, but felt helpless and that I had no power and that I could do nothing. At one time I felt the happiest I ever did in my life, and wished I was off, out of hearing of everybody, so I could cry to the top of my voice for joy. That feeling did not last long. I wanted to ask some one to pray for me, and I went to the stand and called Elder Turner and Elder Jones out of the stand, but I could not ask them to pray for me. I looked around and so many people were looking at me, and I thought how they would laugh at me

if I asked to be prayed for, so I failed. I felt like I wanted to ask God for mercy, but I felt like I was not even worthy to ask him for mercy. I was impressed to write to Elder Jones and tell him how miserable and wretched I felt, and ask him to remember me in his prayers before I left the meeting, but I had no idea of doing so. That impression grew heavier and heavier until Wednesday morning, when it was so plain to me that I spoke in a loud voice and said, I won't write to that strange preacher. I went in the other room and lay down, and something said in the same low voice, if you don't mind you will put it off too late. My eyes were filled with tears at once and I got up and began to hunt for my pen and paper. I was as much affected at that time as if some of my family were dead. I took my seat to try to write to Mr. Jones, and my hands fell to my side. I saw L was helpless and I said, I can't write this letter without the help of God, and I believe God strengthened me and I did write to him and when I wrote the letter it did not sound like my letter. I felt relieved when the letter left. I did not even ask him to answer it, for I did not think he would. Three weeks passed and I had not heard from him. I got restless and wrote again and asked him if he got my letter to just write me a few words and tell me he received it. That would be a great relief to me; so I got an answer and I felt relieved.

My husband told me if the Lord directed me to write the letter he would get it; but if the devil directed it he would not get it. That is why I was so anxious to hear from it; but that great desire to pray only lasted me five days and nights. When I called up my husband and children between 11 and 12 o'clock Thursday night, thinking my time was near to an end, I told them how I felt and I was having a chill. I trembled like a leaf; I could not hold a joint in my body still, but I did not

get hot nor was I cold. Afterwards I took from my finger a gold ring I had worn ever since I was a little girl, and gave it to my oldest girl, and she cried like her heart would break. I did not want to be buried with jewelry on me. I told them I desired the prayers of all God's people.

I thought if I lived till day I would send for a doctor. My husband began to cry, but did not offer to do anything for me. I thought I was taking fever, and had heart disease. The clock struck two and I dropped off to sleep and when I awoke the next morning that burden was gone. I was well. I felt so thankful that God had spared my life, and I was well. The next night I dreamed of seeing a clear, deep stream of water like the River of Jordan, and Elder J. T. Turner was in the water fixing to baptize me, and an old lady who was on the bank with me, but I awoke before I was baptized. I thought I would tell some of my best friends how strange I had been feeling, not thinking they would call it an experience, and they said they would fellowship me in the church. I told them I never expected to go to the church with such an experience as that; but I have been made willing to go to the church and to be baptized since. I wrote for Elder Jones to come to our country and preach for us. I told him I had a great desire to hear him preach once more, but was a poor woman and not able to help pay but little of his expenses, and he came last month. He was at Leatherwood the 25th of November and preached and my husband and myself joined the church. We are members at Camp Branch, and were baptized the 27th by him, near our house. The day I was baptized was a happy day to me. I never will forget it. I was so anxious to go in the water I did not mind the cold water. I was willing to go. I slept but very little for two weeks before I joined the church. It was on my mind day and night, but

oh what a relief. I feel so much better satisfied now than I did before. I remember what I told you in Roanoke about five years ago about my husband being a professor, but little did I think I would offer to the church before he did.

Elder J. T. Turner is the pastor of our church at Camp Branch now, and how glad we are to have him. He lives so near and is such a dear good pastor.

My husband said all the preaching he heard or enjoyed at Chestnut was what you said. He said it filled him full.

I will close, feeling like I have wearied you no little with such a long letter, hoping to hear from you soon, if I have not hurt your feelings by being so lengthy, and remember me in your prayers, and come to see us as often as you can.

Your humble sister and cousin, I hope.

MRS. ROBERT H. TURNER.

I hope the Lord will give you a mind to come to our county and preach for us soon. Oh, how I would enjoy hearing you now, and may He bless you with a long and happy life.

Martinsville, Va., Dec. 14, 1905.

R. F. D. No. 2.

Dear Brothers Gold and Lester: I have had a mind for a long time to write for publication in the Landmark, some of the dealings of the Lord (as I hope) with me. When I was about ten years old it occurred to me very forcibly that I had to die. I saw myself to be a great sinner, and one night on going to bed I begged the Lord, in my weak way, to give me a pleasant dream. That night I dreamed I said these words: "Come to me O God," and just at that time in my dream Christ embraced me with a kiss. It has ever been a precious little dream to be. However, I continued my sinful life until I was about twenty-seven or eight years

old, when I was troubled so on account of my sins I could see no peace. At times I went to hear the Primitive Baptists preach, and they seemed to enjoy it so much that I felt like one alone and tried to beg the Lord for his mercy. One night I dreamed I was at a pretty place and the Lord led me up a flight of steps to that beautiful gate, and I saw in my dreams a great multitude of saints with golden harps, making the sweetest music I ever heard. I wanted to enter in, but the Lord told me to go back and wait on earth until my time came. It seemed I was made willing to go and yet that load of sin and condemnation was still upon me. Some time after. I went one Saturday to Charity Meeting House to hear the Primitive Baptists preach. It was the day for their business meeting, and when the church door was opened for the reception of members I felt so condemned that I verily thought the earth was opening to swallow me up. When they commenced singing the dismissal song I stood up. My strength gave way and I was forced to return to my seat, when, all at once a light appeared around and about me, that seemed above the brightness of the sun, and these words came to me: "This is the house of God." Oh how beautiful it was! I was just as happy right then as I wanted to be and my burden was gone. That afternoon I spoke to several about it.

I thought then there was no more trouble in store for me; but soon got in doubts and fears, and tried even to bring myself back under conviction to find out, as I thought, whether or not, I was deceived; but I have never been burdened with the same load of sin and guilt since. About two years after, I told this to the church at Charity and was received. This was about twenty years ago. Later on I had another dream that gives me a good and pleasant feeling often when I am in meditation. I dreamed I saw a line of people in the

shape of a rainbow, and the Lord made it my duty to give them the hand of fellowship. It was made plain to me that they were the people of God from every nation, kindred, tongue and people. In my dream I went to the west end of the line, and gave my hand to every one in the line. They all had the most beautiful countenances I ever saw. All of a sudden, when I took the hand of the last one of them, it turned dark. I raised my eyes to see the cause of the darkness, and there appeared an innumerable multitude of the saints of God, in robes of white, going toward the earth. I thought in my dream that I waved my hand to this line of God's people, and told them that the world was coming to an end and that we were on our way to the east to meet the bright and morning star, which was Christ Jesus.

Since this dream I have been plodding along, and it seems, when I would do good evil is ever present. However, since I met with a pardon of my sins if indeed I am not a poor deceived mortal, I have had a love for the people of God I knew nothing of before. But, oh! at times, I do get so low down in my feelings. I have been tempted to ask the dear brethren to exclude me from the church. I have nowhere else to go, though, and it is all the pleasure I have.

I served the church at Charity, Patrick county, Va., as clerk for about twelve years. After then moved to Spray, N. C., where Elder J. T. Spangler, who is a dear and precious brother, Brother William Rodman, Brother W. H. Eanes, and I, as a building committee, erected a good church house. We organized in July, 1904, and now have twenty-two members. Our books show peace and fellowship ever since our organization. The book is now in my hands as clerk, but I seem to be so imperfect, it is a great task.

Yours in hope of eternal life.

A. P. ROBERTSON.

Elder P. D. Gold, Dear Brother: Please publish my visit to part of the churches of Mill Branch Association.

Leaving Bethany church third Sunday evening in January I was conveyed by Brother Willis Dry to his home near Lilesville, N. C., where an appointment had been made for me Sunday night. There I tried to describe what I believe to be the way of life which is Christ crucified. The service seemed to be received.

Brother Dry's wife is sorely afflicted with rheumatism, is not a member of the Primitive Baptists, but loves their cause. I hope she will be led aright.

Monday morning Brother Dry conveyed me to Lilesville where I boarded the train for Bladenborough, was there met by Brother Isham Hinson, of Mill Branch church. Spending the night at his pleasant home, Mt. Vineland, suburb of Whiteville. Brother and sister and family treated me very kindly. Tuesday Brother and Sister Hinson carried me to Mill Branch; meeting with many strange faces I felt quite small and needy, was received and kindly favored by these people. Here I parted with Brother Hinson and went to the beautiful home of Brother B. M. Harrelson, where I enjoyed myself very much till Wednesday morning. This brother kindly conveyed me to Piraway church where we had a pleasant meeting.

Leaving Piraway and conveyed by Brother S. W. Vaught we went to the home of Brother W. H. Stanley, where although his wife was not well, she prepared us a good dinner, after which we started to the home of Brother Vaught; reaching there I found his wife very much afflicted, but possessed a Christ-like cheerfulness. This Brother has a very interesting family of sons and daughters.

Brother and two of his sons accompanied me to Simpson's Creek Thursday, though very rainy. Here I met Elder G. W. Gore for the first time. He

opened service, his prayer bore my needs to the great Giver. After service I went to spend the night with this faithful brother at the home of such as Brother and Sister Gore. There was nothing to make me feel uncomfortable, but a sense of my own imperfections. I was at Simpson's Creek two days, having the presence of both Brothers Gore and Harrellson, I felt that I had been blessed. I stayed with Brother Harrellson Friday night. He and Sister Harrellson have no children of their own, but have four living with them that they care for as their own. It was sad to me to bid farewell to the people of Simpson's Creek. Brother Harrellson and Brother Gore accompanied me Saturday to Fethery Bay. Brother Harrellson opened service, after which Brother Gore preached. This was quarterly meeting. I was much impressed with the good order. Brother Harrellson and I spent the night with friend and sister Fowler, where we found a good welcome home. Brother Norris, of Mill Branch, also stayed with us. I enjoyed his company very much.

At Fethery Bay I was met by Brother C. M. Brown, of Mt. Tabor, and conveyed to his home, was kindly cared for by him and his children. On Monday was met by quite a number of Baptists who seem to love to have such preaching as gives God all the honor. Our dear Brother Harrellson was also with me there, and was much comfort to me, preaching that which will stand the test of time. This was the fifth day that we spent together. Brother Brown conveyed me to Black Creek Tuesday, where we met a little band of Baptists whom I believe the Lord has planted in that part of the country. They have a nice house of worship here as at other places. It was my lot and pleasure to meet with school children to whom I tried to give good moral advice. I was at this place two days. Brother Brown here offered

some good and wholesome advice in exhortation. Here I spent one night with Brother Stephens and family, took dinner with Brother Ward, visited Brother Hinson, whose kindness will be remembered. Spent last night with Brother B. F. Harrellson, who treated me with much kindness. This association has had its sore trials, but it has had able and faithful watchmen like Elder Bell, sound in doctrine and gifted in discipline, with Elders Harrellson and Gore, who, through grace, faithfully contend for what is right. I was very much impressed with beautiful deportment of the people of the Mill Branch Association, nothing hindered me from enjoyment but my own enemy. My sins are mine enemies. The people were kind to me far above what I feel to deserve.

J. F. MILLS

Marshville, N. C., Feb. 6, 1906.

LANDMARK—EIGHT

Miss Talitha Stephenson:

Dear Sister in Christ: You are one of the dearest to me. I feel that if I am one I am the least of all. I have felt ever since I wrote you that little note, that I should have to write again, but can't express my feelings. I feel like one alone, one of those that God has cast off forever, feeling unworthy to write or speak a word in God's name. I feel that if I ever needed one crumb of the gospel food, I do now. I am so weak I can hardly write; can't sit but little while at a time, and while lying on my bed I am telling you my feelings. Yesterday morning I felt like darkness had fallen on me, and God's mercies were gone from me, so I fell asleep, and dreamed I was placed in a new building, and I walked out and saw the sun shining, dividing darkness and light, and behold night came, and I was sitting in that house. There were windows in the room on the south side. I looked through an east window, and saw a large beautiful star.

It ran to the south, and back to the east, making a path as it went, and all the way I could see that star was as it passed those windows, and the full moon was shining almost as bright as day. I believe with all my heart, that those windows are all we have to look through to get a glimpse of Christ, as he passes by, and that house is the new building, which newborn babes are placed in. Unless we are in that house no light of Christ can we see, for it is the building of Christ. I then looked through the east window, and saw a new moon that rose where the star did, and was standing still. I looked at it, and it would get so bright to me I would cast my eyes from it, so beautiful it was. I rose up and went out, and it was in the north standing still, and there was another one running from it to the old full moon up in the sky, making a path as it went, and then it would run back to the north to that other one. I believe that the old full moon represents the Law of Christ, and that new moon that stood still such people as you are always standing still to see the salvation of God, and the other are those that are trying to make their own law, tearing up the churches, so it is a law of their own. I stood and viewed the elements, and the path where it made. So it is, we can see the path the flesh makes. After I came out of that house I did not see that star any more, but I saw the path where it run. While viewing those new moons, and how bright the old full moon shone all over the earth, I looked, and saw you and sister Sarah standing viewing those sights. I asked you both if you had seen the star, and you said you had. Sarah turned to us and told us to view the elements, and see those great signs and wonders. We stood and looked at the moon's path, but the star was gone. She turned to you and asked you if you remembered what time there was when the earth-shake came. She said these signs and wonders must

come, and that these signs in the elements were good for us to look upon. So I believe there is an element between the world and the kingdom of God. I believe that the element is the power of God, and we have to look to his great and merciful power to behold his mercy. When I woke up I felt like darkness had turned to light, and a song was put in my mouth, and it sang as I lay on my bed. I have felt a long time that I could exchange places with anything in this world, for I did not feel fit to live or die. I thought when Brother Coats was here I would tell him my feelings, but only told a little, and after he left there came a burden on me, so my eyes were full of tears all day, and have been at times ever since. I feel at times if it was God's will to take me out of this vile world I am willing to go. Then again I cannot be submissive to God's will at all. I know one thing, there is no pleasure for poor me in this world, and I fear there will be none in the world to come. All I have to look back on is the glimmer of that star. I have more to tell you, but I have written enough for this time, for I feel that what I have written will not be of any benefit to anybody.

Yours in love,
NANCY STEPHENSON.

Marysville, Cal., Aug. 21, 1905.
P. D. Gold, Editor Zion's Landmark,
Wilson, N. C.:

Dear Sir: My father sent me a copy of your magazine. I read the same with a great deal of pleasure. Among the first sermons to which I listened were from an Old School Baptist preacher. While I am not an old man, yet it seems so far away, and so long since, that it is like an age.

My mother was a member of that church; she has gone home long since. My father has been a member of the Old School Baptists for a great many years; more than thirty years. He

lives at Gauley Bridge, West Virginia.

I have now been at the bar practicing law for more than twenty-two years. During that time I have seen in the courts and have defended almost all classes for every crime named in the statutes, from murder down to petit larceny. Nearly all of the various religious professions have come before the courts in my observation. But I never defended, nor have I seen in the courts, an Old School Baptist charged with crime. I have lived in the country where there were a good many of those "peculiar people." I think this is quite a good record. True, there are not as many of those dear old people, as of the other denominations; this may account to some extent for their record. But usually they are law-abiding.

J. C. THOMAS.

Remarks:

A genuine Baptist is dead to the law by the body of Christ. Being dead he is freed from sin. How shall we that are dead to sin live any longer therein? From this reason or cause those born of God are exercised unto righteous living. However, there have occurred cases of flagrant wrong among those in the camp of Israel.

The fear of the Lord is to depart from evil. God is in his people of a truth and hence they are kept by the power of God through faith unto salvation.

Great crimes have been committed at times by some professing the name of Christ, and thus among his disciples. Judas was one named in the Bible.

P. D. G.

Raleigh County, W. Va.,
December 9, 1905.

We the Church of Christ at Beaver Creek, of the Primitive order of Baptists, now in session, by motion and second, have excluded Elder J. A. Mattherly for the cause of adultery. His plea while he was with us claimed his first wife was an adultery woman.

When he sued for a divorce he went to the capital at Charleston, ninety-four miles from his church. Notice, when with us, his plea in the court was abandonment. We called in his credentials, and to publish him in the Primitive Baptist papers, after which he married the second wife, and claims he has found her to be guilty of the same crime of that of the first wife, and has left her. I will say that both of his wives are members of the Primitive Baptist church, and are in good standing, and are thought well of by all who know them.

Done by order of the church,

R. A. BRYANT,

Moderator.

I. R. TILLY, Clerk.

December 2, 1905.

We, the Church of Christ, at Hope-well, of the Primitive order of Baptists, now in session, do declare a non-fellowship against James A. Mattherly for adulterous conduct, according to the scriptures as found in Matthew the 19th chapter and 9th verse, being the husband of two living wives, both of them being members of the Primitive order of Baptist.

Done by order of the church,

A. H. HOMONES,

Moderator.

E.H. M'CLANAHAN, Clerk.

REPENTANCE.

I have many times thought of how and why the children repent.

We are taught in the scriptures that the goodness of God leads us to repentance. Rom. 2:4.

This being true it tells us how we repent. If it were not for this goodness which leads us we would know nothing of repentance. It is therefore evident that there is a visitation of some heavenly gift that is shed abroad in our hearts before we know anything of repentance.

Again, one cannot repent who is dead, for the dead know not anything.

Not knowing anything they cannot be sorry for anything nor turn from anything. Thus it is clear that life must precede repentance. And as this repentance of which we speak is purely spiritual the life that precedes it must be spiritual, and being spiritual it must be eternal. Here we arrive at our first point:

"This is the record, that God hath given us eternal life, and this life is in His Son." First John 5:11. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3.

According to the above texts eternal life is the first gift. This being true no repenting sinner can ever be a partaker of everlasting death. Our fears, under the burden of sin, that we shall surely be lost only prove the corruption and depravity of man, for eternal life is already given and it is a grace given through Jesus Christ, which can never be taken away.

Therefore every mourning soul has high heaven's promise that he shall be comforted. This promise is as sure as the foundation of God's throne and all the powers of hell cannot overturn it.

Eternal life being thus given the next thing which is brought into exercise is FAITH.

By faith we are taught two things: First, we are shown our sinfulness and, as it progresses, the exceeding sinfulness of our sins; secondly, we see the righteousness of God. By this view we are made able to contrast our sins and His righteousness and the more we see of this the further from God we see ourselves to be. Thus we loath ourselves and repent in the dust.

Thus we see that faith in the heart in the Lord Jesus Christ precedes repentance and that it is that *goodness of God* which leads us to repentance

This repentance comes through our Lord Jesus Christ.

He is the author and finisher of our

faith. Therefore all Christian faith is of Him and repentance is a fruit of faith, so it follows that repentance is a grace of the spirit and is of the Lord. Therefore we have this text:

"Him hath God exalted with His right-hand a Prince and a Savior, for to give repentance to Israel and the forgiveness of sins." Acts 5:31.

Thus it is clear that repentance is a gift of God through Jesus Christ, and is a grace of the spirit.

I will not now cite the different texts which declare that God repented but there are several and in each place a declaration is made of the repentance of the Lord Jesus Christ for His people.

He being their sin-bearer was also their repentor, and it is through His repentance for them that repentance is given to them and that their repentance is accepted. Thus they have the broken heart and the contrite spirit which in the sight of God are of great price because Jesus Christ is meek and lowly in heart. Thus the head and the body are brought together in the deep low-grounds of sorrow where they have fellowship together.

"Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me." Psalms 42:7.

How sensitively the Psalmist felt this. He was in the same depths with the Lord. They were repenting together. As he cried out in the deep places of his soul it was a call unto the Lord in the deep places of His soul. The waves and billows had gone over the Lord, they were His, His places where He dwelt and they had gone over the Psalmist. How precious it is to feel that we have fellowship with the Lord even in the deep places. When the fruit of repentance is reached in our soul it is then we hear His voice, saying: "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the

flowers appear upon the earth; the time of the singing of birds is come and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell, Arise, my love, my fair one, and come away." Song 2:11-13.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1.

What a glorious end is in store for all those for whom our Jesus repented and whom He leads to repentance!

Yours in this good hope.

L. H. HARDY.

Reidsville, N. C.

Dear Brother Gold: It has come unto my mind to write to you again. Some time ago I wrote and asked you not to publish what I had written if there was anything unsound in it. I feel glad you didn't, for if I know my heart, I don't want to do anything that would be a hurt to the cause. I fully realize that I am a very imperfect creature. I acknowledge that I am a sinner. We see though a glass darkly. Perhaps it is best for us to feel and know our weakness and to fully realize that in the flesh dwells no good thing. Now I would not deceive you or any of God's people knowingly about anything, for what would I gain by doing so, nothing. I want to have a clear conscience always. Some weeks ago, while in distress of mind, I was directed in my thoughts to Brother J. T. Rowe as though God in some way would comfort me through him. I regard him as a very able preacher indeed, and love him for Jesus' sake. I wanted to write to him, but did not. His sermon at our association on Friday to me was wonderful. My cup was filled that day and I often think of it. The question comes to me, why is it that you sometimes rejoice so and love these people, while at other times I can't feel any of

it? I always feel that those in whom I have confidence preach the truth, yet it does not reach my case every time.

The Lord is nigh unto those that are of a broken heart and saveth such as be of a contrite spirit. Is mine a contrite spirit? The Lord knoweth the hearts of us all and is acquainted with all of our thoughts. We would be ashamed for people here to know our thoughts sometimes, yet God sees and knows all and is everywhere present. He watches over his people with tender care, loves and pities them in their weakness, saves them by his mighty power in spite of all opposing forces.

How wonderful to think of how he has preserved them from the creation, led them about and instructed them, kept them as the apple of his eye. I was blessed with Brother Durand's article, "Thoughts as they occur." I read it over many times.

I have been thinking some about prayer. To be given the spirit of prayer is a precious gift, for in and of ourselves we can't pray. We may go through the form but that is not prayer. What a privilege to carry our troubles to God in prayer? What a relief does the burdened heart get in prayer sometimes. The disciples said, Lord teach us to pray as John taught his disciples. I don't understand that prayer is taught only as God teaches his people to pray. The creature can't do this. Yet they often try to teach children the form of prayer. There is nothing good in it, and I feel that no good will ever come of it. We live in a world filled with delusion and wickedness of all kinds; sin and crime on every hand, yet if we believe in God and trust him it will be well with us in the end. Then let us be faithful until death and he will give us a crown of life.

Yours in hope,

J. ANNIE ASTEN.

Danville, Va.

Elder P. D. Gold:

Dear Brother: You remember I stopped my subscription to the Landmark about a year ago. I did not know how dear it was to me until it was too late; it was a source of great consolation to me to read and know what our church was doing. The experiences and letters of the brothers and sisters were very beneficial and instructive. Whenever I see a copy of the Landmark I feel that I have met with a dear old friend and spiritual adviser. I wish you would send me the Landmark again, and will send you the money for same soon.

How is your wife and rest of your family? I would be so glad to see you all. Give my love to them. What has become of Brother Dameron? I have inquired among the brothers and sisters but can learn nothing of him. It seems to me now that I love the Old Baptists better than I ever did in my life. I have heard that you have stopped preaching at Tarboro. I am sorry to hear so, for there I could come to hear you sometimes. I wish you could come out to William's and preach for us. Please remember me in your prayers, and with the help of God I will strive to meet you in heaven, if we never meet again on earth. As ever, I hope, your sister in Christ.

MRS. M. E. WEATHERSBEE.

Remarks:

Dear Sister: I have not stopped trying to serve the church at Tarboro. For more than thirty years I have labored to serve that church.

Elder Dameron is still alive, but no better.

My wife's health is better this winter.

I hope you will again enjoy the Landmark.

I have many letters from brethren and friends expressing the comfort they receive in reading it.

To the Lord belongs all the praise for any consolation granted to his people in this way. Love to you.

P. D. G.

Whittles, Va., Feb. 12, 1906.

Dear Elders Gold and Lester: I am in Pittsylvania county, Va., endeavoring to arouse an interest among our people in singing. It does seem to me as well as we all love singing that it would not be any trouble to get a school at any of our churches.

At some places it is not so difficult to organize a class, while at others it is almost impossible. I have been to many place in the interest of singing, and for the welfare of the church as well. For I know I had that at heart.

I desire to see the singing improved. How good and pleasant it is for brethren and friends to meet together and sing praises to our God. Some of the happiest moments of my life have been spent in song: and when I am called from time to eternity I hope to be singing his praise. I have been far and near, through heat and cold, in the interest of singing: for if I have any calling at all I think that is my calling: and to see so little interest manifested in singing I become almost discouraged, and think I shall soon leave the field of action.

Much writing as I see in our papers, I notice but little about singing. Seldom do I see one word to encourage singing.

Brethren, is it right to sing? If so then it is right to sing well. David says let us come before his presence with singing. O sing unto the Lord and make a joyful noise. May God keep us in love and fellowship that we may walk together in peace.

Yours in love, I trust,

E. A. STANFIELD.

Elder P. D. Gold: Beloved Brother in the Lord: I have been a regular subscriber for Zion's Landmark some ten or twelve years, and if not mistaken I never have missed getting but two copies. I think those that I missed were the 1st and 15th of last August. I want to assure you that I never fail to read them through two or more times

before I lay them by. I have a large stock of them now on hand, and frequently carry some to the church to which I belong, and distribute to all the members present. So you may know by that that I enjoy reading them. I very frequently pull an old one to read and it seems as fresh as it I only received it on the same day. If I live to see the 26th day of next April I will be 72 years of age, and have had a name among the Primitive Baptists for about 35 years, and my wife about 32 years. Neither of us was ever identified with any other denomination, and never had any thought of going to any other. My father and mother both belonged to the Primitive Baptists before I can recollect anything about it, and remained so until their death. So you can readily see that I was raised to love the Primitive Baptists doctrine. And it does appear to me that the longer I live, if possible, the better I do love it: because it is the only doctrine that fully accords with our blessed Savior Jesus Christ's teachings while he was among and with his loved ones, Apostles and those he claimed to be his brethren, chosen, elect according to the foreknowledge of God the Father. * I am made to feel very sad when I think of the scattered condition of the churches I love so well.

I have no idea how many different factions of our faith there are in this State, not speaking of any other, all preaching the same doctrine. All seeming to be of the same order and practice, yet cannot get to each others feet. Who and what principle is it of? I belong to what is known as the Brushy Creek Union, and at our last annual or communion meeting, when the worship of our blessed Lord and Savior Jesus Christ was over and we were singing and taking the parting hand, I went to a brother standing near me whom I loved as a Christian, but he does not belong to our union, and he reached his hand to me, and I said to him that I

could get to his hand but not his feet. And he saw at once that I would go to his feet if he would allow me. As soon as the meeting closed he came to me and told me not to think he wished it that way, for it was very much against his will. I told him that I did not think the least hard of him, for I knew that if he had communed with us that it would put him in bad shape at home. These things are bad to look upon and think of, but such is among us. It seems as if Satan is loose, deceiving the nations. Now, when I sat down to write, I did not think of writing but a few lines. But my mind has run out, and perhaps I have written more than I ought to write. So I will close, but my mind is still going. My whole desire is to let all my words and actions be in honor, praise and adoration of my blessed Redeemer who I hope did take me out of the miry clay, and place me upon that lovely rock, Jesus, I will stop.

My love to you, Brother Gold, and all the household of faith everywhere.

J. W. WHIDDON, SR.

Tifton, Ga., R. F. D. No. 3.

Remarks: Ah, my dear brother, how forcible that language you used coming to the feet. We have high, proud notions in our heads. We should remember that we are not the head—only the feet. How beautiful the feet of them that publish peace. When we are at each others feet then we cause no divisions nor strife. When we walk humbly we will talk humbly, and put no burdens on others.

The feet, the good, humble walk is one of the most lovely things in a Christian. The doctrine that keeps our feet straight is the Sound, good doctrine declared in the Bible. P. D. G.

Elder Gold, Brother in Christ: I want to see you face to face and talk to you: for to know you is to love you. My mind is impressed with a vision that has been presented to me four different times since I

obtained hope in Christ (if not deceived). I was on a hill-side with a clear stream flowing at the bottom. My wife was with me, when a good number of people began to assemble. On asking what the gathering meant, I was told that there was going to be a baptizing very soon. I was made acquainted with a woman and did not speak many words before we were married—my wife being willing to the marriage.

We soon went up to the church, and behold! it was a tumbled down looking structure, the caves almost touching the ground, and the door in the end so small I wondered how we were going in. The woman I had married crawled in before me, telling me to follow. I went in on all fours, wondering how we were to see in there. When inside, it was the most beautiful room I was ever in. It shined above the brightness of the sun. The gospel was preached to my soul in that room. The preaching being over, the table was set with clean white linen, folded over twice, and silver forks and spoons. One man, so large he could not get in, came to the door, and one woman said she would not get her silk dress dirty to go in that house. I saw several men's forms; but didn't recognize any faces save one; that was Christ.

On awaking I spoke to my wife, and she answered. I saw the same thing three times in about an hour and a half, then here right lately again.

Brother Gold, please give your views, if you can see anything in this vision.

With much love to you and the saints.

Your unworthy brother,

J. C. TAYLOR.

Hargrove, N. C.

Dear Brother Gold: It has been on my mind to write my feelings in regard to the association held at Goodwill church in this month and when I express my own feelings I find it is the same of all the brethren and sisters and friends I have conversed with. In the first place the weather was all that could be desired. In the second place the attendance was large and able, both

as ministers and laity. Three States were represented, and not a word of discord arose, but harmony and love seemed to flow from each breast and looked like they were children of one family; and I feel like I would like, would have been glad for the whole world to have heard the preaching, seen the love manifested. I was constrained to believe the Lord was in the midst and was chief moderator. Nothing was known among them but Jesus and him crucified. I feel like saying glory to God for sending among us so able and kind and affectionate ministers. I can but hope the seed they have sown has fallen on good ground, and in due time will bring forth much fruit, for as the rain and the snow descend from heaven, so in like manner God sends his word, which shall accomplish the object for which he sends it; and it is not as the world has it, by the help of man, for vain is the help of man. Help was laid on one who is mighty and able to save all that come unto God by him, and none can come unto him unless it was given him of the Father. This is considered a hard doctrine (by the world), nevertheless it is the word of God, and heaven and earth shall pass away before one jot or tittle of his word shall fail.

Dear Brother Gold, I hope I am not writing this for a mere form, but I do hope our meeting will be long remembered and God's name will be glorified, and that his children will love one another and pray for one another and forgive one another, and not forsake assembling themselves together. I do humbly ask all that may read this to pray for me that my last days may be my best days, and that I may not fall by the hand of Saul. Hope all travelling brethren will make it convenient to come and see me, as I am getting old and feel if I am a child of God, I am one of the little ones and am living by hope.

JOHN H. BURGESS.

Brother E. A. Stanfield's postoffice is postoffice is Whittles, Va.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

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EDITORIAL.

"EVIL COMMUNICATIONS CORRUPT GOOD MANNERS."

Communications are utterances in words or writing. They are the ideas, thoughts, views, doctrines or purposes of men one to another. How far the views or utterances of one man affect another or others is hard to tell. We are hardly conscious how far the teachings or communications of others control us, or how far ours control others.

The Apostle Paul declares that evil communications corrupt good manners. Communications or teachings that are evil are expected to increase evil tendencies in others—to encourage them in the wrong to which they are already inclined, or to provoke them to do still worse things. But to state that evil communications have the power of spoiling good conduct or good manners—of displacing that which is good and setting up evil in its place—ought to cause us to take heed that we speak or teach not that which is evil to others, and also that we receive not evil from them. We should guard carefully whatever we hold, and with a jealous eye and hand defend it lest we be corrupted.

Preachers that teach falsehood or error perhaps commit as much sin and cause as much or more trouble and con-

fusion than any other class of men on earth.

Usually they occupy a position to command the attention and respect of their hearers who are apt to take for granted what the preacher says. A party is apt to be formed that become his following or adherents, and in proportion as he departs from the truth his people will be corrupted in their manners or conduct as the outgrowth of what he believes. We show our faith by our works. We cannot show our faith except by our works. If a man's works are good we cannot condemn the principle or cause that produced them. A man may say he is sound in the faith, but his words alone cannot prove it. He must show his faith by his works.

The Apostle Paul had encountered many enemies to the truth. Among them were some that denied the resurrection of the body, when that is the indispensable thing to constitute a resurrection. To deny the body resurrection is to deny that Christ arose from the dead. If he is not risen our faith is vain, and we are yet in our sins.

If one denies the resurrection of the body then he denies that we are the temple of God. Then it matters not what abuse we make of our body by fornication, gluttony or drunkenness. Let us eat and drink today for tomorrow we die, and that is the end of us.

Paul cautions us to be not deceived. Take heed what you believe, how you hear, and what and how you speak.

If we considered the great importance of sound speech surely we would be more careful of our words, and also of the words of others to see that they are right words. What a fallacy and deep pit is the notion it matters but little what you believe so you are sincere.

P. D. G.

I THANK GOD THROUGH JESUS CHRIST.

This is language uttered by Paul the

Apostle of Jesus Christ, who was so deeply and wonderfully taught in the mystery of godliness—a mystery so glorious and wonderful. The depths and heights of this mystery were revealed to him and in him so that he could see the depths of depravity in him as few perhaps have seen and felt them.

1st. The law he as a Pharisee or cultured in the righteousness of the flesh thought was with life. For he as men naturally conclude thought the law was unto life. He went about or labored and performed supposing he was fulfilling the law and thus attaining unto righteousness. This is a blindness over the heart of every natural man, and the more he seeks righteousness through the works of the law, or by doing what he in his natural mind and understanding considers right according to law the farther he is from the righteousness of God by faith. Hence as a Pharisee he thought he ought to do many thing contrary to the name of Jesus of Nazareth, which things he did. It was this self-righteous spirit in the Pharisees that prompted them to crucify Christ.

Jesus condemned their sham, false and hypocritical works and pretensions. They were as whited or painted sepulchers apparently clean on the outside, but full of death and pollution within.

2nd. But when the true nature of the holy law was discovered to Paul sin, which was dead in him until then, and therefore gave him no trouble, then revived, and it slew him by the law which is good. Then he saw and felt that sin by the commandment or law became exceeding sinful. For the law is the strength of sin, or where there is no law there is no transgression. Hence by the law is the knowledge of sin. This is a death stroke to all self-righteousness. For when a man is shown the works of the law that curses every one that continues not in

all things written in the book of the law to do them, and he finds he has never kept the law in even the least thing, then the guilt of sin and the terrors of death and hell are let loose within him, and there is no peace for him.

The law which he thought before was unto life now he finds to be unto death.

This digs up the tree of self-righteousness by the roots.

3rd. But now where is the hope of such a sinner? It is in Christ crucified and risen revealed to and in him by faith, so that he sees and feels that Christ is become the end of the law for righteousness to every one that believes. For the law of the spirit of life in Christ Jesus has made him free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. Hence there is now no condemnation to the man that walks after the spirit. He thanks God through Jesus Christ. In every way that it is possible, in every form and figure of speech, and by all metaphors and direct declarations, the Holy Ghost has set forth Christ as the Savior and righteousness of his people.

4th. But if one is thus dead to the law by the body of Christ why should he have any more trouble? Why should he sin again? Is there anything in him that can sin?

There are two manner of spirits or people in him. The spirit and flesh—the spirit of God, or with the mind I myself serve the law of God, the spirit bearing witness with my spirit, or in this renewed spiritual mind I myself serve the law of God: but there is another law in my members warring against the law of my mind. By flesh in scripture is meant a carnal or fleshy

mind, a sinful mind—fleshly lusts or desires. It is the carnal mind which is enmity against God, and is not subject to the law of God neither indeed can be. I know that in me that is in my flesh there dwells no good thing.

Now if we walk after the flesh we die, but if we through the spirit mortify the deeds of the flesh or body we shall live: So all true living is in and by Jesus Christ. Hence I thank God through Jesus Christ. P. D. G.

My view is requested of Prov. 31:21, "She is not afraid of the snow for her household: for all her household are clothed with scarlet."

Under the figure of a wise, prudent, industrious, diligent, economical, faithful, loving and obedient wife the church of God is represented. Solomon had much experience with woman. He found more bitter than death the woman whose heart is snares and nets and her hands as bands," Eccl. 7:26. Counting one by one to find out he found one man among a thousand, he found (the Lord Jesus), but not one among women. The man that is more precious than the golden wedge of Ophir is Jesus. He is the covert from the tempest, the shelter from the storm, a very present help in time of trouble. The woman answers to what is saved.

By the wisdom which God gave Solomon he was inspired to set forth the Jerusalem above which is free, which is the mother of all the family of God; but he had no wisdom to find such a woman for his own wife, for there is no such a woman among the daughters of Adam, as there is no one among the sons of Adam answering to the one virtuous man, the chiefest among ten thousand and the one altogether lovely.

Literally a prudent wife, such as the Lord gives, will seek her husband's honor and comfort, and dwells in the praises of her husband. Her greatest pleasure is to honor him, and her chief

joy is in his approval. She seeks to execute his will, and finds her defense in his approval. Her children she loves to care for, to labor and provide for, and they are a crown of glory to her.

Solomon dwells much upon the joy that obedient children bring to their parents, and the grief that disobedient children cause to their parents. A wise son makes a glad father, but a foolish son is the heaviness of his mother is one of Solomon's proverbs. In all these proverbs he reaches and digs down to the real foundation of truth.

Of course the true church of God is here set forth, and there is but one true church, though there be many claimants to that position. Solomon had many women taking hold of him and desiring to be called by his name, yet he had literally but one wife. His beloved was but one.

"My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bore her" Song 6:9. There are many expressions in this Song that prove that there is but one true spouse or bride the church of God such as "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock," "O my dove that art in the clefts of the rock," etc. "Behold, thou art all fair my love," etc. "How fair is thy love my sister, my spouse," "Why is thy beloved gone, O thou fairest among women?" "How beautiful are thy feet with shoes O prince's daughter."

Such expressions as these prove that there is only one true spouse or bride of Christ.

The type of Adam of Eve proves this. There was only one woman made for the man and Eve became the mother of all living. The language of Jesus proves this. Upon this rock I will build my church and the gates of hell shall not prevail against it.

But why did Solomon have so many wives so-called? It is to show the

great variety of claimants or pretenders to the true church of God, and into what disrepute the name of Christ or religion shall be brought into in consequence of so many false ways.

But let us consider this true wife that Solomon so wisely describes as to her spirit and her works, so that she is not "afraid of the snow for her household: for all her household are clothed with scarlet."

The words of King Lemuel, the prophecy that his mother taught him. Surely, it must be a wise mother that can teach prophecy. Who can find a virtuous woman? For her price is far above rubies. There are many women that in our estimation are virtuous, and hence virgins, but in the sense here expressed the woman clothed with the sun and the moon under her feet is meant. Notice her character, verse 11th. The heart of her husband doth safely trust in her, so that she shall have no need of spoil. The victory, the faith, the wealth and glory of Jesus are given to her, and his love rests in her, and she has no need, for he has endowed her with all riches.

She will do him good and not evil all the days of her life. It is her pleasure to honor him. She serves him with what he has given her. She acknowledges all her riches as his gifts and serves him. There is no unfaithfulness in this virtuous wife—the church of God. We do not with our blind eyes see this wonderful woman. It is only in wisdom's realm that we can behold that which is true and incorruptible in the realm of perfection.

Every virtue of nobility, every act of prudent forethought, remarkable providence that seeks what is needful for the household, every act of diligence in business—the law of kindness in her tongue, gentleness, meekness, quietness, modesty, keeping at home, bringing her food from afar as princely merchant ships, joy in seeing her husband honor-

ed in the streets of the city, is found in her.

Naturally a true wife desires her husband and children to be well clothed. If they are not it reflects on her as not being neat and industrious.

But the true church of God gives all glory, devotion, service and labor to her husband, though it is his faith, his spirit, his grace and wisdom, power and love working in her. As the vine bears its fruit in the branches, so Jesus and the Father are glorified in the obedience of faith, or in the church bearing much fruit.

There is no danger of this household suffering from cold or heat, famine or peril. All things work together for good to them that love God—who are the called according to his purpose.

Happy art thou O Israel. What is like unto thee, people saved by the Lord.

P. D. G.

EDITORIAL

THE LIKE FIGURE.

Brother A. J. Fagg requests my view of First Peter, 3:21, "The like figure whereunto even baptism doth also now save us," etc.

1st. The ark is referred to which baptism as a figure is compared to. Literally, actually there was a flood of water that drowned the world. But the ark constructed by Noah through faith rose above the flood of destructive waters, and saved all that were in that ark from the devouring elements from which none were saved except what were in the ark. As the ark rose above the flood of waters mounting still higher, and setting forth the efficacy of God's way of saving Noah and all that were in the ark, even so baptism the like figure also now saves us by the resurrection of Jesus Christ. No one will doubt but that God sent the flood and commanded Noah to prepare an ark to the saving of himself and house.

So no one that regards truth will doubt but that the Lord God sent

Jesus Christ into the world to save all those that believe in him. Jesus was raised up from the dead or from death, and was exalted a prince and Saviour, having all power or is above all enemies.

2nd. But first all the waves and billows of divine wrath must roll over him in the baptism of his death. For when the Lord repented that he had made man, and it grieved him at his heart, it shows that he must be made sin for us, and his soul become exceeding sorrowful even unto death, that sin should be made an end of, and a new world appear wherein God makes a covenant with all flesh that he would never again destroy the earth with a flood of water.

3rd. The ark contained all that was precious and it was a place of safety. So Jesus is the ark of the covenant, in which the law was preserved, and never was broken, but was kept, and Aaron's rod that budded, answering to the ever living priesthood, and the manna that typifies the true bread that came from heaven. For in Jesus are hid all the treasures of wisdom and knowledge.

4th. Baptism is emblematic of the doctrine of Christ, and sets it forth. The old earth is buried; the old man is crucified. There is a resurrection. We are risen with Christ. We are planted—buried—with him by baptism in the likeness of his death and risen with him in the likeness of his resurrection.

When we become believers in the Lord Jesus we should confess him and put him on by baptism. He that believeth and is baptized shall be saved. This is not putting away the filth of the flesh, but it does bring an internal or inward peace, the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead. His kingdom is not of this world. He is gone into heaven, and we see him no more, but we are risen with him by faith, and have peace with God

through our Lord Jesus Christ. The peace is not in the flesh, for that is under death having the sentence of death in ourselves that we should not trust in ourselves, but in God that raises the dead. Then it is the risen life, typified by the ark rising above all the elements of corruption and death, as set forth in Jesus that we are now saved.

Baptism sets all this forth.

P. D. G.

PREDESTINATION, OR THE FOREKNOWLEDGE OF GOD.

The presence or foresight of God, by which He sees and knows all things before they occur, and which is called the foreknowledge of God, extends to all creatures, whether they be good or bad. God sees and knows all things before they occur, whether past or future. For thus it is written: "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father?" Matt. 10:29. And Isa. 37:28: "I know thy abode, and they going out, and they coming in, and thy rage against me."

The foreknowledge of God, however is not the beginning or the cause of evil, but the wicked, perverted will of the devil and of men is the cause of evil. For thus is it written: "O Israel, thou hast destroyed thyself; but in me is thine help," Hos. 13:9. Again, Ps. 5:4, "Thou art not a God that hath pleasure in wickedness."

But the eternal election of God not only foresees and foreknows the salvation of the elect, but through his gracious will and pleasure in Christ Jesus is also the reason why he procures and promotes our salvation and what ever pertains to it; and upon this our salvation is so firmly grounded that, "the gates of hell shall not prevail against it." For it is written: "They shall never perish, neither shall any man pluck them out of my hand," Jno. 10:28. Again, Acts 13:48, "As many

as were ordained to eternal life believed."

And yet this eternal election of God to everlasting life, must not be contemplated abstractly in the secret, impenetrable council of God, as if one should say, "If I am elected to salvation I will certainly be saved, no matter what or how I do, and if I am not elected I will be lost; do as I may, even if I do hear the word, repent and believe." This would be fatalism.

But the true faith concerning predestination must be derived from the holy gospel of Christ alone, in which it is clearly stated how "God hath concluded them all in unbelief, that he might have mercy upon all." Again, as the Apostle tells us that "he hath chosen us in him (Christ) before the foundation of the world," God's eternal decree and will is the that whosoever believes in Christ shall be saved.

If, therefore, we would have the right faith concerning our eternal election, we must constantly observe this truth that as the preaching of repentance is universal, so is also the promise of the gospel, "that repentance and remission of sins should be preached in his name among all nations," Luke 24:47. And, "the Lord is not willing that any should perish, but that all should come to repentance," 2 Pet. 3:9. And again, "The same Lord over all is rich unto all that call upon him," Rom. 10:12.

Now this doctrine of predestination is comforting and consolatory to all who regard the revealed will of God, and follow the order which Paul in his epistle to the Romans observed, who referred men to repentance, to an acknowledgement of sin, to faith in Christ and obedience, before he spoke concerning the mystery of the eternal election of God.

Then, rather than troubling ourselves about the eternal election of God, let us rather ask, have we obeyed the gospel, have we believed in Christ, and have we repented and been baptized in

his name? Have we received that faith which cometh by hearing the word of God? If so we have the promise. "He that believed and is baptized shall be saved."

Let me illustrate: God certainly knows how much corn or cotton A will raise in 1096. But would A be so foolish as to believe he would raise any corn or cotton unless he would make use of the means God gives him, such as his mind, his will, his strength, and the earth and seed? etc. Again, God certainly knew from all eternity whether this same A will be saved; but would this same A be so foolish as to believe he will ever enter heaven, unless he repents and believes the gospel, that is, unless he uses the power (not in and of himself), but that which God gives him, such as his will. "Whosoever will let him come"—his hearing of the gospel, "Let him that heareth say come"—in short, unless he believes the word of God, which word of God leads to Christ, the book of life, in which are written and elected all that shall be eternally saved, as it is written. "According as he hath chosen us in Christ before the foundation of the world" Hence, God hath declared, "that whosoever believeth in Christ shall be saved," and "he that believeth not is condemned already."

It seems to me that the brethren and sisters of the Primitive Baptist persuasion are trying to look into, and appropriate to themselves, the secret impenetrable election and foreknowledge of God, which belongs to Him alone, rather than looking to Christ and His word, in whom we are chosen. And this perhaps is holding back many from confessing Christ and being baptized in His name.

I see from the minutes of the Association at Liberty Hill, Stanly county, N. C., that 18 churches are reported and only 414 in fellowship. I am sure that around those churches there are many men and women, good husbands

and wives; yes, many young and old, good citizens and neighbors, of whom the Lord would say, "Thou art not far from the kingdom," and yet because they cannot understand God's eternal election, are still not in the church. O, brother, sisters! look to Christ. Come to him. In him you are chosen. "Faith cometh by hearing" and with the word God offers faith. Repent and believe the gospel, and thou shalt be saved. For "he that believeth and is baptized shall be saved."

H. M. BROWN.

Efrid's Mill, N. C.

Remarks:

"All things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"

We know what the world says to these things. It has its fine spun theories and hair splitting distinctions that will bring in free will, free agency, human ability, means and measures of man to harmonize what they call foreknowledge and predestination with creature power, making God's purpose dependent for its accomplishment on man's act.

The 30th verse of Rom., 8th chapter, declares that whom God did predestinate he also called, justified, and glorified, all in the past—all complete. When was it done? If God foresaw that they would repent and believe, and therefore he did predestinate them, then his predestination is dependent on their conduct and character, or they are chosen and called according to their works. But the word says, God predestinated to the adoption of children those whom

he, before the foundation of the world, chose in Christ that they should be holy and without blame before him in love—not because he foresaw they would believe, Eph. 1:3-5. God who is rich in mercy, with the great love wherewith he loved us even when we were dead in trespasses and sins, hath quickened us together with Christ, Eph. 2:4-5.

"For what if some did not believe? Shall their unbelief make the faith of God without effect?" God forbid. Rom. 3:3-4.

The faith of God embraces the truth of God. Shall man defeat that by unbelief? No. Let God be true but every man a liar. All men are liars. Until a man sees he is a liar, and that there is no truth in him, he does not believe God, nor call on the name of the Lord Jesus. When his heart turns to the Lord Jesus then he knows that salvation is not for, or through, nor by his works, but by grace through faith, and that not of himself, but it is the gift of God; not of works lest any man should boast; but that we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them, Eph. 2:8-11.

I have no doubt but many of the Lord's people are disobedient to the word of truth, and fail to enter into rest through unbelief. There is not a church in my knowledge but has men and women as nice as any church members that are blest with hope in Jesus, yet fail to enter into the rest of obedience to the faith, and do not receive the answer of a good conscience toward God through baptism. But shall that cause us to abandon preaching and contending earnestly for the faith once delivered to the saints?

I have no doubt but some preachers preach what they call predestination in such a way as to neglect declaring all the counsel of God, and failing to preach repentance, faith and good works as the fruit of predestination,

and as the things that accompany salvation, and as links in the golden chain of God's eternal love. I have no doubt but that some of us live in such a slack way, not being careful to maintain good works which are good and profitable to men, as to become stumbling blocks to some of the Lord's people, and that some are hardened through the deceitfulness of sin saying, let us do evil that good may come, or we are delivered over to do these evil things.

Let us preach the whole truth and endeavor to keep the unity of the faith in the bond of peace, depending on God for all the increase. P. D. G.

OBITUARIES

VESTA MAY GILBERT.

By request of my sister, Mrs. Emma Gilbert, I send you a sketch of the sweet little life and death of her darling baby, though I feel like she is the more proper one to write it. Vesta May was born September 23, 1904, and was a little pet for nearly all who knew her, and a cheerful, agreeable playmate for her little brother Ovid. Indeed he looks lonely and sad now without her.

She fell asleep in Jesus, blessed sleep, on the morning of January 4th, 1906. The scene of her sickness and death was touching indeed to the hearts who loved her. Oh, how gladly I would have suffered it all for her if I could. She was taken violently sick the 27th of December with what the physician pronounced colicetus. She had three hard convulsions the next day, and never looked like herself again, but kept fading like a broken lily. Inflammation went to her head, and her little mouth and face, which we had seen so often wreathed in smiles, became inflamed in form of blood poison, till all her natural features which were a beauty to us, soon were marred and changed. Oh, how sad to see a loved one suffer so and raise their pleading eyes for some one to help, when we are powerless, and all our efforts to relieve are in vain. Yet Jesus, the Innocent Lamb of God, suffered and died, and the thought that he rose and

lives again, and calls little children like lambs to his fold, is our only comfort in this sad hour, for we feel assured that our darling Vesta May is in His arms, forever secure, never to suffer pain and death again, and the little hope which we cherished that by and bye, when life's sad dream is over, we may be reunited with our loved ones who have gone before, with our dear Redeemer, where sorrow and sighing are not known. Oh, may the God of Heaven comfort our bereaved hearts and help us to say, "Thy will be done," and teach the fond parents to lean upon His promises, and realize that their darling is one more treasure laid up in Heaven.

"Like a little blossom plucked from earth's care

Diffusing holy sweetness on the desert air,
Just beyond the golden gate

Where the angels watch and wait,
A little child, so pure and sweet,
Is sitting at the Savior's feet.

Peace is written on her brow,
Vesta May is an angel now.

And the Savior, meek and mild,
Has His arm around the child.

A father's pride, a mother's joy,
A precious heart without alloy.
May we, when done with earthly care
Meet our darling over there.

Her devoted Aunt,

HATTIE HINES.

Benson, N. C.

WILLIAM W. PURVIS.

Died in Hamilton, N. C., January 23rd, 1906, William W. Purvis in his 75th year. He was born in Edgecombe county, N. C., September 5th, 1831, and was the son of Sovereign and Elizabeth Purvis. He was married to Miss Martha E. Howell, of Edg-combe county, N. C., November 29th, 1854, with whom he lived in sweet and loving companionship for over fifty years. She together with two sons and four daughters yet survive him to mourn their sad loss. He was in feeble health for a long time and was a great sufferer with that dread disease consumption. He bore his afflictions and sufferings with great patience and had

the very best nursing and attention by his devoted wife and children. Indeed I think they did every thing for him they possibly could do and were as devoted to him as they could be. He was firm and steadfast in the doctrine of the Primitive Baptists and was always at our meeting when it was possible for him to be. He manifested his love for the truth and principles of righteousness by daily living them out and had the love, confidence and respect of those who knew him. I was closely associated with him for over twenty years and have never known anything of him but that he was a good citizen, neighbor, father and husband and one of my best friends. He bore about in his body continually in his walk and conversation the marks of a child of the living God. He said before he died he was willing to go and we have confidence he fell asleep in Jesus and is not dead but liveth, and like our glorious Elder brother, is alive forever more. We therefore sorrow not for him as for those who have no hope. May these thoughts comfort the heart of our dear sister, his sad and lovely widow, with whom he lived so long. And may that grace that has sustained them both in their earthly pilgrimage here still be her support and the strength and comfort of his devoted and loving children and enable them all to bow to the righteous will of Him who doth all things well.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., Feb. 12 1906.

Elder L. P. Adams is in feeble health, and has been recently. He has failed to meet all his appointments. Elder Adams is a useful brother. I feel like it is a blessing to have the services of such brethren.

P. D. GOLD.

The Mayo Primitive Baptist Association will be held with the church at Sardis, five miles south of Madison, Rockingham county, N. C., to commence on Saturday before the third Sunday in May, 1906, and continue three days. Brethren and friends coming by rail will be met at Madison on Friday

before at 1 o'clock p. m. and also at 4 p. m. Those coming by way of Greensboro will be met at Ellisboro at 4 p. m. The Mt. Airy train will be met at Stokesdale at 12 o'clock m.

A general invitation is extended to all lovers of the truth, especially to the ministering brethren.

T. B. WILSON, Clerk.

Madison, N. C.

In a few weeks I expect to place a photograph of myself in each copy of the Landmark as a gift to its readers. I have been requested to do this. Today I am informed that they are nearly ready.

If any others wish the photograph they can obtain it by subscribing to the Landmark soon.

P. D. G.

APPOINTMENTS

J. E. WILLIAMS.

Liberty Hill, March 23.
Meadow Creek, March 24 and 25.
Crooked Creek, March 26.
Boom's Stand, March 27. E
Sister Harkey's, March 28.
High Hill, March 29.
Union Grove, March 30.
Pleasant Grove, March 31.
Watson's, April 1.
Jones Hill, March 2.
Conveyance needed.

L. H. HARDY.

Tom's Creek, Tuesday after fourth Sunday in April.
Stuart's Creek, Wednesday.
Union, Thursday.
Cedar Hill, Friday, Saturday and Sunday.
Pilot Mountain, at night.

E. E. LUNDY.

Sheffield, Saturday and first Sunday in April.
Davis Shore, Monday night.
Nelson's Bay Tuesday night.
Hunting Quarter, Wednesday.
Portsmouth, Thursday night.
Cedar Island, third Saturday and Sunday.

Hunting Quarter, Sunday night.
 North River, Monday night and Tuesday.
 Newport, Wednesday.
 Hadnot's Creek Thursday.
 White Oak Saturday and fourth Sunday.
 Straits (Union meeting), Friday, Saturday
 and fifth Sunday.
 Sheffield, Saturday and first Sunday in
 May.

J. S. CORBETT.

Singleton, second Sunday in April.
 Smithwick's Creek, Monday.
 Moratlock, Tuesday.
 White Plains, Wednesday.
 Bath, Thursday.
 Grantsboro, Friday.
 North Creek, Saturday.
 Pungo, third Sunday.
 Tiny Oak, Monday.
 Rosebay, Tuesday.
 Goose Creek Island, Wednesday.
 Cedar Island, Thursday.
 Straits, Friday.
 Hunting Quarter, Saturday and fourth
 Sunday.
 Sheffield, Tuesday.
 Mt. Lebanon, Wednesday.
 Blount's Creek, Thursday.
 Bethel, Friday.
 Sandy Grove Saturday and fifth Sunday.
 Blount's Creek, Monday.
 Hancock, Tuesday.
 R. d Banks, Wednesday.
 He will need conveyance.

J. D. VASS.

Durham, third Sunday in April.
 Raleigh, Monday.
 Clayton, Tuesday.
 Salem, Wednesday.
 Creeches, Thursday.
 Beaulah, Friday.
 Upper Black Creek, Saturday and fourth
 Sunday
 Wilson, at night.
 Upper Town Creek, Monday.
 Mill Branch, Tuesday.
 Falls, Wednesday.
 Nashville, Thursday.
 Sappony, Friday.

Sandy Grove, Saturday.
 Healthy Plains, fifth Sunday.
 Contentnea, Monday.
 Scotts, Tuesday.
 Lower Black Creek, Wednesday.
 Hook's S. H., at night.
 Aycock's, Thursday.
 Turner's Swamp, 3 p. m.
 Nahunta, Friday.
 Memorial, Saturday and first Sunday in
 May.
 Goldsboro, at night.
 Wilmington, Tuesday night.
 Stump's Sound, Wednesday.
 Bay, Thursday.
 Ward's Will, Friday.
 Yopp's, Saturday and second Sunday.
 Southwest, Monday.
 Maple Hill, Tuesday.
 Cypress Creek, Wednesday.
 Muddy Creek, Thursday.

J. E. WILLIAMS.

Albemarle, Thursday night, before the
 third Sunday in March.
 Mountain Creek, Friday.
 Flat Creek, Saturday and third Sunday.

UNION MEETINGS.

The Staunton River Union is appointed
 to be held with the church at Mountain
 Eprings, Va., Friday, Saturday and fifth
 Sunday in April.

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J. E. ADAMS.

South Quay, Va., Saturday and first Sunday in April.

Elizabeth City, Monday night.

Brother Aydelett will arrange for Tuesday.

Flatty Creek, Thursday.

Elim (Powell's Point), Saturday and second Sunday.

Providence (Kitty Hawk Banks), Saturday and third Sunday.

Bethlehem (Tyrrell County), Tuesday.

East Lake, Wednesday.

North Lake (Hyde County), Friday.

Mason's Point, Saturday.

Tiny Oak, fourth Sunday.

Rose Bay, Monday.

Beulah, Tuesday.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elders Gold and Lester: As I gaze out from my window this beautiful morning upon mother earth, and behold the handiwork of God, I can only exclaim, surely the goodness and mercies of God have followed me all the days of my life. As I meditate life seems very sweet, and we should be very grateful for the many bountiful blessing we receive daily. Every good and perfect gift comes from God, but I presume many of u are living ungrateful lives in many respects. Are we living a life of gratitude toward God? God has given us life, many good health and blessed us; yet we are not as grateful deep down in our hearts as we should be. There is much in this life to be grateful for, but when we read the blessed promise of the life we are to live hereafter, oh, how very grateful we should be to our Lord and Savior Jesus Christ for rescuing us from sin and planting us on the solid rock. The autumn months are here to remind us that winter will dawn on us in due time. As I watch the leaves die, and the vegetation which has been so very beautiful go back to mother earth it only shows us so plainly that we too must return at our appointed time, but not forever, only for a little season, until our Lord shall come. There are too much hatred, malice, envy, pride and vain talking in this world. Jesus taught us to love one another and return good for evil, but other and return good for evil, but precious little love there is even among many of the so-called church members. Great is the sin of ingratitude and few there be who are guiltless. Math 11th

and 28th. Come until me all ye that labour and are heavy laden, and I will give you rest. It is given by the majority to all the whole world, everybody and everything, but to my opinion all does not include all the whole world, everybody, every time we read it in the Bible. Before we are made by the power of God to realize we are condemned sinners before a sin avenging God, we did not feel the need and present help of God. We did not realize the danger we were living in. But when we saw ourselves condemned and lost and could do nothing of our own accord then we were laboring and heavy laden with a burden that we could not shake off ourselves. When we came unto the Lord and Savior Jesus Christ He gave us rest, and peace of mind. If all can come to the Lord and Savior Jesus Christ of their own free accord all can be saved, but if they are not led by a higher power than self-will power they cannot come. All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out. I pray for them; I pray not for the world, but for them which thou hast given me! for they are thine. Jesus did not pray for the world, but for those given him by the Father before the foundation of the world. We have not chosen Christ, but Christ has chosen us. The world knows not the righteous Father. Even when we were dead in sins, God hath quickened us together with Christ. 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. I

see no promise that we or any can save themselves. If you see proper you may insert this in the Landmark. May the Lord bind us together in a bundle of stronger love.

Your sincere friend,

MAGGIE TYSON.

Polkton, N. C.. R. F. D. No. 2.

Reidsville, N. C., Feb. 20, 1906.

Dear Brother Gold: The enclosed letter of Elder Chick's will speak for itself. It has so much of my own experience in it that it did me very much good and I feel sure that it will be very interesting reading for those who may see it in Zion's Landmark.

I have suffered much from darkness this winter. The winter has been warmer than we usually have, but in my soul it has been cold, dark and very gloomy.

I wrote to Elder Chick and told him some of my present experience in this very dark state, and he wrote me back this good letter. The same day I got this I got two others from ladies, giving me a relation of their Christian experience, but I do not feel at liberty to put their's before the public.

I feel to be a poor, needy sinner and I very much desire the grace of God to be poured out in my soul.

The Lord bless you and the Landmark, which is a messenger of comfort to many.

In hope and love,

L. H. HARDY.

Hopewell, N. J., Feb. 5, 1906.

Elder L. H. Hardy:

Dear Brother in Christ: I was truly glad to receive your short private letter a few days since, and this morning, will try to write you a few lines in reply. You speak, at the first, of wondering whether I was in the same frame of mind as yourself, when writing your letter. I do not recall my state of mind at that time, January 27th, but I do recall very many times when I have been oppressed with similar questionings

and doubtings, during the past well nigh forty-five years, since I first hoped in the mercy of God through Christ to me, a sinner fallen and deservedly accursed by the law of God. I do not think there has ever been a time when my mind has been turned within to examine myself, but that a feeling, well nigh akin to despair, has at once assailed me. There has never once been anything good discovered to me in self-examination, unless the spirit of God was far from me, and I was looking at myself through Pharisaical eyes. But God, in through Pharisaical eyes. But God, in after that fashion of myself, long at any time, but has turned the light, as I trust, of his spirit upon me, and then I have ceased to feel self satisfied, and have been reduced to cry again and again to him for mercy. And in the past, at such times, I have been drawn to look away from self, and have been sometimes favored with such glimpses of the perfect righteousness and grace that is in Jesus Christ, that my mourning has been turned to rejoicing within me, and the drought into a pleasant land. But I do not think that I have, at any time, questioned the perfect grace of God, or his power to save through the efficacious righteousness of His Son our Lord. But the question with me has been, can it be possible that one can know indeed and in truth, His grace, and still continue to be such an one as I am? Would not his perfect work, if indeed wrought in me, produce more and more abiding peace, rest, comfort, joy, trust and obedience in heart and life than does exist in me? These have been the chief sources of doubting with me, as to my interest savingly, in the things of God. And all my life, since I first hoped in the dear Saviour, even when that hope has seemed somewhat bright, I have been troubled much because I do not live in feeling, word, thought and deed, more after the pattern of Him who said, "follow me." How

grace does multiply toward me, as each day goes by! My debt to the mercy and grace of God is continually increasing.

I recall that during the first twenty years of my life in the things of God, as I hope, it was my chief question all the time, and my chief anxiety was to know whether indeed I had been born again. I used to think, "oh, if Jesus were only on earth today, I would go on hands and knees, if need be, to see him face to face, and would ask him this one question, didst thou come to save me?" Other things would occupy my mind with more or less anxiety, but this was the chief question. But during the past twenty-five years, I think that my most constant question has been, how shall I walk, so as to glorify God and his salvation in the sight of men? The other question has not disappeared from my heart, and I do still see many anxious hours with regard to that, but after all, the latter question does occupy the chief place with me. As I go about among my brethren, neighbors and acquaintances, do I so conduct myself that they are not saying when they see me, here comes one who professes much, but lives little? I find myself feeling more and more anxious the longer I live, about my manner of life. I daily feel more or less that my preaching in the pulpit, and my testimony in the social circle, amounts to but little, if not backed up by a corresponding life. And, then, out of my sense of failure in this one thing, comes again questioning to this effect, "if indeed I am a child of God, would I not be more like a child of God, more, in short, like the beloved Son of God, in all his manner of life while he lived as a man on earth?"

But one thing I can say, my dear brother, viz., that all these experiences of anxiety and of failure in myself to be and to do as becometh a professed follower of Christ, at least always drive me back to Calvary. By

all these things I am "shut out" more from self and all self-glorying and "snut up" unto Christ. And so ne becomes more and more my an and in all, I think, day by day. And so there do come seasons to me when I know that I am vile, that in me indeed dwells no good thing after the flesh, and that, to the end, I can plead nothing but the prayer of the Psalmist, "Oh Lord: pardon my iniquity for it is great," and yet, even while I sorrow over all this, I find myself also rejoicing in the Lord and in his salvation. Does not Paul mean something like this experience, when he said, "God be thanked that ye were the servants of sin, but yet have, from the heart, obeyed that form of doctrine delivered unto you?" In other words, does not this very experience of sinfulness lead out into the rejoicing in our Lord Jesus Christ? Could not Moses have said of Israel, "God be thanked that ye were the servants (slaves) of Egypt, but that ye have now been delivered from that bondage?" Why thank God that they had been slaves? Because, to feel the soreness of this slavery, led to desires for deliverance. And without the desire to be delivered, they had remained in Egypt forever. But the fact of remembered bondage, would and did cause them to sing praises to God, who had delivered them, when they had crossed the Red Sea. I do know that my hours of greatest rejoicing in hope, have sometimes been my times of deepest shame and sorrow on account of my sin. I am abased but Jesus is exalted. He must increase, but I must decrease. This sums up all my travel in one brief sentence.

There is a song which I have heard in years gone by, of which the last line of the first verse was, "all of self and none of thee." The last line of the second verse was "some of self and some of thee." The last line of the third verse was, "less of self, and more

of thee." And the last line of the fourth and last verse was, "none of self and all of thee."

I hope that this will be my experience to the end. And I am sure that in glory it will be indeed my song (if indeed I am in glory at last). "None of self, and all of Thee." And that is a sweet thought to me. I ought to praise him alone, and I hope that I want to praise him alone. But I am poor and needy. Oh that more riches of grace might abound in me, and be made manifest in heart and life.

As I have been writing this letter, my mind has gone onward to the end when those who are really his servants shall be satisfied, awaking in his likeness. "Then we shall be like him, for we shall see him as he is." And in this comes up the glorious hope of the resurrection at the last day, when these dying bodies shall be changed into the likeness of his risen and glorified body. I am growing older, and ere many years must depart from earth, and this body must pay the debt which all must pay, save those who are alive and remain to the coming of the Lord, but it is my comfort that the Lord cares even for this body, since it is "his temple," and is declared to be a "member of Christ," and so it shall not forever perish in dust, but shall rise at the appointed time changed (not exchanged for another body), but itself changed, with a change that no mortal tongue can describe, and no mortal thought can reach unto. And what will it be to be holy as God is holy? My brother, I cannot grasp it. Such knowledge is too wonderful for me. It is high. I cannot attain unto it.

I do not feel as though I had really answered your letter. But I have written you as I feel just now, and just such thoughts as have come pouring into my mind. If there is nothing to strengthen you in them, at least, I pray that they do no harm to you, that is, that they do not distress you. I trust

that the dear Lord has, ere this, delivered you out of the darkness, and brought you once more to that peace which they that trust in God are promised in the word. If, of late, I have been comforted more than you, it is also true that I am a greater sinner than you. And God's mercy has been more abundant toward me because this is so.

I remain, as ever, your brother in a precious hope,

F. A. CHICK.

Elders Gold and Lester: As I have not written anything to the precious "Landmark" for publication for some time I will try to offer a few thoughts for your consideration. I am so conscious of my own weakness, and imperfections that I always dread to offer anything for the perusal of the public. I have always entertained the idea that when we write for the interest of the household of faith that we should write things that are interesting, and that would do the reader good. It is for this reason that I write no more than what I do. But I feel that those who write for the Landmark have gifts that make room for them, enabling them to encourage the poor mourning souls in Zion. "Those that are of a poor and contrite spirit that tremble at God's word." I think to possess such a gift as this is the greatest blessing ever bestowed upon mankind. Yet how unworthy and insignificant it makes them to feel. God alone knows the trials of those who are called to administer the things of the temple to the poor, hungry souls of the Lamb. Oh how precious, it is to feel when we are speaking in the name of the Lord that this is a message direct from heaven. And can see some receiving it in the same light. No tongue or pen can express our feeling at that moment. But alas, alas, how soon forgotten, both by the minister and the hearers. My soul has arrived at the land of despondency, my way beclouded, my path is

full of thorns and briars. I can't remember those cheering words that I heard fall from the preacher's lips. I can't remember that good dream I had. I can't remember that sweet revelation I had at a certain specified time. I feel like surely if indeed any one has ever experienced such feeling, such darkness, I have for the last two weeks. Oh, how I long to flee to the arms of my Savior for respose. The warfare with the flesh, and the devil is so hard, so toilsome, so grievous. It brings unrest, unhappiness. With such feelings we often enter into deep solicitude. That we could be absent from the body and present with the Lord. There is rest, there is a solace sometimes in anticipating such glorious things. My poor soul on the other hand just shudders with horror. From the reason of its corruption, its fallibility, unsoundness that I think surely such perfect bliss is not intended for one, so vile am I. But when I read Paul's experience (the great apostle), I find that he undoubtedly must have realized something about him that was spurious or corrupt. For on one occasion he broke out interrogatively and says: "O wretched man that I am who shall deliver me from the body of this death." When I am blessed with a realization of such a testimonial as this I can surmount difficulties of life. But it is just like a sister told me not long ago. We sometimes get so low down, humbled in dust and ashes we can't remember such promises. It necessarily requires the blessed intercession of our dear Savior to animate us, the one who died for our offences, raised again for our justification. Who is now at the right-hand of the Father where he ever lives to make intercessions for us according to the will of God. When dear children of the Lord, you feel that Christ died for you to redeem you from woe and misery, having such faith by the hope that you have within and entertain, by his resurrection been imparted to you by

his HOLY SPIRIT, you have learned by experience that not only do you need his death to redeem from hell; but you also need his life at the right hand of his Father to intercede for you, to live for you, as he lives you live, "for your life is hid with Christ in God." If Christ is not raised from the dead, ye are yet in your sins. But the experienced child of God's knows he cannot live for himself, or herself, but to the contrary, they know if their life is not in Christ that they must utterly perish in their sins. But having their hope in him, their life in him, their trust in him, they are waiting to see what the final issue will be, sometimes patiently, sometimes impatiently, sometimes encouraged, and again discouraged, sometimes enjoying the resplendant and beaming countenance of the Lord, and again groping in darkness. But each one witnesseth to the charcter or subject of GOD'S GRACE, as such feeling characterizes God's redeemed children. If the scale of nature would at a sudden drop from our eyes, unveiling all the beauties of that bright and eternal home, revealing to us all of the brightness of his character, it would, after assuming our respective places in nature again, be more unpleasant. For the more of Christ we learn the more unfriendly we have become to nature. No truth can be more important than this. To know and love Christ and his doctrine is to abhor yourselves, and your own lives: And it is absolutely sure that he has never revealed himself to any one without showing the contrast between nature and that which is spiritual. To love righteousness is to hate unrighteousness, to love Godliness is to hate ungodliness, to love God is to hate that which is enmity against God. The scriptures teach that, "the carnal mind is enmity against God, not subject to his law, neither indeed can be, so to love God is to hate nature, or carnal mind. Seeing then that nature

is so depraved and abounding with no fruit except that of corruption, we should put off the old man with his deeds, and put on the new man: to strive to make our own calling and election sure by obeying his commandments, remembering that he has saved us by his GRACE, ordaining us unto eternal life, and the very same power ordained good, works for us to walk in, by "being not a forgetful hearer of the word, but a doer of the work," is the one that is blessed in his deed. As I travel around, as I hope in the service of the Lord, I find many of God's dear children who entertain a good hope through Grace, that are yet out of their duty, no doubt they feel unworthy. But that is no excuse for such sin of omission. As I have already stated that this is a truth of universal importance to God's people to know the character of the Lord is to see and know your own unworthiness, and sinfulness. Plead not your unworthiness, unprofitable, ignorance, poverty, sinfulness and your evil, corrupt nature for an excuse. All of these things indeed exhibit your relationship with Christ. I was talking with a lady about a week ago who is a member of the Lutheran church, but has for some time been very much interested in our meetings, and at times I have noticed her while I would be speaking of Christ and his kingdom, that uncontrollable tears would force themselves down her beautiful, rosy cheeks. So I asked her if she did not think that she would be better satisfied if she would come out from where she was, and go with us. And I was pleased to receive the answer that she felt unworthy. GOD'S SPIRIT will of a truth make us have just such feeling. In the 5th chapter of Matthew we have a beautiful presentation of just such characters as we have just mentioned, the meek, the humble, the poor, all such blessing are for and to. So, dear children: "offer your bodies a living sacrifice, which is

but your reasonable service." "Keep the unity of the spirit in the bonds of peace, and be not again entangled, with the yoke of bondage to fear." Be watchful and prayerful, "giving all diligence to make your own calling and election sure."

I hope that all who feel in their heart to pray for a poor sinner will petition for me that I may have a door of utterance.

Your little brother in hope,

J. A. MONSEES.

Linwood, N. C., R. F. D. No. 2.

Banister, Va., Feb. 12, 1906.

Dear Brethren Gold and Lester: I feel unworthy of a place among such good people as you Baptists are. I feel discouraged, but for some reason I cannot give up.

My heart has been all broken up and pulverized, though it is tender in the fear of the Lord, hoping it may find a mellow place in the brethren and sisters' hearts with divine power for poor unworthy me. There is nothing in this world more sweet than to feel the love of God shed abroad in my heart, and feel that love going out to those whom I love as children of God. Should I not be willing to submit myself to His will, knowing His works and none can hinder? He hinders and none can work. It is such a great consolation to me. I am left entirely alone sometimes that I may realize my dependence upon Him, if not deceived.

I have so many cares to contend with, it causes me to mourn, with an inward grief, a sore heart, that I am burdened the most of my time, though I am in the world and only live a day at a time. I can't tell what a day may bring forth. Sin is mixed with all I do. It causes me many sorrows, trials, and sufferings, and the things I would not, that I do: and you see the cross I daily pass through. This work is wrought in my soul until I am almost ready to say that such trouble has no consolation.

And then I remember the Lord promised to comfort all that mourn. He says he will be with you in the sixth trouble, and the seventh no harm shall befall you. I hope that promise is to me. It has consoled me when I have been almost in despair, and causes me to say Oh, wretched man that I am who shall deliver me from the body of this death?

Brother Gold, I am not willing to stop here, not that I feel I can interest any one, but I hope the good Lord will grant me the privilege to set forth a few things to my satisfaction. I feel there is nothing better calculated to stir the mind, and set the affections on things above than talking of his love, and the riches of his grace in his kindness towards us. I am often pondering over those delightful seasons when I first found relief for my soul, asking my Savior was it the love of God shed abroad in my heart?

It is the privilege of God that I well remember the day I went forward to tell the church the trouble that was weighing me down to the earth as I imagine, but language failed. I could not tell them the fullness of my heart, though to my surprise Brother Dameron, our dear old Father in Israel, as every one speaks of him as such, received me and was baptized with three others in Sister Oaks fish-pond, the 4th Saturday in July, 1887, though I always craved to go in the river. That was the brightest, happiest day never to be forgotten. I often sigh for that love, was that really a day of love? was I enjoying that sweet fellowship of Jesus and his people.

I dearly love to go the meeting and meet with the saints, and join with them in songs of praise, and hear the glad tidings from our good pastor. No doubt he is a good man. I go once a month without providentially hindered. That and the Landmark is all the preaching I hear. The associations are so far, I rarely ever go. My health

will not admit. I have been reading the dear old Landmark for thirty years, and I feel that I never have read them one time too much, and don't feel satisfied to give them up.

Brother Gold, I cannot refrain from speaking of my dear husband. I have seen him read the experiences of the dear ones in the Landmark, and the tears would trickle down his cheeks, and he'd tell me a portion of his experience, and I was greatly encouraged in believing and hoping the good Lord had forgiven his sins, and dying strong in the Primitive Baptist faith, he seemed to lay his head soft as downy pillows are, and breath his life out sweetly there. I know it is wicked, but I can't help but wish him back, and when I leave this world of care, I hope to find my missing husband there.

TABINDA MYERS.

Dear Brother Gold, in Christ I hope: I have been a member of the Primitive Baptist church for five years. I have lived all of that time in Norfolk and there being no church there, I don't get to hear any preaching only when I go about 125 miles to my old home, and that is only about two or three times a year.

There is plenty of churches and (so-called preaching) right around me I could hear every night if I choosed to go, but instead of preaching Jesus and him crucified, they preach the vain world and it exalted, and there is no comfort in it for me: so I don't go, so that leaves me destitute of preaching only about two or three times a year.

I sometimes get in that low state of mind and spirit which I believe every child of God sometimes gets in, and then it is that I get to thinking about myself, and sometimes get very much disturbed about whether I am a child of God or not, or am I deceived and deceiving others; and at this moment I am made to think of the scripture which says, we know we have passed from death unto life because we love

the brethren, and now I am made to realize a little hope because I know I love the brethren, and the church which I believe God has planted on earth for the comfort and happiness of all the saints of God, and Jesus Christ whom he has sent in our midst through the Spirit to plead in our behalf, and to open the eyes of our understanding that we may see, hear and understand the perfect and right way of Jesus the Lamb; and we may thereby walk in that way which will lead us not in temptation, but in that way which will lead us on and on into the perfect day.

Now, when I get in this low state of mind and spirit if I can only get hold of a good old Landmark and read it for an hour or two, I find more comfort in it than I do in all the preaching in the whole of Norfolk. When I read about the experience and dealing of God with the saints, and they explain some of my feelings so well, I am again made to realize a little hope, and to feel that to be sure I am not altogether deceived, and that I have not been altogether forgotten of God and the dear saints, that is the Primitive Baptists church, the body of Christ (or the little flock), as we might call it, whom I love more than all other things on earth.

I believe, dear Brother Gold, that I have been blessed thus far to get a Landmark to read once in a while, and thereby have been comforted very much when in the low state of mind and spirits I get into some times.

Brother Gold, the Landmark is indeed a precious paper to me, for I believe that God had a hand in directing it. I believe he instilled into the minds of his fellow servants the feelings and comforts of his people, and all those whom we love for Jesus' sake, and thereby comforting all the household of faith, especially those that for various reasons have been cut off from preaching, for I do know it has been of much

comfort to me, and I truly hope I will not miss a single copy of it.

Brother Gold, my mother also is a great admirer of the Landmark and loves very much to read it. She has been a member of the Old Primitive Baptist church for a number of years, and I truly believe she has a name among the saints, and I truly hope that the Landmark, which I am subscribing for, will be of much comfort to her.

Wishing to be remembered in your prayers to God, I am, I hope your sister in Christ.

MRS. JENNIE C. BODWELL.

Norfolk, Va., Feb. 15, 1906.

216 Granville Ave.

EXPERIENCE.

Elders Gold and Lester: Dear Brethren: I will try to write a little concerning the reason of my hope, if I have one. I feel to hope that I have, though oft-times I feel afraid I have not; and feel afraid I am deceived and am deceiving others; but pray God I am not. I have had an impression to write to you for some time, but have put it off from one time to another, feeling it would wear away: but it grows heavier and I feel like I will have to write to get relief of mind. I do truly hope and believe it is the dear Savior that is prompting me to it.

Dear Brother Gold, from early childhood until now I have felt myself to be a sinner. I remember when I was about eight years old I felt to believe dancing to be a great sin, and I vowed I would never dance, and I never did. I never did find much pleasure in following after the world like the most of young people do. What others seemed to enjoy was no pleasure to me. The larger the crowd I was in the sadder I felt. I have felt to be one alone, and have never found but very little pleasure in worldly amusements. Well do I remember once I went to a picnic, and oh what a day it was with me. It

seemed to me it was plain enough for every one that was there to know they were serving satan; for that was the way it looked to me. When I was about fifteen years old I commenced going to a Methodist Sunday school, and had not gone very long before I joined the Methodist church, and I felt some better satisfied over my condition, and went on that way until on the 10th night in June, 1888, I truly hope and believe, the precious Savior awoke me to a true knowledge of what a sinner I was, and without his saving grace I was forever lost. Oh the night of agony I passed through can never be told. After retiring that night lying and thinking of a young man who had died that day, these words came to me just like some one speaking, suppose you die and go to hell? I can't tell it as I felt it. I got up from off my bed and walked the floor and wrung my hands, and felt like I would have to go to my mother's room and tell her to send for the doctor for me, and I knew that would never do, for I was in no pain at all. So I spent the night in walking the floor and crying out to the Lord to have mercy on me a poor sinner, who felt to be a sinner indeed. Next day it was no better. I just felt like death was in everything I did or said. I told mother I believed I was going to die. She would say, ah, my child, I think the Lord is at work on you. I would tell her if I knew that was what was the matter with me I would be satisfied, but I believed I was going to die. I would sometimes leave the house to go in the woods to get tooth-brushes for an excuse to get out in the woods in some secret place and go down on my knees to beg God, and ask Him to have mercy on me a poor sinner. I felt so condemned and such a sinner I felt like hell would be my home, and felt like if I was sent there it would be just. I felt like when the sun went down at night I would never live to see it rise again. It seemed to me I was

chased by the devil in every form and shape in dreams; and when awake it seemed at times he was following at my heels. During all this I believe I fully saw the falsity in the Methodist church, for I was surely brought to the place where I saw and knew I could do nothing for the Lord, but unless he did something for me I was lost forever. I followed the Methodists until I could go no longer. There was nothing there for me: it is all vanity; there is nothing there for those that love the truth and love to hear Jesus preached in full. After I was shown how far from right they were I could plainly see and know that the dear old Primitive Baptists are the right one. Oh how I did use to sit off and look at them and wish I could be with them. I dreamed of offering to the church several times and being received before I ever offered there. The week Sister Lucy Williford and Brother Jimmy Cobb were baptized I dreamed of offering and being received, and on Sunday that I saw you, Brother Gold, baptize them I felt like I had not done my duty, and I often wonder now why they did receive me when I did offer to the church, for I could not say but little; but oh the joy I have found since I have been with them is inexpressable. The day you baptized me was a happy day to me. I felt like I was done with sin and sorrow, but it was not long before I found it different from the way I felt that day.

Brother Gold, on the first Saturday in August, 1888, I went to Tarboro to hear you preach, and I enjoyed your sermon greatly, and you preached my feelings better than I could tell them. I felt like some one had been to you and told you how much trouble I was in. It was a great relief to me to hear that sermon that day. I can't tell of any sudden deliverance as I heard old Brother Bland preach at the Association at Elm City. He said his deliverance was just like a man traveling

with a bag of sand on his back, and some one would go up and stick a knife in the sack until it was all gone, and that is the way my deliverance has been, if I have ever had any. My burden gradually grew less until it was gone, and hope revived in my heart, and I could see Jesus as my Savior, and it was by grace and grace alone if I am ever saved, and through and by the tender mercy of a kind and loving Savior, if I ever am enabled to look on His dear face. Brother Gold, I do try to pray to him to punish me in this world all I will ever have to suffer, and if it can be his blessed will to take me where he is when I leave this sinful world. I want to tell you of one sweet dream I had last year. I dreamed I was at Sister Jennie Causey's walking about, carrying in my arms a little child dressed in white, and across the yord some distance from me was an old building with an old porch which looked like it was almost ready to tumble in, and on that porch sat my sister, Lula Hyatt, with a little child on her lap, just like the one in my arms. I thought I went to the steps and went up to the top one and started to put my foot on the porch, but stopt and asked her did she think it would hold me. She told me she did not think it would and when I looked down I was standing on solid rock steps about a foot wide. I feel like the little children we had in our arms is a hope for us both, and the old porch she was sitting on is to show me how rotten the Methodist doctrine is, of which she is a member, and the steps I was standing on was to show me how solid the Primitive Baptists are. I will close by asking you to remember me at a throne of grace

Your unworthy sister, if one at all.

ELLA COKER.

Tarboro, N. C.

Dear Brother Gold: It becomes necessary for me to write to you

as my subscription for the year is expired. I have been trying to pay in advance. I think that is the best to do, so I will send you a check on the Union Bank for \$3.00, one \$1.50 for me, \$1.50 for Brother C. P. Ballard, Hunter's Springs, W. Va. He is the only Primitive Baptist preacher we have in our county that is able to travel and preach. He has the care of three churches. I give the Landmark to him a New Year Year's gift. I have been reading the Landmark for a about 21 years. I looked in my back room this morning and counted sixteen packs, all hanging on nails—one year in a pack. My wife takes care of them nicely. We don't use them as waste paper. I often refer to the old Landmarks to read them. They appear as new to me as when I first read them.

Brother Gold, I am near to my 75th year. I know I can't agreeable to nature read your good editorials much longer. So we are all passing away as fast as time rolls on. I united with the Indian Creek church December 1st. 1865. About the next year I was appointed a deacon in said church. I can't claim that I have filled the office of a deacon well, and purchased a good degree and great boldness in the faith. I feel I have done nothing I ought to do, and have left undone the things I ought to have done. I cannot see any perfection in the flesh. But I am happy to say I still have a name with the dear people of God in the same association I first started out with.

There have been two divisions in the Indian Creek Association since I have had a membership there. I was tried hard by some of them to turn away from the ancient Landmark. They had found a better way. But I could only say, as the apostles did on one occasion, Lord, to whom shall we go. Thou hast the words of eternal life. I have written more than I expected to when I commenced.

I would like to have your views on

the parable of the sower that went out to sow seeds. Some fell by the wayside: some in stony places: some among thorns: some in the good ground that had been prepared for the seed. Christ said in one place there needs be that offences come. But woe unto him by whom they come. Please give your views: what you think all this seed and soil represent.

I thought when I commenced writing to you I only would write a very few words. I would you and some of our other preaching brethren could have a mind to visit us here in Monroe county in the near future, as we feel to need your counsel. Divisions and strife are in our midst. I hope the good Lord will bless you and all his little ones everywhere is my prayer, for Christ's sake, amen.

Yours truly,

J. J. ELLISON.

Rock Camp,

Monroe Co., W. Va.

Brother P. D. Gold: Dear Brother in Christ, greeting: You will learn from this that we are all in common health at the present, but Sister Harriet and she is improving some. She has had a very serious time with her sickness for she has been sick over twelve months; but if it can be the Lord's will I hope she will be restored to her health again.

Dear brother, I have had many things to bear since I saw you last, but by the help of the blessed Lord I have been made able to bear it all.

In July Sister Florence was taken sick. Her sufferings were great. It looked like no one could live in her condition; she was suffering so much pain; but she bore it all with as much patience as I ever saw any one in my life, and her mind was on heaven and divine things all the time, and she was perfectly resigned to her helpless condition, and was not heard to murmur or to complain at it; and she was helpless,

she could not even so much as raise her head from her pillow; and yet while it was so all seemed to be well with her. It appears hard to see our loved ones suffer so much, and we can't do anything to relieve them. Everything was done for her that could be done by loving brothers and sisters, and a good physician, and he did everything that he could do, but then he could not stay the mighty hand of death. She was sick three months and eighteen days, and the Lord called her home on the seventh of October, and O how hard it was to give her up, but I believe that our loss is her eternal gain. There is one thing that I do believe and that is this, that she lived the life of a Christian, and died the death of a saint. My dear brother, I feel so sad and lonely the most of my time. It seems like I have not got anything to write or to talk about that would interest you or anyone else. I would like so much to see you if you could have a mind to come to see us. We would all be glad to see you at any time, for it has been a long, long time since you were here. Hope you will have a mind to come to see us and the Lord will open the way.

I enjoy reading the Landmark very much and hope you will continue to send it to me. I will close for this time, hoping to hear from you soon. They all join me in much love to you. I remain your affectionate sister in Christ, I hope.

MARY C. STEWART.

Angier, N. C., Route No. 3.

In a few weeks I expect to place a photograph of myself in each copy of the Landmark as a gift to its readers. I have been requested to do this. Today I am informed that they are nearly ready.

If any others wish the photograph they can obtain it by subscribing to the Landmark soon.

P. D. G.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

VOLUME XXXIX No. 10

WILSON, N. C., A R. 1 1906

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EDITORIAL.

IMITATION.

There is an art or power of appearing in a disguise, or of concealing one's real character and assuming the likeness of some other person, or of appearing so much like him that others are liable to be deceived or misled. One can put on a wig, or false mustache, or whiskers and contract, distort or change the shape of his body so much that another would be altogether deceived.

One may change his voice, or so imitate another in his manner of speech as to impose himself on another. He may so dextrously change or mistake his views, or interweave the views of others with his own, or suppress what he really does believe, and substitute in lieu of what he does believe some very plausible views of others so as to beguile another. Emphasis may be put upon what is immaterial, while that which is material may be so ignored or suppressed as to produce an effect that distorts the truth.

The most notable instance of beguiling by false assertions and plausible suggestions of great advantage to be obtained occurred in the garden of Eden.

Honest, truthful persons never make any effort to deceive or mislead others. They speak the truth and aim to benefit

others by use of truth and fair and honest methods.

There is no need of fraud in statements of truth. Nor do honest people desire to hear falsehood. A mind that is honest desires to hear and know only the truth, and does not believe falsehood; while he that loves falsehood cannot believe the truth.

It is astonishing to see the great number and variety of frauds and deceptions in the world on religious subjects or what is claimed for religion.

Saul disguised himself and went to a witch in order to gain information he could not obtain by honest methods.

By good words and fair speeches deceivers attempt to mislead the simple, and by sleight and cunning craftiness entangle the unsuspecting.

Jesus spake as never man did. There was no guile found in his mouth, nor ignorance in his knowledge or teaching, for he is the truth in its fulness and completeness. There can never be any deception in his teaching, nor failure to those that believe **his word**.

P. D. G.

WILL THIS NATURAL BODY RISE.

Brother R. H. Lewis, of Virginia, requests my view of 1st Cor. 15:44, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The great mystery of the resurrection is as plainly declared in the Bible as any other truth; but the greater the mystery the less able we are to explain it: for words cannot explain a mystery so that it ceases to be a mystery.

Natural things that one has not learned may appear to be dark and mysterious to him, but when they are understood by him they cease to be mysterious; but that is not the fact with a spiritual truth. It remains wonderful and spiritual always. If not, why should you have to be taught or shown again and again that Jesus, is the

Christ? John had the Holy Ghost from his mother's womb, yet he must be shown again and again that Jesus is the Christ. When you first received a hope in Jesus it was a morning without a cloud. But how often have the clouds gathered since, and you longed for the shining of that light again, and that the Lord would restore unto you the joys of his salvation.

The carpenter does not have to relearn his business of house-building every day nor every year, for that is natural: but the kingdom of God is spiritual and is known by revelation.

Perhaps there is as much controversy about the resurrection as almost any one subject in dispute. Jesus said there shall be a resurrection both of the just and the unjust. A resurrection necessarily requires the rising of the same individual that dies. Of course it is understood there is a death before there can be a resurrection. Notice that the same is that is sown a natural body is raised a spiritual body. This mortal shall put on immortality. This corruptible shall put on incorruption. There is a natural body and **there is a spiritual body**, and one is in no sense the the other.

The figure of sowing seed—bare grain—and its germinating after it dies—for it must die first—is employed to show the character of the resurrection. The farmer does not sow or plant a body that is to be, but simply the naked grain. So in death a spiritual body is not sown, but simply a natural body—a mortal body. After the seed dies there comes up we say a stalk or plant of the kind planted, but how different. This is the figure of the resurrection. The very same individual seed that was planted we say comes forth out of the earth: Yet it does not look like it, nor is it literally the same. The body that is sown a natural, mortal, corruptible body is raised a spiritual body. Jesus shall change our vile body and fashion it like unto his glorious spiritual body.

Do you desire to come forth out of the grave in the vile body of weakness, corruption, sorrow and death in which you entered the grave?

The glory of the resurrection cannot be comprehended. But we should not say there shall be no resurrection because we cannot see how it can be, or cannot understand it. To hold that what we cannot comprehend cannot be is exceeding impudence and vanity. If we have the faith or truth of God in us we shall receive with meekness the engrafted word which is able to save us. The power by which God raised Christ from the dead shall also quicken our vile bodies. Jesus saw no corruption, yet God raised him from the dead: so shall we also be raised in his likeness and be with him and be like him.

This is a blessed and glorious hope, and we have hope in Jesus who shall descend from heaven with a shout of victory, and the dead in Christ shall rise first, and we that are living shall be changed in a moment, in the twinkling of an eye and we shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord. How comforting!
P. D. G.

WHAT DO YOU READ?

If you read of filthy matters, or deceitful things, or gloomy thoughts and ways and delight in these things, then your thoughts are colored and affected by these things, and these thoughts will contribute to formulate your conduct and harden into the fiber of your character. For character has its germs in the kind of thoughts and desires you nurse and nourish. Tell me of the things your mind feeds upon, and you have told me of the stream that flows from this fountain—good or bad.

The soul that meditates upon and delights in the law of the Lord, and considers the glorious greatness of the Lord God, and rejoices in the Lord's way is decked with the curtains of beauty and garnished with the bright-

est hues of peace and joy. Such a soul is necessarily pure in spirit and is the abode of the God of heaven. Delight thyself in the Lord and he will give thee the desires of thy heart. Surely this is wisdom's way, and in her palaces are found the treasures of purity and peace.

The Bible maps the life of the good and the evil. The way and end of each character is there shown. In the wicked are pictured the dark lines of death and the gloomy abode of the foolish, and the vain schemes and plots of those that are amused with the vanities of earth while dancing on the tottering brink of ruin.

In the righteous are written the bright and life-like epistles of God's handwriting on the walls of their souls reflecting the beauty and glory of heavenly joy. The righteous has hope in his death. He dwells on high and his record is in heaven. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. But it is those that return that behold this. Let the wicked forsake his way, and the unrighteous man his thoughts, and return to our God who will have mercy. What a field of glorious harvest to the repenting who finds high as the heavens are above the earth so high are God's thoughts above ours and his ways above ours. In this boundless river of God's love flows every blessing from the throne of God that gives peace and joy to the thirsty soul.

P. D. G.

Friend Nathan Hales requests my view of certain questions.

One is, what is rightly dividing the word of truth as Paul speaks to Timothy. This is not matter of grammar or punctuation, nor defining words as a lexicon does. It is giving to each his portion in due season. It is not to give some of the meat or food to dogs, but to feed all the flock of God

as the Spirit divides to every one. Telling or declaring all the counsel of God is doing a good work and making full proof of one's ministry.

If one is lukewarm he needs rebukes, if he is negligent or slack he needs being stirred to diligence, if he is despondent he needs encouragement, if self-confident he needs a word of caution. Examples of such characters and what befel them as related in the Bible are good illustrations. Strong consolation is to be ministered to him who is of a heavy heart. Thus each one is to be presented perfect in Christ Jesus in this effectual ministration of the word.

Another question he presents is some one has said there are over 33,000 supplied words in the Bible, and he desires to know if this is the fault of translators, or of some other parties, and do they not cause many false interpretations of the Bible.

The translation we have of the Bible is good. The words that are called supplied words add very little to the clearness of scripture. Any one reading the scripture with an honest desire to be guided aright will hardly fail to receive the true meaning in the letter of scripture at least.

Many men that darken counsel without knowledge, desiring to use priestcraft in order to live by a profession of teaching or preaching will attempt to perplex and confuse the minds of men by telling them our translation of the scriptures is defective.

Is it reasonable to conclude that God has given us a Bible, but has allowed interpolaters to corrupt it so his children are mislead thereby? Marginal readings do not aid materially. The plain text of scripture we have thoroughly furnishes the man of God into all good works.

Paul wrote some things hard to be understood, not because the language is not plain, but because the people are unlearned—that is not taught of God—do not believe or love his word. It is

because of the contradictions in themselves. They say the Bible contradicts itself. But the contradictions are in the people that do not believe the teachings of the Bible. For these characters also pervert the other scriptures to their own destruction. To wrest the scriptures is to pervert them so that they are not allowed to state what they mean.

The man that is humble and has faith mixed with the word will be instructed by the scriptures. Nor does it require a knowledge of Hebrew, Greek or Latin to give one a true meaning of the Bible. Nor does it require a great amount of literature or science to understand the Bible.

There are people that cannot read well, or cannot read at all, that have the spirit and meaning of the Bible in their heart, and know the power of the truth in Jesus. The Enoch did not say the reason he could not understand the scriptures was because he could not read or because there was a bad translation of the scriptures. There is no complaint made anywhere in the Bible that there is a bad translation. He was reading in the Bible and Philip said: "Understandest thou what thou readest? He did not say can you read, or if you will read you can understand. The Enoch said, how can I understand except some man guide me.

Faith in the Lord Jesus Christ who is the Word of God, made flesh and dwelling among men, and giving himself a ransom for many is indispensable to a knowledge of salvation. The scriptures bear witness to Him as the Lamb of God by and through whom we come to God.

Laying aside all malice and guile let us receive the engrafted word which is able to save us. Let us ask wisdom of God and as new-born babes desire the sincere milk of the word that we may grow thereby.

P. D. G.

SOME OF THE OFFICES OF CHRIST.

1st. Priest. He shall be a priest on his Father's throne. This is the most exalted character known. The counsel of peace shall be between them both.

What is a priest? He is ordained of God, and none takes this honor except he is called of God. He is to make atonement for sin, and it is personal in its effect. He also makes intercession for transgressors. He offers himself to God without spot, and obtains eternal redemption for us by one offering of himself once, and has perfected forever them that are sanctified.

His priesthood is without limitation. For he abides a priest forever after the order of Melchisedec—or after the order of an endless life. Hence he is able to save unto the uttermost them that come unto God by him.

He is taken from the people. He knows their frame and frailty, for he has been tempted in all points as they without sin. He therefore can sympathize with them. Hence he is a merciful and faithful High Priest in things pertaining to God to make reconciliation for the people.

In that priestly character he has infinite knowledge, for he is the great prophet. The priest's lips should keep knowledge.

2nd. He is a Redeemer. Thy Redeemer is the Lord of the whole earth. He comes in all the fitness the law requires to redeem his people. He serves for them, lives and dies and rises from the dead for them. He fulfills the law for them, and lays down his life for them, for he is made a curse for them, and redeems them from all iniquity.

The right of Redemption is in him. Therefore he has the right to lay down his life for the sheep. The redemptive right in him guarantees his deliverance of his people from all evil. As the good shepherd he gives his life for the sheep, for the Father gave them to him. He said ought not Christ to have suffered

these things, and to enter into his glory. He shall see of the travail of his soul and shall be satisfied.

It does appear consistent with every attribute of heaven that Jesus will bring all to heaven for whom he died. If he loved them while they were dead in sins will he not rather love them after he has saved them? For if when we were enemies we were reconciled to God by the death of his Son shall we not rather be saved by his life?

3d. Surety is another attribute of his character. God says I will give him as a covenant for the people. Covenants are to make things sure and certain. Judah said to Jacob, I will be surety for Benjamin. Of my hand shalt thou require him. The word surety leaves no room for doubt or uncertainty of the accomplishment of that which is covenanted. All Israel shall be saved.

4th. Saviour is another title given to Christ the anointed. His name shall be called Jesus, for he shall save his people from their sins. It was necessary for him to come in the flesh in the relation of Saviour for the people the Lord God had given him. He must die to save them. He saved them by his death and resurrection. He hath saved us and called us with a holy calling according as grace was given us in him before the world began. His people were not actually saved until Christ died for them and rose again, and they do not know this until it is revealed unto them by the Holy Ghost. When they are brought under conviction for sin, and see the justice of God in their condemnation they cannot see how God can be just and save them, or not damn them, until the faith of Christ comes and presents the offering up of Jesus as the propitiation that God has set forth to declare his righteousness for the remission of sins that are past through the forbearance of God. When the Holy Ghost presents and reveals the obedience of Jesus unto death and his

resurrection for us then we have the witness of the Spirit of God that we are saved.

5th. Jesus is a Mediator and is the only Mediator between God and men. He gave himself a ransom for all which shall be testified or proven to them in due time—in the proper time. He is of both God and man, and is both, and is made sin for us that we might be made the righteousness of God in him.

What is it to be ransomed? It is to pay the price demanded for one in prison. The prisoner is not left to release himself from prison. But the power of him who ransoms the prisoner procures his release. By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. He that begins this work, will perform it until the day of Jesus Christ.

6th. Jesus calls himself the Son of Man. He declares the purpose and object of his coming. The Son of Man is come to seek and to save that which was lost. One that has never had a home of some sort, or some special place of abode, could not be lost. It is when one is away from his home and cannot find the way back home, or to his place, and is in distress or conscious of his condition that he is lost. One sheep goes astray, and the owner or shepard goes after it and seeks it until he finds it, and puts it on his shoulder and brings it home. This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners

7th. Jesus is King of Kings. In order to the full and perfect execution of all the pleasure and purpose of the Lord he is King of Kings and Lord of Lords, havink all power in heaven and earth given unto him.

All the fulness of the Godhead dwells bodily in him. As husband his bride dwelt in him in grace and truth before the world began. He loves her and gave himself for her, and shall present her without spot or wrinkle, or

any such thing, before his Father's throne with exceeding joy.

As King he must reign until every enemy is put under his feet. As Judge he shall declare the will of God, and adjudge each to his place and award to each his portion. As the elect head of the church of God he welcomes to himself all that the Father has given to him, and shall change their vile bodies and fashion them like unto his own glorious body, according to the power whereby he is able to subdue all things unto himself.

He is the chiefest among ten thousand, full of grace and truth, the true foundation which God hath laid in Zion, in whom the whole body fitly framed together groweth up into an holy temple in the Lord.

P. D. G.

Polkton, N. C., Feb. 9, 1906.

Dear Brother Gold: I would like to ask you two or three questions if you do not mind. You know Paul said, If meat make my brother to offend, I will eat no more flesh while the world stands. Now what I would like to know is this, Did Paul mean if meat wounded his brother's feelings, or did he mean if it made him angry he would eat no more? Or did he mean both?

Again, what did he mean when he had enumerated a whole list of perils he had been in, and finally said he had been in perils among false brethren?

I would be, O so glad, to hear your preach again.

Do you think to come to our association first Sunday in May? It is to be held with the church at Jerusalem, and is only about ten or twelve miles from here. This would be your nearest place to get off.

Pray for me. Affectionately and in sweet fellowship, I remain in hope.

LOUISA A. EDWARDS.

Remarks:

In the 14th chapter of Romans, and

in the 8th chapter of 1st Cor. this matter is treated.

In its own nature it is not wrong to eat flesh, or not to eat it. There is no religion in eating or in not eating. But suppose one esteems it a sin for him to eat meat that has been offered in sacrifice to an idol, but seeing another eat such meat who understands it is no sin to eat it, and this induces him to eat it and thereby become defiled (for whatsoever is not of faith is sin), now has not this brother who thus eats caused the other one who is weak in the faith to sin? Certainly he has. This Paul said he would not do. It does not mean that he would offend the brother by making him mad or angry. But it means that if his eating meat which he could himself do without offence, because he knows an idol is nothing, and meat offered in sacrifice to an idol therefore is not defiled, yet there is a brother who considers it is defiled, therefore if he eats he is defiled: but he loves meat and when he sees Paul at it he is also emboldened to eat it, and thereby sins: now Paul loves this brother more than he loves meat, and hence will deny himself the pleasure of eating meat for the good of this brother. Nor does he despise this brother because he is weak. This is true love.

In the further question presented by Sister Edwards, wherein Paul recounts so many perils by land and sea, but chiefly perils among false brethren, what is meant?

False brethren have an advantage to do wrong because they are among the flock. Their betrayal of you is the more hurtful because it is a breach of confidence. If it had been an avowed enemy you were watching for that. But you did not expect it from this quarter.

False brethren know where you are, and where you resort, and what are your resorts and places of rest.

David said, If it had been an enemy I could have borne it. But it was my

familiar friend. Jesus said to Judas, betrayest thou the Son of Man with a kiss?

Fellowship is one of the sweet words of the Bible.

Those that dwell together in unity do not suspect any dangerous foe—nor secret peril. When therefore it does appear it is harder to be borne.

P. D. G.

OBITUARIES.

MAGGIE TYSON.

In loving remembrance of Maggie Tyson. We feel somewhat timid, but by request of loved ones will try to write.

Maggie, daughter of Mr. and Mrs. Uriah Tyson, was born April 9th, 1880, died at the home of her parents, near Red Hill church, December 31, 1905, after a lingering illness. She professed faith in the Lord several years ago, but by some cause was undecided about joining any church until several months before she died she fell deeply in love with the Primitive Baptists, and would have joined them had it not been for ill health. The Bible was her guide. She read and marked many precious verses. When she knew that she could not live she asked that Elder W. M. Monsees would preach her funeral from Psalms 119:16-17 verses. Oh, 'tis hard to give her up just in the bloom of life, but we feel that our loss is her eternal gain. The Lord had a vacant place which no one else could fill but dear Maggie. She bore her sickness with patience perfectly submissive to the Lord's will, and when she realized that the death angel was near she called her brother and asked him to stand by her until the last, said tell papa and mama not to grieve for her. Her last words were, thank the Lord I am almost home. She passed away without a struggle. May the Lord bless and comfort the bereaved ones.

O father, mother, in your house today,
From whence dear Maggie has gone,
Where joy once reigned sits silence cold,
Dear Maggie has a home above.

But would we keep our dear ones,
Nay, God has called her home,
And may we strive to meet her
In that realm above.

There to meet and part, no never,
On the resurrection morn,
And with joy, we will shout and sing
With our Redeemer Lord and King.

Written by her sister and friend.

FANNIE TYSON,
ANNA TEAL.

Maggie's funeral, if not Providentially hindered, will be preached at Red Hill church the fifth Sunday in April by Elder W. M. Monsees.

ODESLY BELL.

Dear Brother Gold: I herewith send you for publication the death of my brother, Odesly Bell, who departed this life on March 3d, 1906. He was taken with consumption about eight years ago, and was very low for some time, but finally began to improve some, but was not able to do any work until about two years ago when he took a mail route and carried the mail until about a month before his death his health being so bad, he went home to his father's to rest up a little, and was never able to return to his work. He was about 33 years old, was truthful, honest and straightforward in all his dealings, and was highly esteemed by all who knew him. He told his mother a few days before he died that he was willing to die; that he had had a hope for two years. His last words were, "good luck to you all," and passed from time to eternity where we all hope, by the help of Jesus, to be prepared to meet him in heaven. He was buried at the Rouse burying ground near Mildred.

Written by his sister,

ALMA FLY.

Battleboro, N. C.

DEATH AND EXPERIENCE IN PART OFHARTIE M. AMMOS.

She is the daughter of J. J. and S. E. Joyce. Our dear daughter Hartie was born February 28, 1881, and departed this life Au-

gust the 23d, 1905, making her stay on earth 24 years, 5 months and 25 days. She was married to Mr. J. C. Amos the 20th of May, 1900. To this union were born three children, the oldest one preceded her to the grave, the second youngest boy and girl are living.

My dear readers of the Landmark, it is so hard to give up our dear children and follow them to the grave; but we shall not weep for her as those who have no hope, although she never united with the church, as I desired to see her do. She expressed a hope in Jesus. She died with that dreadful disease, typhoid fever. I can say of a truth that she was a kind, humble and obedient child all through life, obeyed her parents, was kind and obedient to her dear husband, and a loving mother to her poor little children: but her sweet voice is stilled, her foot-steps are not heard again. O how lonesome that house appears.

About seven years ago, I believe, she was made to feel the arrow of conviction. She was in the kitchen ironing clothes, and she ran to the door slapping her hands and crying, and her mother heard her and went to her asking her what was the matter. She said that she was going to die, that she had seen her grandfather Vernon, who was then dead, just as plain as could be, and that she felt that she had to die, and from that time she seemed to be in trouble for her sins. She loved to go to preaching, would feed on the doctrine of the Primitive Baptists. She loved the members and craved to be with them, but she said she felt to be so unworthy. If she just could feel as good as they looked she could go. There were many bright visions and evidences presented to her that I could mention; but space would forbid. For some time before her death she was pressed with the thought of death, said she was going to die. She placed her clothing in a drawer that she wished to be buried in with her two little children's clothes that she seemed to want them to wear to her burying; told her nurse on her death bed where her clothes were to bury her in. Three weeks before her death she had a dream of starting to join the church, and

she looked and it was the blackest people she ever saw, and there was a nice looking man appeared to her and said that is not the church. Yonder is the church for you to join, the Baptist church, and she looked in the direction he pointed, and she saw the prettiest, whitest people she ever saw and I believe she was shown the black shades of death which holds the bodies of the saints in the grave, and the glorified state of their souls in the paradise of God, and I believe that as soon as death filled its office on the natural body her soul met the promise of the nice man to join that beautiful church in the paradise, all composed of Baptists. On her bed of suffering when her fever was so high, and her poor lovely body was scorching with fever she was delirious, and she would often speak of being in torment. She would say that she was burning up. She would say that she had to pass through that for her sins, which was all true. Sin brought suffering and death. She wanted to acknowledge everything that she had done wrong as she thought through life which was sinful, and that is according to scripture, confess your faults one to another, and pray one for another. The day before she died we were around the bed waiting on her, and she reached her poor feeble arm up, laying it around my neck pulling me down to her, saying, pa, I do love you, and then reached to her ma, and to her dear husband, pulling them down with me, hugging us all and saying how good I do love you all, and then soon after that she hummed the dear old tune in a low tone that I often sing, Come, thou fount of every blessing, with the chorus, I will arise and go to Jesus. I did not hear her talk any more about her sins. In the evening before she died at night she called upon the Lord to have mercy on her, and it seemed to come from the very depths of her heart. That night, Wednesday, at 11 o'clock she fell asleep in death, and O the trial of giving her up none know but those that have it to bear. She was borne by kind friends the next evening to the silent tomb where we were permitted to look on her lovely remains for the last time in this world, and

laid beneath the silent clod to await the resurrection morn when I hope her body will be raised immortal and incorruptible, and I hope we will all be blest to meet in glory. She leaves behind to mourn their loss a kind and loving husband, and sweet little children, father and mother, brothers and sisters, but we hope our loss is her eternal gain.

Dream of her oldest sister in the flesh, Rosie E. Cardwell, who is my daughter, and a member of our church. She was in so much trouble about giving up poor Hartie, and was so desirous to know whether she was at rest. She prayed the Lord to show in some way if it could be His will whether she was at rest or not. Very soon she dreamed of seeing me and her mother sitting by the bedside nursing a very sick baby, and it was the poorest, worst looking baby she ever saw, and it was taken bad off on Wednesday night and we all so much dreaded the next Wednesday night, for fear it would die, and when the next Wednesday came we dreaded that night and when eleven o'clock came instead of its dying it was made new. She thought it was changed in the twinkling of an eye to the prettiest baby she ever saw. It was fat and plump and had dark hair and eyes, and had on a white dress, so white and clean, and was a small infant. Now she just as much believes that was poor Hartie, for she says it looked so much like her. She was taken bad off on Wednesday night and died the next Wednesday night at 11 o'clock, just as Rosie dreamed. She says she never can praise the Lord enough for being so good to her. None of us can praise the Lord enough for being so good to us poor sinful mortals. I pray God's blessings may rest upon her kind and loving husband and sweet children whom she loved so good. May he bless them and prepare them to meet her in heaven, and bless her brother and sister, father, father, mother and all that were near and dear to her on earth, so that they may fall in the sweet embrace of Jesus at death, and with all God's children sing his praise forever more.

J. J. JOICE.

ELDER NOAH SHOWALTER.

It is with a heavy heart I attempt to write you of the death of our beloved pastor, Elder Noah Showalter, a native of Virginia, born September 25, 1826, died February 19, 1906, aged 79 years, 4 months and 25 days. Elder Showalter joined the Baptist church about 52 years ago, was ordained deacon October 2, 1858. Elder Mason Beagle, moderator, and E. T. Morris, clerk.

The church called a council, which met June 7, 1862, and after examining Brother Showalter, ordained him to the full work of the ministry.

ELDER JACOB MARTIN, Moderator.

G. W. MURPHEY, Clerk.

This was all done in Little Rock church, Cass County, Ill. From there he moved to Iowa, serving as pastor for a number of years there. He next moved to Kansas, and served there for a number of years, until he moved to Idaho, some thirteen years ago, locating at Moscow, where he lived and was respected by them who knew him, and loved by his brethren.

About eleven years ago he was taken sick, the effects of the disease caused him to have to undergo severe operations, and during this sickness he had the (as we call) bad luck to fall and break his thigh, which, when he finally got up the broken limb was about three inches shorter than the other. Thus he was not only a cripple but a great sufferer for the last eleven years of his life.

He was chosen pastor of our church, I think, about five years ago, which place he filled until he died, and we feel our loss greatly, and I reckon I feel as bereaved as any except his family, for he was a kind father to me in the way of the ministry.

The writer tried to comfort the bereaved by declaring the resurrection, using Job 14:14, but how hard it was to comfort others, when my heart was so sore. I stood in need of being comforted myself. Truly a father in Israel has fallen.

He leaves a widow (who is a member of the Baptist church, and a humble mother in Israel), nine children living, the youngest of them being about twenty-five. They feel their loss. It can never be repared, but

they mourn not as them who have no hope; for they feel sure their loss is his gain.

May the Lord bless and comfort them in their affliction, is my prayer.

Yours in hope,

T. E. ATTEBERY.

CHARLIE M. WILLIAMS.

Dear Brother Gold, by request of his mother I send you for publication the obituary of Captain Charlie M. Williams who was born November the 18th, 1877, and was drowned with two others in Pamlico River by the capsizing of his boat November 13th, 1904, I had been acquainted with him for a number of years, and knew him to be a quiet, peaceable young man, and though he had made no public profession of religion, his walk was orderly and his conversation Godly. I had conversed with him freely on the subject of religion. To me he gave the brightest evidence of being born again. He loved the doctrine of grace, and attended our meetings when he had the opportunity, and always seemed to enjoy the preaching which no one could do that had not tasted that God is gracious: and now that he is gone to return no more, this should be, and no doubt is, a great comfort to his heart-broken mother and wife. May the God of all grace sustain them in their sad bereavement that they may realize that he is too wise to err, and too good to be unkind; and that the sad parting here will be for a short while, that he will soon call for them, and that they will answer him, and that then there will be a sweet reunion with the loved ones gone before, where there will be no heart aches on the account of the loss of our dear ones; but where all tears shall be wiped from our eyes. May God care for us all, and when the trials and turmoils of life are over may he take us to himself in glory where we shall see him as he is and be like him.

E. E. LUNDY.

A PPOINTMENTS

J. E. ADAMS.

Providence, Saturday and third Sunday in April.

Bethlehem (Tyrrell County), Tuesday.

East Lake, Wednesday.

North Lake (Hyde County), Friday.

Mason's Point, Saturday.

Tiny Oak, fourth Sunday.

Rosa Bay, Monday.

Beaulah, Tuesday.

L. H. HARDY.

Tom's Creek, Tuesday after fourth Sunday in April.

Stuart's Creek, Wednesday.

Union, Thursday.

Cedar Hill Friday, Saturday and Sunday.

Pilot Mountain, at night.

E. E. LUNDY.

Cedar Island, Saturday and third Sunday in April.

Hunting Quarter, Sunday night.

North River, Monday night and Tuesday.

Newport, Wednesday.

Hadnot's Creek Thursday.

White Oak Saturday and fourth Sunday.

Straits (Union meeting), Friday, Saturday and fifth Sunday.

Sheffield, Saturday and first Sunday in May.

J. S. CORBETT.

Singleton, second Sunday in April.

Smithwick's Creek, Monday.

Morattock, Tuesday.

White Plains, Wednesday.

Bath, Thursday.

Grantsboro, Friday.

North Creek, Saturday.

Pungo, third Sunday.

Tiny Oak, Monday.

Rosebay, Tuesday.

Goose Creek Island, Wednesday.

Cedar Island, Thursday.

Straits, Friday.

Hunting Quarter, Saturday and fourth Sunday.

Sheffield, Tuesday.

Mt. Lebanon, Wednesday.

Blount's Creek, Thursday.

Bethel, Friday.

Sandy Grove Saturday and fifth Sunday.

Blount's Creek, Monday.

Hancock, Tuesday.
 R d Banks, Wednesday.
 He will need conveyance.

J. D. VASS.

Durham, third Sunday in April.
 Raleigh, Monday.
 Clayton, Tuesday.
 Salem, Wednesday.
 Creeches, Thursday.
 Beulah, Friday.
 Upper Black Creek, Saturday and fourth
 Sunday.
 Wilson, at night.
 Upper Town Creek, Monday.

J. J. HALL.

Wheeler's Saturday and second Sun-
 day in April.

Prospect Hill, Sunday evening at
 3:30.

Lynch's Creek, Monday.
 Arbor, Tuesday.
 Pleasant Grove, Wednesday.
 Reidsville, at night.
 Mountain Springs, Thursday.
 Banister, Friday.
 White Thorn Saturday.
 Galilee third Sunday.
 Strawberry, Monday.
 Malmaison, Tuesday.
 Mill, Wednesday.
 Cane Creek, Thursday.
 Flat River, Saturday and fourth
 Sunday.

Elder Oaks will please meet him at
 Dry Fork on early train Thursday
 morning and he will be with him for
 some days.

GEO. D. ROBERSON.

Wilmington, Tuesday night after first
 Sunday in May.

Stump Sound, Wednesday.
 Bay, Thursday.
 Wardswill, Friday.
 Yopps, Saturday and second Sunday.
 Southwest, Monday.
 Maple Hill, Tuesday.
 Cypress Creek, Wednesday.

Muddy Creek, Thursday.
 Sand Hill, Friday.
 Beaver Dam, Saturday.
 Haskins chapel, third Sunday.
 White Oak, Monday.
 Hadnot's Creek, Tuesday.
 Newport, Wednesday.
 Morehead City, at night.
 Marshalberg, Friday.
 Hunting Quarters, Saturday at 3 o'clock
 p m.
 Cedar Island, fourth Sunday.
 Portsmouth, Monday night.
 Goose Creek Island, Thursday.
 Bethel, Friday.
 Sandy Grove, Saturday and first Sunday in
 June.

J. W. GARDNER.

Wilmington, Saturday and third Sunday
 in April.

Maple Hill, Monday night and Tuesday.
 Cypress Creek Wednesday.
 Muddy Creek, Thursday.
 Sand Hill, Friday.
 Beaver Dam, Saturday and fourth Sunday.

W. M. MONSEES.

Flat Creek, April 23.
 Mountain Creek, 24.
 Bear Creek, 25.
 Freedom, 26.
 Liberty Hill, 27.
 Jones Hill, 28.
 Funeral of Miss Maggie Tyson, 29.
 Lawyer's Springs, 30.
 Pleasant Grove, May 1.
 High Hill, 2.
 Union Grove, 3.
 Watson, 4.
 Bear Creek Association.
 Howard's Chapel, 8.
 Brother Deaton's, 9.
 White Oak Springs, 10.
 Sugg's Creek, 11.
 Pleasant Hill, 12.
 Callicott, 13.
 Conveyance needed.

W. B. STRICKLAND.

Falls, April 25.

- Wilson, 26.
- Memorial, 27.
- Chapel, 28 and 29.
- Bethany, 30.
- Clayton, May 1.
- Raleigh, 2.
- Oak Grove, 3.
- Durham, 4.
- Lebanon, 5.
- Prospect Hill, 6.
- Arbor, 7.
- Pleasant Grove, 8.
- Reidsville, 9.
- Spray, 10.
- Goodwill, 11.
- Ridgeway, 12.
- Martinsville, 13.
- Reed Creek, 14.
- Town Creek, 15.
- Republican, 16.
- Pig River, 17.
- Little Creek, 18.
- Belleview, 19.
- Roanoke, 20.

Elder Wm. L Young, Linwood, N. C.,
Route 1.

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

Elder T. W. Walker calls in his appointments after the second Sunday in April.

The next session of the Skewarkey Union will be held, the Lord willing, with the church at Skewarkey, Friday, Saturday and fifth Sunday in April.

The Bear Creek Primitive Baptist Association, spring session of 1906, will meet with the church at Jerusalem, Anson county, N. C., on Saturday before first Sunday in May, embracing three days. A cordial invitation extended to the Baptists. Any coming by rail stop at Peachland, N. C. Trains from toward Charlotte reach Peachland every morning about 6 o'clock and by Hamlet they pass Peachland about 9 a. m. Those wishing conveyance from Peachland please write before hand to Brother Joe Thomas, Olive Branch, N. C., and he will attend to this.

J. W. JONES, Clerk.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

Jesus made the proclamation,
Standing as the word of God,
He himself brought consolation
By the heavenly road he trod;
Jesus came, a sure deliverer,
For his kingdom was at hand.
He went down in Jordan's River,
To obey the great command.
Then dear children you who've tasted
Of the precious word of God,
Lay aside the world that's faded,
Tread the path that Jesus trod.
When you obey his commandments,
He to you his smiles imparts;
His presence is so repleant,
That it cheers the drooping heart.
I do hold that spot with reverence,
Where I went beneath the stream,
There he revealed his sweet presence,
Making his countenance beam.
Oh, how pleasant to serve the Lord,
And to drink from the cup of joy,
And be supported by his word,
Which no power can destroy.

J. A. M.

Elders Gold and Lester, and to the household of faith: As the dear old Landmark is the most preaching I get and I am often comforted by reading the editorials and experiences of the dear brethren and sisters, I want to add my mite, and let them know I have been edified thereby. I often have impressions to write, but don't know whether they are from the Lord or not therefore I have put it off a long time. Brother Gold, sixteen years ago the

20th of the present month I came very near dying of cancer. I thought then as my unprofitable life was spared maybe it was for a good purpose, but still I am the same vile being, and am still under the chastising rod. For ten years my health has been very delicate, part of the time under the treatment of a physician. A year ago we had the misfortune to lose our dwelling house and nearly all the contents by fire. Brother Gold, if you remember my experience I wrote, I don't know the date; but think it was about fifteen years ago, it was shown to me as it was to dear old Paul, what great things I should suffer for the name of Christ. Of course I did not know what they were, but those trials I have just mentioned I am realizing are a part of those things shown me. I remember our beloved Brother Dameron said if a people's afflictions had a tendency to drive them to a throne of grace it was a good sign. I often desire to pray but I fear I cannot pray right, for I feel as David said, by terrible things in righteousness wilt thou answer us O Lord.

"I would but cannot rest,
In God's most holy will.
I know what he appoints is best,
Yet murmur at it still."

I remember some time ago Sister R. Anna Phillips wrote a piece entitled A Place Apart. It was so good I could

say amen to it: and also Sisters Louisa Edwards and Mattie Luper with such soul-cheering pieces. Sister Edwards said this world never had had many charms for her. She and I are agreed on that. It has never been my privilege to meet, but feel to know them. The scriptures teach us that they that will live godly in Christ Jesus shall suffer persecution. But how could it be said of Christ's followers that these are they that have come through great tribulation, and washed their robes and made them white, etc, if they did not undergo those trials. I was struck with Sister Pencie Mayhen's piece in the Landmark January 1st. She says the Lord is certainly going to have a separate people, and that we are living in the last days of which Paul wrote. I think I can fully endorse what she says. I think we as Primitive Baptists are striving too hard for the meat that perisheth; not seeking those things which are above. I often think of a text I heard Brother Dameron preach from not long before he was taken with dementia. It will be found in Proverbs 26th chapter and 2nd verse, "As the bird by wandering, and the swallow by flying, so the curse causeless shall not come." I thought from his discourse that he thought there was a curse hanging over the people. We can see such a selfish spirit existing among the people, even among those professing to be Christians seeking to take advantage. But I'm made to mourn on account of not being able to live as I should. If I could have that charity that suffereth long and is kind, but there is no place under the natural sun where I am free from the tempter. Brother Gold, are you tried with so many vile thoughts? It seems to me that I must have more than any living mortal. I am often made to explain all is vanity and vexation of spirit. Do with this as you think best. I did not write as I intended, but I

hope as I was directed. Remember me and mine in your prayers.

Lovingly,
SALLIE A. WILES.

CLERGY PERMITS.

Dear Brother Gold: Whereas, some of our ministers have made application to the Southern Railway Company for clergy permits for this year over that line and have been refused, I desire to say through your paper that it was a misunderstanding in the Chattanooga, Tenn., office and that the company now understand the matter and are giving clergy permits to our ministers. And, furthermore, if any of our ministers in the South desire a permit over Southern Railway will write to me I will get a permit for them free of charge.

In hope,
H. C. HOGAN,
Dickson, Tenn.

March 22, 1906.

Durham, N. C., March 28, 1906.

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

Dear Brother: Will you please give notice in the Landmark April 1st, that the next session of the Dutchville Union is to be held with Eno church Saturday and fifth Sunday in April, 1906, and a cordial invitation is extended to all lovers of truth.

G. C. FARTHING, Clerk.

Winston-Salem, N. C., Mac. 3.

Dear Brother Gold: I am real hungry to hear from you. I am still lame in my feet, but often feel that I could walk if not required to carry my bed, or burden. How are you these days? Can you see, hear and walk well? Can you lay aside the weight that so easily besets you, and run with patience? Are you not coming to see us this month? I want to see you right now. Enclosed you will find two letters written to me by Brother Hulin that you can use for

the Landmark if you like. The new house at Saint's Delight is about completed, but they have no benches yet, however, we hope it will be ready for use by the second Sunday in May. Can't you be with us at that time, D. V.? Remember me in love to your home-folks. We are as well as usual. Love to you.

E. A. BURTON

Jubilee, N. C., Route No. 1.

Mrs. E. A. Burton:

Dear Sister in Christ: After an unreasonable delay I will try to answer your kind and much appreciated letter, and how my sympathy went out to you when in your writing you complained of being in a strange land and unable to sing one of Zion's songs. How often it is thus with his little ones here in the wilderness. It brought forcibly to my mind that some time after I had professed a hope I thought my troubles were about over, when asleep I thought I was entering into a great forest, and one straight path, it looked plain at first, but in peering into the distance the path was almost obliterated by the undergrowth on either side, but it seemed that as far as I could see the path gradually inclined upward. I awoke and was pondering in my mind what it meant when it came to me this way, this is the narrow way the Christian must walk, and in my feelings I exclaimed, Lord, it is too much for me. Then these words came, Christ is worthy, and if I be in Him then my worthiness is in Christ, and it seems from that till the present it has been a great help in reconciling me to many things we have to pass through that are so contrary to our natural feelings. I thought after being in your company and listening to your conversation, well surely Sister Burton doesn't have the dark places to travel through that I do, for if I am one of God's children what a rebellious and wilful one

I am. It seems that I am never willing to perform a duty unless driven to do so. You ask to let Brother Gold publish my experience. It was so poorly written that I fear it would be a great tax on the Brother's patience to attempt it. Some time when the brother is in Winston if convenient show it to him, and if he requests it for publication you have my consent, but you can never tell how small and insignificant I felt to think of my poor article going to the Landmark, and how I shrank from the idea of seeing my name before the public. May the Lord enable you to rejoice in the light of His countenance and abundantly prosper and protect you and loved ones, is the earnest desire of your unworthy brother in hope of eternal life.

N. B.—Since writing the above I have concluded to not impose any conditions, but to grant your request, hoping it is from the right source. Pray for me, if you have a mind, for I candidly assure you that I shall ever entertain nothing but the warmest feelings of Christian love for you.

J. B. HULIN.

Mrs. E. A. Burton:

Dear Sister in Christ: After a long delay I will attempt to tell you what I believe the Lord has done for me. I can hardly tell the period when I first began to have serious thoughts concerning the condition of the soul after death, but these thoughts were disagreeable to me, and I tried to reason it out this way, that I was young and when I reached a more mature age it would be all right to forego some of the pleasure I was enjoying, for in my youthful day the companions that I associated with were reckless in dissipation and profanity I candidly believe that I excelled them all. I continued in this way two or three years, when on hearing Brother J. E. Adams preach at Pine it seemed that my trouble and sorrowful feelings began to increase,

and look which I would at times I could not be rid of it but all this time if any had told me it was the Lord dealing with me I could not have believed, for I felt to be an outsider of mercy. I began to try to mind my way of living. It seemed that profanity was my most besetting sin, and thought I would leave it off. So one morning I started to work fully resolved not to swear any that day, but the first thing I knew I had lost control of myself and was swearing as ever. Right here I began to feel the need of prayer more forcibly than I had ever experienced before, and I think about the only words ever framed in my heart were, Lord, be merciful to me a sinner, for I felt at times that I had sinned enough to destroy not only myself but the whole world beside. I seemed to lose all interest in business. My physical health seemed to sympathize with my mental distress until I became a wreck physically, but let me hasten over this period of alternating gloom, sorrow and indifference. I had begged the Lord for mercy 'till I felt like I committed sin in taking his Holy name in my sin-defiled lips. I attended an association at Abbott's Creek and while there I was made to seek the lonesome place and pour out my soul to God to save me from that fearful but just doom which I felt sure awaited me. Dear sister, no pen of mine can picture the mental suffering and anguish that I suffered on that occasion. After I arose from the ground I went back to our camp. We went by wagon. I viewed the Baptists in a different light from what I ever had before, but I still felt to be an outcast in the presence of that congregation. A few days after reaching home I was walking along the road meditating on my condition. Everything seemed dull and lifeless to me. On a little eminence in the road I stopped and looked around. It seemed to me the last time. Then I walked a few

steps and a great change came over me in feeling. I felt as light and clear from trouble as if I had never known what trouble is. It seemed to me that everything in nature looked changed, and that my very being was filled with joy such as I knew I had never experienced before. This state of rejoicing continued with me nearly the space of a month with the exception of a few moments. Then these thoughts began to force themselves upon me, you are deceived, and want to deceive others; and then I would reason this way, I do not know this is pardon for sin, but I know that I am changed thus far, that habit and desire for swearing has left me, and I tried to avoid everything that was evil as much as I could. Then to go to the church began to fasten itself upon my mind, but I didn't feel like I had anything to tell them, and they all knew how I had lived, and couldn't see how they could receive me. Right here I will have to digress a little. I have been to our churches and heard the brethren and sisters. This was before I had any hope, and invariably in their experience they would have a dream, and that always settled it with me. I had gotten in a very low and despondent state of feeling, and concluded it was all a mistake. I came from the barn to the house one evening and the thought came to me this way, now when I get in the house I will cast it aside. I retired that night and almost immediately went to sleep, and dreamed that I was at a ferry on the river, and several crowded around the bank, thought the boat crossed over to the side we were standing, and heard the ferryman say we never expected to hear anything like that from Mr. Hulin. I felt in my dream like I had done some wrong. There was a ladder and it seemed in my dream that I must climb it. I made two attempts but failed. The third attempt it seemed that I climbed the lad-

der and an aunt of mine clasped my hand and was singing with joy, tears flowed freely down my cheeks, and here was the evidence that I so much needed. I believe it was of the Lord, and he knew just when to bestow it on poor unworthy me. My impressions to offer to the church began to trouble me a great deal, but I would put it off. There was one scripture that presented itself so forcibly, Thy people shall be a willing people in the day of thy powers. This state of unbelief and rebellion destroyed my peace nearly three years. In this condition I came to the place where all earthly ties, my family and relatives, seemed almost as strangers to me. Then it was dear sister, I believe, that God in His wonderful love permitted me a glimpse of that rest beyond this world that the redeeming blood of Jesus has prepared for his children. Then it was that I felt willing to be his anything. In the course of a few days I offered to the church at No Creek, and told them in my weakness what I hoped the Lord had done for me. Brother Broadway baptized me the next day, and a day of greater happiness I never expect to spend on this earth. Dear sister, I have hurried over this imperfectly written promise to you. I would not have written if I could have been satisfied without. Please cast the mantle of charity over anything that sounds uncertain to you if such there be, and if we never meet again in this world, my earnest desire is that we may by the intercession of Jesus join the glad throng that shall hear the welcome sound, come ye blest of my Father, and not only us but all who love His appearing.

Unworthily,

J. B. HULIN.

Dear Brothers Gold and Lester: As my last year's subscription has expired I send the subscription price for another year. I hope I can say of a truth that

the Landmark is a great source of comfort to my feelings. I have been taking it for a number of years and have never had to regret it. It is both doctrinal and comforting in its editorials and correspondents.

In reading its contents it makes me feel as though I am in the presence of those writing. I wish to say to those who feel a desire to write, do not curb the spirit for there is such a thing as burying a talent, different gifts are given and God never gives a gift that he does not give the ability to perform and if we are obedient we will reap the fruit of that gift, be it small or great. Where much is given much is required, and where little is given little will be required, but we are commanded to be faithful. Much could be said on this subject but a word to the wise is sufficient. There are others who are more able to write and I may be crowding out better information, therefore I will desist, sincerely asking the prayers of all who may see this.

Your much devoted brother,

J. H. BURGESS.

Ridgeway, Va.

Elders Gold and Lester:

Dear Brothers: By your permission I wish to call the attention of the brethren of the Stanton River district to the condition of our ministry and churches. They are not united as they should be. First, let me speak of the preachers. There is a lack of love and fellowship between them, they seem to be somewhat alienated in their affections. A bad spirit seems to have been controlling them for some time; they have a disposition to be leaders in a way of their own choosing regardless of the rights of others.

Some have learned a great deal out side of the Bible and desire to show their strength. These are smart followers; they act as though they know it all, for when others differ from they look on them with contempt.

Brethren, these things should not be; they hurt the church, and besides these charges, there has been one of using whiskey too freely and falsifying their word to disgrace the cause of God.

You should put these things from you, brethren and maintain a good report. A true preacher is a servant instead of a master, and the pastor should have the love, esteem and confidence of the church. There are duties that the church owes the pastor as well as duties the pastor owes the church. See that both are obedient in the Lord, then the Lord will exalt us.

It is very important to enforce a strict discipline to maintain the life of the church. If the present state of things continues to exist I fear we will lose the respect and fellowship of sister associations. If we want to retain good neighbors we must keep a clean house.

Brethren, watch over one another for good, withdraw from every brother that walks disorderly and be faithful to each other. I am getting old and afflicted and cannot be with you much, therefore I come to you with this epistle of warning.

I beseech you brethren in the name of our Lord Jesus Christ that you all preach the one doctrine that there may be no division among you.

GEO. W. HUNDLEY.

Swansonville, Va.

To the Members of Cedar Island Church:

Very dear brethren and sisters in a precious hope through Christ: I very sensibly feel my unworthiness and inability to thus address you, but believing that you know something of man's dependence upon the incarnate God, I can trust myself in your hands and do pray with all the fervency of my soul that you cast the mantle of charity over all weakness and imperfections and ac-

cept what I may say in token of my tender love and fellowship for you who have been such a beloved and faithful church to my dear faithful and lamented father.

Doubtless you feel that the Lord who once smiled upon you, who remembered you while you were yet dead in sin and would not leave you to perish out in the wilderness but brought you to His banqueting house where His banner was love, some of you no doubt feel that the Lord has shut up His tender mercy forever, has forgotten you in His love, but dear ones, though He has sore broken us and let our feet well nigh slip, though He has removed our dear pastor and father in Israel, let us remember that He sweetly says: "I will not leave you comfortless." He is the same unchangeable, immovable, ilimitable, and all-wise God that He was when He led the children of Israel through the Red Sea, the same as when He commanded the wind and the waves be still and they obeyed, the same as when He went down in the River Jordan and was buried beneath the waves and rose again, showing the death, burial, resurrection and the life of the saints in light and the same as when He ascended into heaven and led captivity captive, yea He is the same yesterday, today and forever.

Now if this Almighty and All-seeing eye has once shone in your hearts and you hope in the merits of a crucified Savior, He will not disappoint the hope which He himself has wrought, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

Now, dear brethren, may you be enabled by an eye of faith to see the hand of God through all this darkness and gloom and we know that the night must needs come in order that the day will be pleasanter, though it all seems dark now and we cannot see the manifold blessings of our Savior so plainly we

know they are ours for He has promised never to leave nor forsake us.

"I will be with them in the sixth trouble and in the seventh will I not forsake them." Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, cry aloud that her warfare is accomplished, that she hath received at the Lord's hands double for all her sins."

In our sorest trials let us adopt the language of the Psalmist David, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me."

While we feel we are sorely afflicted, we know it is by the hand of Him who works every thing after the counsel of His holy will and none can stay His hand or say unto Him, "what doest thou?" And now that all is dark we know that when the sun of righteousness shall arise with healing in His wings we can then see His loving hand guiding us through all these trials and let us remember that what He does is best.

This is surely a dispensation of His providence for no other power except the glorious Almighty could have taken so useful a soldier of the cross as my dear father.

Let us kiss the rod that smites us, bow in humble submission to His most holy will and say with all fervency of spirit, "Though He slay me yet will I trust him." I am aware that you cannot do this unless the Spirit of God shines into your hearts giving you a reconciliation to His power for "without me ye can do nothing." Our dear Father, we pray thee to reconcile thy people to this dispensation of thy providence, cause them to say thy will, O Lord, not mine be done. Amen."

May you prove as faithful to any pastor whom the Lord may give you as you have been to my dear departed father.

I do not know why I have written this letter I have been so impressed, but whether it is of the right spirit you can better judge. I hope the Lord will bless it to your comfort.

Mamma wishes her love remembered to you all and accept this poorly written letter in token of my Christian love and fellowship for you. And now I commend you to Jesus, who careth for you and who is a very present help in time of trouble. Look ever to Him who is the author and finisher of our faith, the beginning and the end.

May heaven's blessings rest upon and abide with you both now and forever, is the prayer of your unworthy sister.

LULA ROWE.

TOUR.

Elders Gold and Lester: I wish to state something of a tour through West Virginia. I left the 7th of February, and went by rail to Beckly, Raleigh county, W. Va., and preached a number of times in the church at that place. I found good brethren and sisters in Beckly and preached Saturday and Sunday and the brethren furnished me conveyance through Mercer and Summers counties. Then I returned to Beckly and preached Saturday and Sunday with those kind people. Thence by train I went to Greenbrier county. Preaching at two churches in that county I found our brethren are few in number there. From there I went into Monroe county and preached in two churches. I reached home March 7th, finding all well. I felt the Lord blest me with preaching grace.

I will here state that I found a number of sound Old School Baptists in West Virginia, and met with a number of preachers that I respect as good sound men, contending for salvation by grace. I was traveling through a country some time ago and met a woman who opposed the doctrine we are preaching, and said it is only six years

old. I remarked I am glad of one thing and that is the devil does not allow the truth to become old. That was the cry in the days of the apostles. I contend that the doctrine our people are preaching was set forth in the person of Abel, and is and will be until the end of time.

I was talking once with a man who said the Old Baptists would soon be all dead. Well, said I, you wish to get rid of them, I suppose. Yes, he said. Well, said I, there is but one way to do that which is for you to die out and leave them. I am certain that when the trumpet sound that time will be no longer there will be just the church on earth there is today, and I believe as strong in electing doctrine as they believe in none. Christ set up a kingdom that shall stand forever, and the gates of hell shall not prevail against it. Brethren, I think these gates are every opposition that comes against the truth. My prayer to God is that God's people will stand firm, contending for the faith. Be strong, be bold, yet be humble.

I am a reader of Zion's Landmark, and would ask Elder Gold or any other brother give their views of this scripture, Gen. 1:2, "The earth was without form and void," also Gen. 3:24.

Brother Gold, do you think you can visit our churches this summer or not? Our churches are in peace. We would appreciate a visit from any of our preachers. Elder Isaac Jones was with us last summer. We want him to visit us again.

Brethren, good-bye,

M. B. MARTIN.

Dear Brothers Gold and Lester: This is my first attempt to write anything for the Landmark, and I am nearly three score years and ten. I would like to say a few words in reply to Brother Simpkin's letter regarding behavior at the associations.

Brother Simpkins asked, for whose

benefit are we holding these associations? I say we are holding them for our benefit, but if others want to come, let them do so, but require them to respect our days of worship, whether it be Sunday, Monday or any day we may select to hold the association. I have tried Brother Simpkin's remedy and could not see that it was any better. He says, if we hold out these temptations to the people we ought not to blame them for talking about us.

Now, if we can't hold our meetings on Sunday without being disturbed, we had just as well give up Sunday entirely. But I beg to differ with our brother. Our laws are ample for our protection.

At our last association, while you were preaching, Brother Gold, there were some young ladies laughing and talking near the stand; they were asked politely to stop and instead of getting quiet they talked louder; then they were told they would be arrested if they did not stop. This soon quieted them.

I would hate to see young ladies brought before the court, but this is the best remedy, and by the time one or two cases have been brought out, we will have no more trouble.

So let's not change our days of meeting, only as it suits our convenience.

A. F. NEAL.

Madison, N. C.

Elder P. D. Gold: My Dear Brother in Christ, I hope: We have moved. My postoffice is now changed from: Raeford to Elrod, N. C., R. F. D. No. 1.

I hate to miss one number of the Landmark, for it is all the preaching I get, or am likely to any time soon, unless I should go quite a distance to hear it, for though I have moved nearly forty miles from where I was living I am still in the wilderness of strangers, and there is no food in their preaching for me, and I feel that I am better

off to try to abide in my own lot though it be lonely.

Brother Gold, if you ever come to Rowland in your travels, please stop over with us. We would love so much to have any of the Baptists to visit us. We are living in three miles of Rowland, and four miles of Elrod, and would take pleasure in meeting any who will drop us word when they will come, and I would so love for you to visit us some time this year if it be the will of the good Lord. Please remember me and mine in your petition at a throne of grace.

I remain your humble sister,
 ALICE A. BARNARD,
 Elrod, N. C., R. F. D. No. 1.

Elder P. D. Gold, Most esteemed Brother: Please find a postal order for 1.50 to pay for my subscription for the Landmark, which was due some time ago. Please pardon my delay. The Landmark comes 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 within bringing them down in the dust, causing them to cry, "unclean."

And again I am 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 our Savior'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 hardly know how I could get along without the dear old Landmark.

The good articles are written by various ones, all bearing testimony to the truth as it is in Jesus Christ. I have hop-

ed that you would some time visit Williams'. We would all be more than glad to have you to come.

May the Lord bless you and preserve you here for a long time for the comfort of his people, and crown you in heaven, is my prayer for Christ's sake.

I trust your sister in Christ,
 MRS. FRANK DENTON.
 Whitakers, N. C.

Elders Gold and Lester: Dear brethren, and to the readers of Zion's Landmark: It has been on my mind for some time to write a few lines to you though I can't write anything I feel like that would be any comfort to the people I hope I love, the Primitive Baptists, yet I can't keep from trying to write: for deep down in my heart I desire to write if the Lord will. In obedience to God I desire to live and to trust him the God of Heaven that brought the Israelites over the Red Sea, and saved the thief on the cross, and that saves the adult and the little infant alike. Now, dear brethren, I feel like I love the God of Heaven that has all power in his hands. When he speaks its done, commands it stands fast. He don't need man's help to save sinners; for all the preachers in this world have never, or can ever cause one sinner to be saved. I believe with my whole heart that all of God's people in the mind and purpose of God were saved at one time, and when the Lord's appointed time comes he brings them to know him, whom to know is life eternal. I hope I love that religion that man can't get. Salvation is by grace once delivered to the saint. I love to meet the dear people that live and preach that doctrine. I would love to meet, and shake hands with each one, though I know I cannot.

Dear brethren, I hope the Lord will lead me in the right way that I will not bring disgrace upon the church I hope I love, the Old Baptists. I believe the God of Heaven made me to love and

unite with the Primitive Baptists, for there was a time I hated this doctrine. I hope now I love it. When I am blest to meet with the dear brethren, sisters and am blest to hear the gospel of God preached, then I feel like this is a heaven below, and oh my soul I hope does feast upon the riches of God's grace. Then I feel like I can say, bless the Lord oh my soul, and all that is within me bless his holy name. Few minutes in praise I enjoy and they are succeeded by pain. If a moment in praising of God I employ, I have hours again to complain. Yes, prone to leave the God I love, and oh if I could pray to God to have mercy on me a poor sinner, but can't pray, but blessed thought the spirit maketh intercession for us with groaning that cannot be uttered. And oh, dear brethren, at present how humble I hope I feel to be. I feel like if the Lord's will I could get down on my knees and wash the dear brethren's feet. I do not feel that I am good enough for the dear people of God to wash my feet, though I do believe and feel like that the people of God ought to wash one another's feet. Dear brethren the Lord willing I hope to live to see and hear that the Primitive Baptists here and elsewhere hold foot washing. I know it is very unpopular, and the world looks upon it with mockery and scorn, but if the world hate me I desire to live in obedience to the God of heaven. I hope that he found me a poor lost sinner. I have got my fill of sin, and it grieves my poor heart for the sins I commit. It is the grace of God that keeps me from many evils, and I hope the Lord will not suffer me to be tempted more than I am able to bear, and I feel like the Lord has blessed and still blesses me with such blessings as I need, and I want to praise the Lord for his mercy to me, a poor sinner; for I am so vile, so prone to sin I fear I have not been born again, though I hope I have. If I have no, I can't do anything to bring

the birth, not so much as cry for a child can't cry before it is born a natural birth. Then it cries for food. So to my mind one has to be born a spiritual birth before he can cry to the Lord for that spiritual food. Then such are hungry and can't prepare the food, and all the preachers in the world can't prepare it. The Lord prepares it for his children without the help of man, and I tell you, dear brethren and sisters, if we have a hope that we have been born in the kingdom of God, heirs and joint heirs with Jesus Christ, how thankful we ought to be to give God the glory, and that he will bless us with his spiritual love to love one another, teaching us that denying ungodliness and worldly lust we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of our Lord, that we will hear that joyful sound, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Lord pardon anything I have said amiss and to thy name be all the praise.

Dear brethren, I hope the Lord will bless you to pray for me.

Your little brother, I hope, in Christ,

H. J. ROGERS.

Roxboro, N. C.

Dear Brothers Gold and Lester: I will try to write some of my travels in this life. I was born in Carroll county, Va., in 1860, was raised by Baptist believers, although neither of my parents has ever united with the church. I can't say, as so many do, that never knew which the right church was, for my mother always taught us children that the Primitive Baptist was the true church and I never thought of doubting her word, but was like all young people in their natural state, thought I would have my pleasures, until my cousin, Zilpha Edwards, joined the church. It seemed that the scripture had been fulfilled

where it said, "one shall be taken and the other left," but this wore off and I went on in worldly pleasures. I was married in 1879, and in 1881 it seemed that I was stricken with the thought that the world was coming to an end and I was not prepared to die. Oh what to do or where to go I could not tell. I felt to be undone and without God in this world, but it seemed that my prayer was, Lord, have mercy on me a sinner?

But it seemed that my prayers didn't amount to anything and I felt that every one hated me. When I went to any place I felt miserable until I got back home.

About this time a so-called preacher, but not one of my belief, came to see me. He seemed to think his was the only right way. He was talking to me and wanted me to join his church, and said that the Lord had done all for me he ever would do.

My answer was, "I am lost then," and after he went away I thought I might be mistaken, as I never had been shown anything from a higher power. I wanted to be right and tried to ask the Lord to show me in a dream which church was right. It seemed that my heart was engaged in prayer all day and my last conscious moments that night was a prayer to be shown the right way.

I dreamed of seeing those same people, but they looked as though they had on their dirty clothes and I awoke and felt worse, if possible than ever but I went to sleep again and saw the Primitive Baptists and they looked to be a little way above the earth and as white as snow. Since then I have had no doubts as to which was right.

Not far from this time I thought in my dreams Satan was after me—he was trying to take my hand but I resisted him with all my strength. He would only laugh at me when I hit him and I past when he saw I wouldn't give him my hand. He just touched the

back of my hand and went away. In a few weeks a sectional meeting was held at Good Hope church and Elder J. C. Hall preached. Oh, he could tell my feelings so much better than I could describe them and said that any one who felt like that had been called by the Lord. I never saw him in my life before or since then and yet he told almost word for word what the other one had said to me and how untrue such talk was. I remember having said to a friend afterwards that I believed he was sent there to preach to me, not thinking how it sounded, and the lady said: "I do hope he was," and then I thought how it sounded and felt so mean and little for having had such talk. I went on in trouble, sometimes not as bad as others. I remember its getting so dark one day, I was alone and could never never tell how I felt. I could only sit on the steps and watch the elements. (There were others who spoke of that day and thought the sun was darkened).

Things went on in this way until the third Sunday in March, 1882, I hadn't been to preaching all winter; so I went that day and while Wm. Lundy was preaching it seemed that my burden was all gone and I could hardly keep my seat. I think that was the sweetest afternoon I ever spent. It came up and rained a shower and everything just sparkled. When Mr. Lundy was done preaching he just looked over the crowd and said: "I've delivered my message."

Now, I didn't think this was a change, but fully expected my burden to return, but I never could get it back, though many times I tried to, and I think it would have given me relief could. I have had it back some time when my heart was hard as stone.

One day not long ago something seemed to say, you have had a hope over twenty-three years and have tried to keep it hidden all this time. We have been in Kansas twenty years and never

hear a sermon only when we go east.
V. A. EDWARDS.

Cambridge, Kans.

Elder P. D. Gold: Dear Brother: I enclose 25 cents, for which please send me your book, "A Treatise on Joshua." I have been anxious to read it for some time, especially since Elder Durand recommended it so highly in a letter he wrote to the Landmark some time ago. I enjoy reading such books, for I feel they are instructive, and our time spent in reading such is not wasted, but profitably employed. I have just finished reading one of Elder Stewart's books, "The Two Witnesses," which I enjoyed very much, think it deep, and very instructive, and since reading that, I have read another good and instructive book, "Teeth to Teeth," written by Elder Joshua Lawrence. I have long since desired to read some of his writings, and enjoyed it very much indeed, for I found it full of rich reading. He was a man of strong faith and sound doctrine, and indeed a bold defender of the truth, as it is in Jesus, "contending earnestly for the faith onced delivered unto the saints."

Brother Gold, please pardon me for thus intruding, but feel that I can't close without writing you of our good and most precious meeting last fourth Saturday and Sunday, for it was such a feast to my soul. I want others to know how much I enjoyed it, though it is beyond expression, and I know from experience, too, that such joys are better felt than told; and are inexpressible and full of glory, yet I have a desire to express my feelings if I could, but that is something I never could do. I have often heard them expressed far better than I could myself, as I did at our last meeting on Saturday by our dear pastor, whom the Lord sent to us in the fullness of the blessings of the gospel of Christ and enabled him to preach one of the richest, most comforting sermons I ever heard, and it

revived me so much, I felt like shouting aloud in praise to God and my cup ran over with joy and tears of gratitude that I (who had so long been in the dark valley without a ray of light, and had almost given up in despair, was once more permitted to feast so abundantly from the King's table that my youth was renewed as the agle's, and I could say of a truth, "I know that my Redeemer liveth, for I had again been blessed to glean in the gospel field (as did Ruth) and gather the handfuls, which I felt were dropped on purpose for me, for when Brother Lawrence read his text on Saturday, he found me, and I felt that his whole sermon was a message direct from God to me, and I can never tell, just how much that sermon comforted my poor famishing soul. Brother Lawrence is indeed an able preacher of the gospel, and I feel that our little church has been wonderfully blessed for the last eight years, in having such a good and faithful pastor. Surely we have much to be thankful for though we are few in number, but all in peace, which is another great blessing, and I pray to God that we may always live in peace. I have written much more than I intended, but hope you will pardon me for trespassing on your valuable time, and cast the mantle of charity over all imperfections in this letter, for I feel that (like myself) it is full of them.

Hoping to receive the book soon, I am your sister in hope,

FANNIE MOORE.

Old Sparta, N. C.

Dear Brother Gold: It is with much doubts and fears that I attempt to write this scribble for the Landmark, and I do it only to relieve my mind. I have been impressed several times now for about three years by the good spirit or the evil spirit to express my feelings as to the value and comfort of the dear old Landmark is to the household of faith, though I have put it off from

time to time, feeling that it must be an impression of the flesh: if so I hope I will not be criticised by the readers of of the Landmark nor any one, for if I write anything that you see is inconsistent with the scripture or the grace of God, please be faithful with me and throw my scratching in the waste basket. As for myself the Landmark is oftines preaching to me. It brings us glad tidings of great joy oftines when the poor lame and heart-broken sinner is in such dark valleys and almost ready to give up in despair, unexpected as the dear Savior reveals himself to us so it is oftines when we pick up the Landmark and shed tears from the gospel light, the milk and honey, the richness, the fatness, the obituaries of our beloved ones that we have a reason to believe have passed from death unto life, and are in the care of Jesus; the appointments of our faithful and way-worn ministers that for the cause of Jesus and the love and constraining power of our heavenly Father who has opened our eyes, unstopped our ears, put his law in our heart, and brought us to the knowledge of the truth as it is in Jesus: for this cause they forsake their homes, temporarily bearing the cross from one place of worship to another, and administering manna to the hungry soul. Thus we get oftines milk and honey through our spiritual friend and paper. I feel like all that have been quickened and born again oftines greatly rejoice by reading the scripture so beautifully discussed, explained and opinions set forth by our gospel ministers and beloved friends and brethren, and if all Primitive Baptists are like myself they get so low in their feelings, so much in the dark, feeling to be such a great sinner, so sad and lonely, and feeling that the good Lord has forsaken them, and that they have not a friend on earth, when this the case with you, dear brother or sister, don't it build you up in spirit, isn't it some times manna to your im-

poverished sould to relate your feelings to the poor, meek and lowly ones that are bearing the cross of the lamb of God which taketh away the sin of the world? Yes, mine and yours are the same like hand and love, if we are what we profess to be, and in the Landmark we can read the experiences of others which are so interwoven with ours that they knit us all by goodness and love of God in one union, one faith, one church, abasing man and exalting God, the author and finisher of our faith.

J. J. THORN.

PLEASE NOTICE.

I am in need of money to pay my regular expenses in summer as well as winter, and am dependent on the receipts for the Landmark for this purpose. Quite a number of the subscribers are behind. Will such please forward me the money that I may be helped in this matter.

P. D. G.

The Mayo Primitive Baptist Association will be held with the church at Sardis, five miles south of Madison, Rockingham county, N. C., to commence on Saturday before the third Sunday in May, 1906, and continue three days. Brethren and friends coming by rail will be met at Madison on Friday before at 1 o'clock p. m. and also at 4 p. m. Those coming by way of Greensboro will be met at Ellisboro at 4 p. m. The Mt. Airy train will be met at Stokesdale at 12 o'clock m.

A general invitation is extended to all lovers of the truth, especially to the ministering brethren.

T. B. WILSON, Clerk.

Madison, N. C.

Elder T. W. Walker calls in his appointments after the second Sunday in April.

The next session of the Skewarkey Union will be held, the Lord willing, with the church at Skewarkey, Friday, Saturday and fifth Sunday in April.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

VOLUME XXXIX No. 11

WILSON, N. C., APR. 15 1906

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EDITORIAL.

LOVE.

Who can tell what love will not endure, seek, bear, suffer, hazard and perform. We speak not of a vicious love for vile aims, objects or purposes: but of heavenly love, the enobling, holy charity that beareth all things, believeth all things, hopeth all things, endureth all things, and that never faileth. This love comes from heaven, for it is of pure source flowing from the throne of God who is love. It bears all things. It never faints, never is untrue, never judges that the sacrifice is too great, the cost too heavy. It performs. See in Jesus its perfect exhibition. He gave himself, and as he gave himself it was the increase of that love that never fails, the enduring glory appearing more precious and wonderful.

It believeth all things. There is no lie of the truth, no falsehood in love. There can be no place in the heart of this love to think evil, or to believe what is not true. Its holy fire burns and consumes all chaff and whatsoever is unholy. It can believe nothing but the truth, and never rejects that. It hopeth all things. What it desires it expects and hopes or looks for, and is assured of its accomplishment. It burns on a holy altar and its pure incense of

praise ascends to heaven. It sees nothing impure, and deals only with the spiritual and holy. No shoes of man's making cover its feet. The ground is holy and the burning bush has no matter that fire can consume. God dwells here.

I have seen the mother's love toward the dying daughter, and the clinging, undying love of that purified daughter in whose heart there glowed such affection as earth knows not. It smiles at pain, and mounts above the gulf of separation, and beholds a field the Lord has blest, and death is swallowed up in its track. It leaps beyond the limit of mortality, and shouts we shall meet again, mother, beyond the shadows of earth; and the mother answers the refrain in strains of song that make glad the heart of the loving.

The fires made so hot by the fuel of perishing mortality do but consume the chains and shackles of earth that imprison the soul in this house of clay; and the burning but consumes the dross and chaff that had held the soul in its tent of mortality. How bright and glorious to see the Son of God walking in the midst of the burning fiery furnace with his beloved child, and quenching the violence of the flame.

How sweet the sacrifice love makes. Its costly offering of tears and pains but shows the willing service of him that gives the best—not that which costs him nothing, but that which has flourished in the fires of suffering. Love is stronger than death. P. D. G.

One of the elders of the Old Baptist order was travelling years ago on a boat. A number of Arminian preachers were on the same boat, busily setting forth their views. They stated that the Lord God could do nothing more for the sinner than he had done until the sinner gave his heart to God by opening the door so that the Lord could come into him. This Elder sat listening to them without saying any-

thing. They noticed his attentive manner and said to him, you appear to be interested in our conversation, and wished to know if he was concerned about salvation, and desired to know if he ever prayed. He said to them, what is the use of praying? why said they pray to God to help you. But said he, according to your assertions no use of praying, for you have said your God is powerless, helpless to aid you unless you do something to help him. What is the use to pray to a God that is unable to help you?

The Old Baptists are the only people that confess the need of help of the God of all power.

Our strength is to call on the God of heaven and earth who has all power. Surely we confess that we desire to serve the God Most High who is possessor of heaven and earth.

The strength of Israel is to pray. We have no strength of ourselves. But the Lord Jesus has all power both in heaven and in earth, and does all his pleasure. Jesus has power over all flesh, to give eternal life to as many as the the Father has given him.

The people of God therefore are encouraged to pray to God who hears prayer. Men ought always to pray and not to faint. For though God bears long with his elect people, that cry day and night unto him, yet he will avenge them speedily. The elect people of God are the people that pray day and night unto God. Carnal reason would say if you are elect what is the use of your praying to God? But the elect people of God feel their need of help, for they have no power of their own, and they know that God has all power, therefore they pray unto him. The safest place and condition for a child of God is to be a praying character. Because he that prays to God refers his case to the will and disposition of God. He that truly prays to God is desiring that the will of God, and not his own will, should be accomplished.

For the will of God is always right. He that has the spirit of true prayer has every blessing indeed.

P. D. G.

Friend G.W. Chamble, of Georgia, requests my view of John 2:15, 16, "And when he had made a scourge of small chords," etc.

1st. What was the use of the temple?

2nd. How was it perverted, and by whom?

3rd. How did Jesus cleanse the temple by their traffic. In the name of religion they practiced all sorts of schemes to make money.

Is there anything of that sort practiced in this day when the love of money is the ruling passion of the world?

In the name of religion they beg and beseech the people to give them enough money and they say they will convert the world. It will be the world they convert. But they never obtain enough money to answer their purpose. By all sorts of cunning arguments and in all ways of professed sanctity they promise to evangelize the world, if only enough money is given them. But look at the thieves over the land.

How did Jesus cleanse the temple? He made a whip or scourge of small chords and drove these money changers out of his Father's house or the temple. This is the only instance named of Jesus thus acting.

To the poor and needy how pitiful he is. To the proud and scornful how sharp his rebuke. He is always faithful and never fails to accomplish his ple?

It is called the Father's house. It should be a house of prayer for all nations. It was the place where God dwelt or communed with his people. Then it was to be a sacred place where men were to lift up holy hands without doubting and thus pray to God. This

was to be the place where every troubled soul was to pray.

Here there was to be no oppression, nor defrauding. Here the love of filthy lucre was not to come.

But behold how Jesus found it when he came to it. Who shall abide the day of his coming? He found it a den of thieves. Men professing to be religious, and in the name of religion were buying and selling oxen, sheep and doves, and money changers had defiled the temple of God. Oxen, sheep and doves were offered in sacrifice to God. Here were men ready to sell them for that purpose, and to speculate and make righteous purpose. How indignant was his righteous soul against these polluters of the temple of God.

The scourge he used they could not rebuke

The small cords plaited together, the guilty conscience, the sense of wrong under the rebuke of Jesus will drive the offenders out.

It is not mercy and pardon Jesus shows, but punishment under the rebuke of the whip that drives out the guilty.

He that offends in one point is guilty of all. But when the enmity of sin in the form of sacrilege is perpetrated in the temple of God behold how when these cords of sin are twisted into one how dreadful they become in the hand of him who brings every thing into judgment. The Lord makes sin its own punishment, nor can the transgressor stand against the strokes of offended justice. P. D. G.

Where are all the miracles our fathers told us of?

The Kingdom of Heaven rests on miraculous proof and divine foundations. Not only did Jesus teach as no man ever did, but he performed such miracles as no other had ever done; and he also gave his apostles power to work miracles, so that his kingdom

was established on a foundation that could not be overthrown.

It is not evident that such power of working miracles was conferred on others that followed after their departure.

There is no evidence in the writings of Paul to Timothy and Titus that such power was exercised by either one of them. Where is the evidence that the apostles had any successors? A successor has the same power that his predecessor had. The truth is that the apostles still occupy their place as judges in Israel. Their word and authority are as great now as they were while they were actually living in this world.

While Jesus was in the flesh he was under the law straitened until the baptism of his death. In his resurrection life he appears and enters fully into his divine and glorious kingdom, having all power delivered into his hand both in heaven and in earth. He had gone through all the dreadful wilderness and conquered every enemy.

His people here in the flesh are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; but they are beset and hampered with many weights. They are weak except as they are crucified and have no confidence in the flesh. They have to be killed to live. When the Lord slays them then they trust in him.

We often wonder why we do not live better lives, freer from sin, be stronger in the faith. Why cannot we work miracles? Many claim that power, yet we have no confidence in them. Many say they know they are right. We desire to be right, yet have but little respect for those who claim that they are surely right.

Where is our power? We have none of our own. Our strength is in the Lord and of him. We must watch as well as pray. We have no might of

our own. The kingdom is not earthly. The life we live is by faith. Our natural senses and powers can take hold of no part of this kingdom.

Often those professing to be followers of the Lord are disputing by the way about worldly trifles, and casting their pearls before swine, and defiling their garments by unworthy conduct.

Instead of working miracles we do not even keep our own bodies under, nor let the light we profess to have in us shine before men.

The best evidence that we are God's people is not so much in working miracles as in showing that the miracle of grace is so wrought in us that charity which rejoices not in iniquity but in the truth controls our lives, and that grace reigns through righteousness unto eternal life through Jesus Christ our Lord.

Patient continuing in well doing through great tribulation, returning good for evil, suffering for and in doing right, are precious evidences of grace within.

He that so walks as to keep the lusts of the flesh—his body—under shows a more wonderful power than would one that claims the power to walk on the water. He that is healed in spirit so that the devil is cast out shows a greater miracle performed in him than he that professes to hold there is no devil.

He that loves his enemy, and can pray for him, shows a more blessed deliverance than he that boasts he has overcome his enemies by his own wisdom.

He that can bridle his own tongue shows a greater miracle wrought in him than he that boasts what great things he has done or is doing for the Lord.

P. D. G.

"If ye shall ask any thing in my name I will do it," John 14:14.

This is addressed to the disciples by Jesus. "If ye shall ask," etc. Ye

means more than one. The mind of the Lord is with his people. There is one body even as ye called in one hope of your calling. It is a body fitly framed or joined together and one life animates it.

Is it true individually and personally that each and every child of God obtains whatever he asks for in the name of Jesus?

Can any one ask for a wrong thing in the name of Jesus? Can one in the faith of Jesus desire or ask for what would not be for his good?

If one has faith in Jesus he is guided cannot seek what is wrong. When Paul besought the Lord thrice to remove the thorn in his flesh the answer came that the grace of Jesus was sufficient for him. When Paul understood it was better for the thorn to remain—that is that he was guided and guarded by that spirit that provided the best thing for him. The inward, true and spiritual desire of the follower of Jesus is always right, and will be attained. So that he that has faith desires the very things the Lord has provided for him, and when Jesus grants them God is glorified thereby.

For the mind of Jesus is in the child of God, and hence he prays for the will of God to be done.

There is no example or instance recorded in the Bible where Jesus ever withheld blessing from any that worshipped or trusted in him and called upon him. For the Lord is rich unto all that call upon him. Where was one ever sent away empty that called on the Lord? It shall come to pass that whosoever shall call on the name of the Lord shall be saved. "Believe on the Lord Jesus Christ and thou shalt be saved.

If one regards iniquity in his heart the Lord will not hear him. He cannot pray in faith that loves iniquity.

The face of the Lord is against them that do evil. Every soul that does not hear Jesus—that does not worship and

love him—shall be cut off from among the people.

But whosoever will let him come to Jesus and take the water of life freely. Whosoever hungers and thirsts after righteousness—that hates iniquity and abhors himself—that in that sense calls on the name of the Lord shall be saved.

When Christ was on earth there were two manner of people made manifest by appearing. One was the opposers of Jesus that found fault of him—that did not believe his word—that believed he was of the earth earthy. They attempted to entrap him in his words. They watched to see if they could find evil in him. They hated him without a cause. They also hated his followers and showed they were wicked by their conduct.

There was another class of people that felt poor and needy—that were diseased, afflicted—that felt they were sinners. They gladly heard Jesus and believed on him. Jesus received them and ate with them. They followed him, They loved him.

These are manifested to be the children of the Most High God.

P. D. G.

The Scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe (that), observe and do; but do not ye after their works; for they say, and do not." Mat. 23: 2-3.

The Scribes and Pharisees were Jews and under the law of Moses. Like other Jews they believed that the law had to be kept in order that they might be saved. In many things they had left the law and instituted traditions which they enjoined on the people to keep. It was that traditional worship that our Lord condemned.

He nowhere condemned the observance of the law. He came to fill up the full measure of the law. The law was spiritual. There was no weakness

in it only through the flesh of those who violated it.

It appears to me that every Christian knows something of the strength of the law, for when he is convinced of the exceeding sinfulness of sin it is by the law that he receives this knowledge. "By the law is the knowledge of sin." Thus we learn our carnality and are made to understand that the carnal mind is not subject to the law of God, neither can it be. There is not a word in all the law that did not have great force, and Israel was punished for the non-observance of that law just as God had said.

The Scribes and Pharisees taught the people to observe that law, but they followed the traditions of the fathers. Thus their teaching was good but their example bad and not to be followed.

Our Lord said, "All therefore whatsoever they bid you observe, that observe and do; but do not you after their works: for they say, and do not."

It is unsafe to follow any one who does not himself what he teaches others to do; and no man should be followed any further than he follows Christ.

If the teachers of the law had understood the law they would have known Christ when he came for every precept of the law only told of Him.

The giving of the law on Mount Sinai was a beautiful figure of the work of Christ in the gospel. The law was a shadow of good things to come and those good things were the very things which the scribes and Pharisees hated. They preferred the shadow to the substance; the blood of bulls and goats to the real sacrifice of Jesus Christ. The Christian faith stands in the blood of Christ. Without the shedding of blood there is no remission of sins. That blood must be the blood of the innocent or one who has never sinned. One who had sinned could not bear the sin of another. None of the offerings prescribed in the law were violators of that law. The goat that

was killed and the scape-goat were innocent of any violation or they could not have borne the sins of those who had confessed.

Thus Jesus Christ must be a law fulfiller. Not one jot nor tittle shall pass from the law till all be fulfilled. In being innocent of any transgression He bore the sins of others. The others are those whom He bore and carried all the days of old. He bore them and their burdens too.

By imputation their sins became His. Therefore justice demanded the payment at His hands, for He was the head of His church. The head must pay for the crimes of the various members of the body. Reason teaches us this in natural things and experience teaches it in spiritual things.

Therefore when Christ died on the cross He paid the debt of His body, the church. The husband paid the debt of His bride because He loved her. He gave Himself for her that He might redeem her from all iniquity and purify unto Himself a peculiar people zealous of good works. His righteousness is imputed to her.

Those good works are the things which are commanded of God. The apostle gives us a catalogue of them in Gal. 5:22-23: "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Why? Because these things are the fulfilling of the law. These were the very essence of all the works of Christ, and when the law was properly taught these things were taught, and if the Scribes and Pharisees had had these things in their hearts they would have known the Lord when He appeared.

They were full of the works of the flesh and they were manifest in all of their life. What are they? Verses, 19, 20, and 21, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness,

lasciviousness, idolatry (which is covetousness), witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Sometimes I have thought that these two were the sign-boards; one to the straight gate and narrow way, and the other to the broad way. They point out the fruit of the tree of life and the fruit of the tree of the knowledge of good and evil.

By their fruits shall ye know them. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

L. H. HARDY.

Reidsville, N. C.

OBITUARIES.

MARTHA EMILY LINVILLE.

In loving memory of Mrs. Martha Emily Linville, whose maiden name was Longworth, born August 6, 1831, and departed this life on the morning of March 9, 1906. She was married to Robt. F. Linville March 8, 1859. Their lives were blended in sweet harmony, living devotedly together until death broke the happy bond that made them one life. He having preceded her to the home of the blest fourteen years, leaving her a widow with a respectful, industrious and devoted family of four sons and two daughters. His absence was born by her in patient waiting till the Father willed to call her to happy reunion of souls in that house not made with hands. Her youngest son Robert remained in the home with her and kindly administered to her wants while she lived. His wife and children finding in her those lovely qualities of a devoted mother and grand-mother, feel that their loss is almost irreparable. She was a long and patient sufferer from asthma, yet so meek and pleasant that but for the heavy breathing one would scarcely realize she was suffering. She attended

preaching at Saint's Delight on Saturday before the second Sunday in February, which was the last time she was away from home. At her request Elder Williams and the writer accompanied her home from church that evening, and were deeply moved by her humble bearing while she spoke of her hope, and seemed to regret that she had not united with the church while her husband was with her. He was a beloved member at Siant's Delight and gave to the church the lot of land on which the house is built. Mrs. Linville loved the doctrine preached by the Primitive Baptists, and made her home a pleasant one for all visitors. She contributed freely to the calls of the needy and gave of her substance to preachers, and for the erection of houses for worship. An unusually large crowd of sympathizing friends with the relatives attended the funeral service offered by Elder P. W. Willard, after which her body was laid to rest by her husband, there to await the coming of him in whose likeness we believe she will be brought forth.

One less at home!

A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away, our coming to wait,

One more in heaven!

By one who loved her.

E. A. B.

MRS. CAROLINE GRANT.

It is with a sad heart I attempt to write of our beloved Sister Grant, who departed this life May 30, 1905. Her age is unknown to the writer. She was a member at the Yopp's church, Onslow county, N. C., and had been for many years. She was strong in the faith up to her death sickness which was typhoid fever. I think she lived 10 days after she was confined to her bed. She never had her right mind any more. She was a widow and had been for long years, but she always went to meeting far and near. It seems like we have lost a mother. She was cheerful all the time wherever we met. She was highly esteemed by all who knew her.

She leaves behind her six children, all boys, and were much devoted to her. She leaves three sisters and lots of friends to mourn their loss.

I was standing by her when she breathed her last breath, just as though she had gone to sleep, and I believe she did go to sleep in the arms of Jesus where congregations never break up and the Sabbath never ends.

Written by your unworthy brother,

JENIA JENKINS.

Snead's Ferry, N. C.

SALLIE WILLIAMSON.

Sallie Williamson was the wife of Minters Williamston. She was brought up by Mr. Albert Anderson, of Alamance county, N. C., and was always a good and faithful servant. She was the mother of eight children, was a good wife and mother. She had been a member of New Center church for fifteen years, and died in the faith. She was beloved by those who knew her, and has been sadly missed by her family. She said to her pastor in her last days that she did not fear death for she was leaning on Jesus.

MINTERS WILLIAMSON.

Locust Hill, N. C.

SARAH F. WHITE.

Brother Gold: Please publish an account of Sister Sarah F. White's death. She was born May 19, 1837, and joined the church at Mill November 13, 1880, where she lived a consistent member until death. She was a model Baptist, an affectionate wife, good kind mother, and a useful neighbor. She seemed to be prepared to offer good advice on all occasions when called on to do so. She was a great sufferer for some time but bore her afflictions, with much patience and Christian fortitude. She departed this life January 3, 1906, leaving her husband and three daughters with many relatives and friends to mourn their loss. But may their loss be her gain, and may the Lord make up her absence with his presence, is the desire of the writer.

THOS. N. WALTON.

AGNES ELIZABETH.

Dear Brother Gold: Brother G. M. Jarvis and wife, Sister Louna, request that we should write the obituary of their little daughter, Agnes Elizabeth. The Lord gave her to them January 22, 1895, and took her to Himself February 26, 1906, making her stay on earth 11 years, one month and three days. Her father had a premonition of death before her birth; therefore he is greatly reconciled to God's will, believing that she had lived all the days of her appointed time, and her mother, too, feels that all is well with her darling child, and that she is gone from the evil to come. Brother Jarvis is a worthy deacon of South Matuskeet church, and fills the office well, and his dear wife comes up to the requirements of the wife of a deacon as is recorded in the New Testament. The little girl said to her mother a few days after she was taken sick: Mamma, I hope I'll be better tomorrow, but the Lord knows best. She was real smart in her school books, and was continually employed in studying them but a few days before she was taken sick she was reading the Bible. So we see her mind was taken from earthly things to heavenly things. Her father says when he went to the Lord to ask Him to spare her if it could be His will, all the answer he could get was: In the arms of Jesus. So he was bound to give her up, and we feel to say—

Beautiful, lovely she was, but given
A fair bud to earth to blossom in heav'n.

ELDER E. E. LUNDY,
BETTIE Z. WHITLEY.

Swan Quarter, Hyde Co.

LONA MYRTLE.

Little Lona Myrtle, daughter of Henry and Lura Fox, died December 11th, 1905, age two years and 11 months. She was sick ten weeks. We had three doctors with her, but none could stay the cold hand of death. I believe she was sensible of her death. Myrtle would often say "she was going to take her medicine and get well," until one day she was lying quiet and said, Mama, I

can't get well to eat my peas and butter-beans, you go bring me some to play with; she would often say she could not eat, but wanted to see pa eat. She was a quiet, good child, too pure for this earth.

Lord wilt thou give me sustaining grace to bear my troubles and afflictions in this world, that I may be submissive to thy will and be able to say, Oh Lord thy will be done, for I know it is impossible for me to feel so without His grace. I sometimes feel it is more than I can bear to think my darling is gone never to return. Lord prepare me to meet my loved ones where parting is no more.

This tender flower for a while
Shed fragrance round our home.
By God she was transplanted
In paradise to bloom.

MOTHER.

MAGGIE TYSON.

It is with a sad and broken heart I attempt to write the death of our dear sister, Maggie, born April 9th, 1880, and died December 31st, 1905. She leaves one brother, three sisters and her mother and father besides a host of friends and relatives to mourn their loss.

Maggie professed a hope in the Lord in 1897, though never united in any church she died with strong faith in the Primitive Baptists. It was by her request that W. M. Monsees preached her funeral. She was buried at Red Hill church beside her brother who was laid to rest over two years ago. Maggie seemed sad and lonesome ever since Merit's death as they were all that were left at home with their parents, Uriah and Martha Tyson. May all of God's people pray for the afflicted parents in their bereaved state.

JENNIE TYSON.

Ansonville, N. C.

Kernersville, N. C.,

R. F. D. No. 3, March 2, 1906.

Elder P. D. Gold:

Dear Brother: I send you for publication copy of letter written by my father-in-law.

It was so much comfort to me I feel to hope it would comfort others in my condition. Brethren, is it not comforting to us to feel when we come to the place of worship that the mind of God's people is with us and for us, and that their prayer to God is to strengthen us in our weakness. How wonderful it is to see the children of God come together in peace and in the bonds of love, desiring to bear each other's burdens.

Your humble brother in Christ, I hope,

JAMES CREWS.

Mr. J. M. Crews:

Dear Son-in-Law: I feel that I want to write something to you, and know not what to write. I picked up the little book last Saturday that you gave me while in Yadkin county. I saw in that where you requested me to write and hoped I would write something to comfort you in your troubles, and whether I wrote or not I have forgotten, and if I did I don't suppose it was any comfort to you, for I am satisfied that nothing short of a revelation from the Father can give you any relief. Though it seems to the natural mind that you might stand still and know that he is God and besides him there is none else, and that he would comfort you at the proper time; and it looks like that a man would be comforted just to think that he had a call by the Father of light to preach the unsearchable riches of our Lord and Master, knowing that he has all power in heaven and in earth. It looks like it is enough for one to know that there couldn't be any failure, when he has such a glorious friend to go with him, and who has promised never to leave such a one nor forsake him, and to be with him in the sixth trouble and in the seventh not to forsake him. And the command is to tarry at Jerusalem until ye be endued with the power from on high, and to open his mouth and it shall be filled. With all of this it does look like such a one could rejoice all the time; but oh, when we turn the other side of the picture how great is the contrast, so unworthy, so sinful, nothing but a poor worm of the dust, not worthy to be a hearer much less to be a mouth-piece for God before a congregation.

When it looks like any of them are better qualified than this poor one that has to go forth as a humble messenger to speak such things as the Lord in his wisdom shall declare by this poor stammering tongue. It is not in the wisdom of man, or in the fine language that he can use, but it is the power that the Lord places in what is said. The wisdom of man is foolishness with God. He takes the weak things to confound the mighty. So we must as much as in us be reconciled to our lot, considering it is his will that we must be tried and persecuted, and though all manner of evil is spoken of us it is only the blessings of God toward us. Sometimes we can feel thankful to God that we are worthy to be persecuted for Christ's sake.

Now in my conclusion, let me say that last Sunday I had such great sympathy for you young preachers that I could not bear to any satisfaction. O if it had been my lot to fill one of your places, what could I have done? O it seemed to me like I could not have stood before the congregation, much less have said anything. Placing myself in your place it made my sympathy so much the greater. Hoping the Lord will enable you to go forth in the discharge of your duty is my desire, believing as I do that he is able and will do all of his pleasure.

I will close my scattering remarks. I hope the Lord will enable you to bear up under all your trials and afflictions, and cause you to look forward to the prize of your high calling. It is high and above all that man can do for you.

As ever,

L. P. MATHEWS.

APPOINTMENTS

W. B. STRICKLAND.

Falls, April 25.

Wilson, 26.

Memorial, 27.

Chapel, 28 and 29.

Bethany, 30.

Clayton, May 1.

Raleigh, 2.

Oak Grove, 3.

Durham, 4.

Lebanon, 5.
 Prospect Hill, 6.
 Arbor, 7.
 Pleasant Grove, 8.
 Reidsville, 9.
 Spray, 10.
 Goodwill, 11.
 Ridgeway, 12.
 Martinsville, 13.
 Reed Creek, 14.
 Town Creek, 15.
 R. publican, 16.
 Pig River, 17.
 Little Creek, 18.
 Belleview, 19.
 Roanoke, 20.

W. W. BARNES.

Singleton, fourth Sunday in April.
 Briery Swamp, Monday.
 Great Swamp, Tuesday.
 Red Banks, Wednesday.
 Tyson's, Thursday.
 Farmville, Friday.
 Meadow, Saturday.
 Mewborn's fifth Sunday.
 Nahunta, Monday.
 Aycock's, Tuesday.
 Memorial, Wednesday.
 Beulah, Thursday.
 Upper Black Creek, Friday.
 Lower Black Creek, Saturday.
 Wilson, first Sunday in May.
 He will need conveyance.

W. B. STRICKLAND.

Sister Julia Basham's May 28.
 Lynville, 29.
 Gill's Creek, 30.
 Bethel, 31.
 Chapel, June 1.
 Union, 2.
 Gallilee, 3.
 Strawberry, 4.
 Mountain, 5.
 Danville, 6.
 Moone's Creek, 7.
 Country Line, 8.
 Wheeler's 9.
 Roxboro, 10.
 Surl, 11.

Dutchville, 12.
 Cedar Grove, 13.
 Salem, 14.
 Healthy Plains, 15.
 Sappony, 16.
 Falls, 17.

J. E. ADAMS.

Providence, Saturday and third Sunday in April.
 Bethlehem (Tyrrell County), Tuesday.
 East Lake, Wednesday.
 North Lake (Hyde County), Friday.
 Mason's Point, Saturday.
 Tiny Oak, fourth Sunday.
 Ross Bay, Monday.
 Beulah, Tuesday.

L. H. HARDY.

Tom's Creek, Tuesday after fourth Sunday in April.
 Stuart's Creek, Wednesday.
 Union, Thursday.
 Cedar Hill Friday, Saturday and Sunday.
 Pilot Mountain, at night.

GEO. D. ROBERSON.

Wilmington, Tuesday night after first Sunday in May.
 Stump Sound, Wednesday.
 Bay, Thursday.
 Wardswill, Friday.
 Yopps, Saturday and second Sunday.
 Southwest, Monday.
 Maple Hill, Tuesday.
 Cypress Creek, Wednesday.
 Muddy Creek, Thursday.
 Sand Hill, Friday.
 Beaver Dam, Saturday.
 Haskins chapel, third Sunday.
 White Oak, Monday.
 Hadnot's Creek, Tuesday.
 Newport, Wednesday.
 Morehead City, at night.
 Marshalberg, Friday.
 Hunting Quarters, Saturday at 3 o'clock p m.
 Cedar Island, fourth Sunday.
 Portsmouth, Monday night.
 Goose Creek Island, Thursday.
 Bethel, Friday.
 Sandy Grove, Saturday and first Sunday in

June.

Elder G. D. Roberson will need conveyance when off the railroad.

J. D. VASS.

Durham, third Sunday in April.
 Raleigh, Monday.
 Clayton, Tuesday.
 Salem, Wednesday.
 Creeches, Thursday.
 Beaulah, Friday.
 Upper Black Creek, Saturday and fourth Sunday.

Wilson, at night.

Upper Town Creek, Monday.

Mill Branch, Tuesday.

Falls, Wednesday.

Nashville, Thursday.

Sappony, Friday.

Sandy Grove, Saturday.

Healthy Plains fifth Sunday.

Contentnea, Monday.

Scotts, Tuesday.

Lower Black Creek, Wednesday.

Hook's S. H., at night.

Aycock's, Thursday.

Turner's Swamp, 3 p. m.

Nahunta, Friday.

Memorial, Saturday and first Sunday in May.

Goldsboro, at night.

Wilmington, Tuesday night.

Stump's Sound, Wednesday.

Bay, Thursday.

Ward's Will, Friday.

Yopp's Saturday and second Sunday.

Southwest, Monday.

Maple Hill, Tuesday.

Cypress Creek, Wednesday.

Muddy Creek, Thursday.

J. E. ADAMS.

Sandy Grove, Thursday after fourth Sunday in April.

Bethel, Friday.

Bayboro, at night.

Goose Creek Island, Saturday and fifth Sunday.

Cedar Island, Saturday and first Sunday in May.

Hunting Quarter, Monday.

Nelson's Bay, Tuesday.

Davis' Shore, Wednesday and at night.

Strait, Thursday and at night.

North River, Saturday and second Sunday.

Beaufort, Monday night.

Morehead, Tuesday and at night.

Wildwood, Wednesday.

Newport, Saturday and third Sunday.

LaGrange, Monday and at night.

Nahunta, Wednesday.

Goldsboro, at night.

New Chapel, Thursday.

Cross Roads, Friday.

Bethany, Saturday and fourth Sunday.

Smithfield, at night.

Little Creek, Tuesday.

Clayton, at night.

Do not send us any more orders for Order and Disorder. We have none.

Write to Elder G. W. Stewart,
 Akron, Ala.

Elder Thos. N. Walton's postoffice is Danville, Va., Route 2. Box 100.

The Toisnot Union will meet with the church at Toisnot, Elm City, N. C., the fifth Sunday in April and Saturday before.

If any one has a copy of the History for sale, please report to Brother Rorer and tell him the price of same. P. D. G.

Sandy Level, Va., April 2, 1906.
 Elder P. D. Gold, Wilson, N. C.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS

STUDY.

I have been studying about study. This word occurs once in the Old Testament, as a noun, and twice in the New Testament, as a verb. The word "studieth" occurs twice in Proverbs. The word as a verb is thus defined: "To fix the mind closely upon a subject; to dwell upon anything in thought." The word, used as a noun, is thus referred to by the preacher: "Much study is a weariness to the flesh." Eccl. 12: 12. He speaks in this place of study as the application of the mind to subjects presented in books, for the preceding part of the sentence is "Of making many books there is no end." It is only by study that one can acquire the knowledge of science, art, philosophy, and of the various subjects a knowledge of which is necessary to make one a learned man. So when we refer to the subject of religion, to the things of God, the wisdom of the natural man says that this kind of knowledge must be acquired in the same way as the knowledge of natural things, by study: by the close and diligent application of the mind to the Bible and to the writings of men of theological learning. When Paul said to Timothy, "Study to show thyself approved unto God," teachers of natural religion insist that he is thus enjoining upon the preacher the necessity of studying books, and becoming learned, in order that he may become an efficient religious teacher, a workman so well equipped with world-

ly, as well as theological learning that he need not be ashamed before learned men. But the apostle's language to the spiritual understanding is simple, clear and unmistakable: meaning that the preacher of the gospel should make it his special aim, his chief study, to show himself approved unto God, not to men of the world: that his mind shall be fixed closely upon this, that what he presents unto the people shall be only what the Lord has given to him for them; that he shall declare unto them only what he has seen with his eyes, and heard with his ears, and his hands have handled, of the word of life; that he shall be careful not to build upon any other foundation than that which is laid, which is Jesus Christ; and that he should thus, by his careful work in handling the word of God, commend himself to every man's conscience in the sight of God, and show himself a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

Much study is a weariness to the flesh, even when the subject takes hold of our minds with such interest that the study of them is delightful. Of course there is much more enjoyment in the work of studying when the subject is of such an interest to our minds that it easily absorbs our thoughts, and there is more thoroughness in the knowledge obtained, than when we are studying merely to add to our stock of learning, or to fulfill a task. But the object of

study is to get knowledge. We must take that road to reach our object. Study, hard work, the diligent application of our minds, is the only road to learning.

The knowledge of spiritual things is not obtained in that way. All the study of which the strongest intellect is capable will not advance one a hair's breadth in spiritual knowledge. We can get a knowledge of the letter of the scriptures, can learn different points of doctrine, as election, predestination, salvation by grace; can store our memories with theological learning, the arguments of men and the decisions of councils. But no power of thought can bring any one to the knowledge of the things of God. The knowledge of this kind is not reached by that road. It is not obtained by the exertion of any powers possessed by the natural man. "The things of God knoweth no man, but the Spirit of God." 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. For what man knoweth the things of a man save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." I Cor. 2:9-11. This revelation is to babes, and is only given by the will of Jesus. Matt. 11:25-27.

It is our experience under the revelation to us of the things of God that was upon my mind when I began to write; how we feel when as little babes we receive this revelation; through what peculiar exercises we come to the knowledge of salvation by grace, and how we grow in that knowledge. When the work of grace begins in the heart the power and province of natural learning ceases. It still has its place and power in natural things, but it has nothing whatever to do, one way or

the other, with the work of the spirit in our hearts. It neither helps nor prevents. We are brought by the power of Jesus to the ends of the earth before we reach the first letter of the knowledge of grace. We come to know that salvation is impossible with man before we are prepared to know that "with God all things are possible."

I think of a man sitting at his study, working with all the power of a clear, vigorous mind, upon some theory of a religious character. Suddenly he looks up and sees a flame of fire surrounding him, and coming rapidly toward him. He has nothing at hand with which to fight the advancing flames. He tries to cry out, if peradventure some one may hear and come to his rescue, but he cannot utter a sound. He is helpless as a babe, and gives up for lost. No help is possible to mortal view. All his great learning is valueless here. It can give him no help. He has now come to the end of human knowledge, and is ready to receive the knowledge of salvation by grace.

To his surprise he is raised up out of danger, he does not know how. He cannot understand how the salvation came, but it has come. He is saved. And now the scriptures tell him how the wonder was performed, and the Bible becomes a precious book to him, for it talks to him of the things that have thus been revealed to him and experienced by him.

Think of the same man in a trackless, boundless forest, lost! helpless as a babe, and overwhelmed with fear. It is "a waste, howling wilderness;" and as the wild beasts roar around him, the terrors of death compass him about, and the pains of hell get hold upon him. Here is where every Jacob is found by the Lord. Suddenly this poor soul sees the terrible desolation disappear, while "the wilderness and the solitary place is made glad for him, and the desert rejoices and blossoms as the rose. This is the appearing of the dear Savior

to him. He is learning the wonder of salvation by grace.

Or think of this man sinking in a horrible pit, and in the mirey clay, and about to go down to a horrible death. That is the knowledge of our sinfulness and total depravity which is thus illustrated. What cries go up from that poor heart to the Lord. His cry is heard. It is not the intelligent and interesting prayer of a learned man, but the cry of a babe. But the Lord hears, and now the poor soul can say, "He brought me up, also, out of an horrible pit, and out of the mirey clay, and set my feet upon a rock, and established my goings, and hath put a new song in my mouth, even praise unto our God." Ps. 40.

This is the way the doctrine of salvation by grace is learned. Science and philosophy have nothing to do with it. But this knowledge is not received at one lesson and ever after kept in the memory, so that no more teaching is needed. Our memory cannot keep it. There is a growth in grace, and in the knowledge of Jesus. We must be renewed in knoweldge often. New lessons are received continually, and they are bitter lessons, and very trying. We get the most of them in the depths, where Jonah and Hezekiah and David got their spiritual learning. The waves and billows of the Lord go over our heads, and we "cry out of trouble." We appear to ourselves so vile that we fear we must be deceived. New depths of sinfulness revealed in our hearts fright our souls. Surely, we think, no child of God was ever so vile. No subject of grace, we are sure, ever committed such gross transgressions in thought and word and deed. We are again at the end of the earth. We abhor ourselves, and feel that we are cast out of God's sight.

But in the Lord's own time he hears our cry, and we are made to see again, more clearly than before our absolute need of grace. We find this great

trouble is one of the roads that lead to the knowledge of grace. How we thank the Lord for grace. We thought we had improved, and that we could walk alone. But we are no better in our nature, and dare not trust in ourselves. There is nothing for us but grace. All the paths of affliction are paths leading us to grace. All the thorny roads take us directly to grace. Through faith we receive from day to day the knowledge that salvation is alone by grace. By faith we see Jesus as "full of grace and truth" for us, and therefore "without faith it is impossible to please God." For there is nothing in us to merit esteem. Or give the Creator delight." It is only in Jesus that the Father is well pleased with any one on earth.

Great and deep afflictions and trials are necessary to keep us alive unto God in our experience. So Hezekiah, after detailing and describing those terrible afflictions which show him to be a type of Jesus in his sufferings, and the experience of which in his people is the fellowship of the sufferings of Christ, says: "O Lord, by these things men live, and in all these things is the life of my spirit." Isa. 38:16.

Our own felt needs prepare us to receive and understand the doctrine of grace, or any other scriptural truth; and by these felt needs alone are we brought to the true knowledge of any point of doctrine. We are brought into such a strait that nothing but the grace of God, nothing but his free, sovereign favor, will do for us. Paul desired that he might know Jesus, whom he had preached so long. Phil. 3:10. That knowledge which the apostle wanted is a vital knowledge, which no one can ever exhaustively receive while in this mortal state. Also he desired to know the power of his resurrection, which must necessarily be followed by the knowledge of the fellowship of his sufferings. That experience of Jesus' sufferings, that dying of the Lord Jesus

borne about in our body from day to day, is necessary in order that the life of Jesus may be made manifest in our mortal flesh. "By these things men live." 2. Cor. 4:10

Also in our experience of helplessness, by our great need of help, we are led to the doctrine of predestination. An absolutely sovereign God is necessary for us in our extremity. And how glad we are to find sovereignty of the most absolute kind ascribed unto our God and Saviour throughout the Bible. "I am God and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done; saying, "My counsel shall stand, and I will do all my pleasure." And this regards not only the acts of gospel obedience, but the acts of Cyrus, the "ravening bird from the East," who was God's sword and hand to execute his counsel. Isa. 46:9-11., Ps. 17:13. "He doeth his will in the army of heaven, and among the inhabitants of the earth." "His hand hath formed the crooked serpent." "I have created the waster to destroy." Isa. 54:16. With what reverent and solemn gladness the poor, mourning soul reads of the infinitely glorious attributes of the God of our Salvation and learns from the Bible that Jesus is the Mighty God, "who shall never fail nor be discouraged." Thousands are now meeting day and night in the city of Philadelphia to hear a celebrated evangelist (so-called) tell them every day and every night that the Lord's will is not done, and that he cannot do his will because they will not permit him to. That his will is to save them all, but that they prevent that will being done. But if the Lord cannot do his will who can? "There is none to stay his hand, or to say unto him, What does thou?" "He is in one mind, and who can turn him? And whatsoever his soul desireth, even that he doeth." "The King's heart is in his hand, and as the rivers of water, he turneth it whithersoever he will." It

is such a God that the self-abhorring, repentent sinner needs. If one thing ever could transpire contrary to the eternal purpose of God, or if one thing could fail to transpire which he had purposed; or if there ever could have been one event which the Lord wished might not have been, what a terrible condition a poor sinner would be in. Who could ever trust in the Lord again after knowing that he had once been disappointed, or had ever had one desire unfulfilled?

SILAS H. DURAND.

Southampton, Pa., March 27, '06.

Elders Gold and Lester: Dear Brethren: I thought I would write you a few lines this morning about the false denominations, and you can do as you think best about publishing it. The scripture says enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it, St. Matthew 8:13-14. The narrow way is in us, the way is Jesus. I think this gives us to understand that thousands more are to be lost than saved, yet a great number is to be saved. We read of the children of Israel as the sand upon the sea shore, yet a great number is to be saved. Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves, St. Matthew 8:15, making an outside show to the world. I believe that God has a people that shall be brought from among them that have been taught in their wicked way. They claim they live without sinning. If they live that way they live a better life than the Christian people do. We read of one that lived without sin which was Christ. We were sinners before we were changed, and yet we sin according to the flesh, but it is not our desire to sin. They are of the world, therefore speaking they of the world,

and the world heareth them, John 4:5. These have never been brought to understanding to speak of the wonderful works of God. But these speak evil of those things which they know not, but what they know naturally as brute beasts in those things they corrupt themselves, Jude 10th verse. More than that it says, woe unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-sayings of Core.

These are spots in your feasts of charity when they feast with with you, feeding themselves without fear, clouds they are without water carried about of winds. Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. Raging waves of the sea foaming out their own shame, wandering stars to whom is reserved the blackness of darkness forever.

And Enoch also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousand of his saints.

To execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, Jude. These be they who separate themselves, sensual, having not the spirit, Jude.

I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

But if they had stood in my course and had caused my people to hear my words then they should have turned them from their evil way, and from the evil of their doings, Jeremiah. So in speaking of those denominations where is their power? Paul said for I neither received it of man, and neither was I taught it, but by the revelation of Jesus Christ.

There is a great difference between the Primitive Baptists and the other denominations. The one is taught by the

school of grace, the other by the school of education, the one believes in salvation by grace, the other believes in self-work. The one is forced to go with the power of God, the other goes for sake of money. So the one is sent of God: the other is sent of man. Can one preach Jesus that has never been taught of him? Such a thing has never yet been known. For it is impossible. I once believed in self-work myself to some extent, but the belief I now have I never expect to give up on this side of death. In the book of Isai. we read all thy children shall be taught of the Lord, and great shall be the peace of thy children. If the Primitive Baptists are not the true church of God, how is it they have so much more to tell than any other denomination? They claim they don't tell experiences. We will refer to John's baptism where he said unto them, Oh generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits, meet for repentance. St. Matthew.

Which have forsaken the right way and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness.

These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh through much wantonness those that were clean escaped from them who live in error.

While they promise them liberty, they themselves are the servants of corruption. For of whom a man is overcome of the same is he brought in bondage. So there is no weight about their preaching, neither do they understand the true preaching.

Yours in hope,

MOLLIE SALMONS.

Woolwine, Va.

Dear Brethren and Sisters: Some of you have expressed a desire for me to write again and also that you once enjoyed what I wrote, but as we cannot feast on stale bread I have not written because I had nothing to say, but this evening and for some time past I have a longing desire to express my feelings to you all and find whether any of you were ever so perplexed. I have always thought that if any ever tasted the Lord was gracious to their souls, though he might hide the golden rays of righteousness from them for awhile, yet he would surely come again with healing in his wings and restore unto them the joys of their salvation, but for a long, long time now it seems to me I have had a famine in my soul, not a ray of light seems to have reached me and I feel to be entirely left out. I know some of you will say, oh yes, I have had all those feelings, but I am often made to fear that I am the most unconcerned one who ever made a profession of faith in Christ, still I know I am not wholly unconcerned or I would not have these thoughts. I have often wanted to ask the brethren at Sandy Grove if they could put any confidence in me, if not to take my name from the book, but I love the doctrine the Primitive Baptists teach and love a good humble faithful Baptist, one who can stand and contend for the right, because it is right in the face of all accusers. I love such and want to be with them as long as I live and if they ever take my name from their book I feel now like I would intrude upon them at their church meetings and, like Ruth of old, would cry, "Entreat me not to leave thee, nor to return from following after thee, for where thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people and thy God my God.

And there is another thing I wish to speak of. When my father had just died and I was bemoaning the fate that had befallen us and saying in my heart

that such a thing could not be, we could not do without dear papa, that still small voice spake within me and said: "Be still and know that I am God." It made me feel that I was a child of God or He would not have spoken to me thus, for surely it was he, for who else could have quelled the maddening terror and uproarious tumult within my soul. Brethren, that was the greatest feast I have ever had. I felt Christ precious to my soul. Ever since that time wherever I have had a desire for a thing and a thought to pray for it, my next thought is: "No O Lord, thy will be done, not mine." I dare not even ask God for a thing unless it be his holy and sovereign will.

Brother Gold, lots of people have expressed their feelings to you. Do any of them feel this way? I enjoy reading the Landmark some times and know when I do not it is my own carnality and not the fault of the writings of the Landmark.

Uncle Lemuel H. Hardy comes to us monthly now, laden with the good tidings of the gospel and all enjoy his visits very much and sometimes I get a crumb from the Master's table, but it seems to last such a short time.

Dear old Brother Meads came to see us last first Sunday and we were all so glad to see him. We had a lively meeting.

I know you are all tired out by this time, so I will quit.

Enquiringly yours,

LULA L. ROSS.

Aurora, N. C.

Elder P. D. Gold: I have been thinking of writing to you for some time but have put it off till now. Since I saw you last I've had the hardest and longest spell of sickness that I ever had, was in doors about a month, but am well now. I hope when this reaches you it may find you and all well. I have not been able to preach but little this year on account of my sickness, but hope to

do more in the future if the Lord will. I often thought of the brethren and sisters while sick, and also since, and felt that I wanted to mingle with them again in worship, and my desire is and will be granted I feel. I know that the good Lord does not and will not withhold any good thing from those who walk uprightly. Yes, brother, his blessings and mercies are far past my numbering and comprehension towards me and among the many he has also given me another good help-mate for which I feel very grateful indeed; and the churches that I am serving are in a good condition on an average also. I have taken up my abode at a different place since I have been married last also and I wish you to give notice through the Landmark of same.

Instead of Whitmell, Va., my address now is Danville, Va., R. F. D. No. 2, Box 100.

The appointment was made for our next association to be held with the church in Danville, and we hope to have you with us at our home while here.

Yours affectionately,

THOS. N. WALTON.

Danville, Va.

Dear Mother in Israel: Loving kindness and tender mercy be with thee. Yours I received, and can truly sympathize with thee. But there is nothing fallen to thy lot by chance: "All these things," says Job, "are appointed for me, and many such things are with him." Every trial is put in God's balance before we have it, and a proportional degree of faith to counterpoise it; God corrects us in measure, and will not leave us wholly unpunished. Is thy way hedge'd in? God says he will make a way for thy escape, that ye may be able to bear it. Call not thyself poor, while the ancient of days is thy eternal portion. "God has chosen the poor in this world rich in faith, and heirs of the kingdom which he has promised to them that love him." Every believer is an

heir of promise. The Bible is the Lord's last will and testament, and all that faith lays hold on, is sure to all the seed. I know it is hard for flesh and blood to be left a widow, and the mother of a distressed and fatherless family. The mournful thought rebounds with the cutting edge of a double affection; but God is a father to the fatherless, and a husband to the widow. These endearing characters he sustains, and sweetly answers them in his holy habitation, which is the household of faith. Call not thyself poor, while faith can hold one single promise; nor a widow, while one tender thought of God is left. Credit his truth, and cast all thy care upon him, for he careth for thee.

Thou art not the first widow that has been left with a family in debt. One of this number came to the prophet Elisha, and God sent a spring into her pot of oil, and set her up an oil merchant. And I will be bold to say, that she sold the best sort of that commodity in the universe. The water that the dear Redeemer turned into wine at the marriage in Cana of Gallilee, was praised by all the guests.

What faith brings in, in answer to prayer, has a particular flavor, which is peculiar to itself.

"The earth is the Lord's and the fulness thereof; the world, and all that dwell therein;" all hearts are in his hands, therefore trust in the Lord forever, for in the Lord Jehovah is everlasting strength. There is nothing too hard for the Lord; he has made a fish produce money to pay tribute to Caesar; turned a jawbone into a springing well to supply Samson; sent a divine increase into the widow's barrel of meal, to keep her alive in famine; yea, he turned ravens into butchers to feed a prophet; and angels into cooks, while Elijah slept under the juniper tree; also at the sea of Tiberias the Savior himself broiled fish and baked bread for his disciples after he had said, Children,

have ye any meat? and they answered, No.

Let me know how you go on, and I will endeavor to send thee a little savory meat, such as thy soul loveth: and if God should use me to convey a little comfort to thy heart, I shall be better to thee than ten sons. Thou knowest God has often made me a fellow helper of thy joy, a nourisher of thy hope, a strengthener of thy faith, a confirmer of thy feeble knees, and a nurse in thy old age. I have no doubt but thy hoary head will go down to the grave in peace, and appear my joy, and the crown of my rejoicing in the great day of the Lord Jesus. Arise, shake thyself from the dust, and be of good cheer, for Jesus calleth for thee.

The ever blessed Redeemer has shewn a very tender regard for distressed widows. When he saw the tears of the widow of Nain, he was so moved with compassion that he raised her son from the dead, and restored him to his mother again. While you sit sobbing in sackcloth, you forget the dignity that the Lord has conferred on your believing sex, honorable women not a few; and you are fully persuaded that you belong to this number. "Blessed is she that believes for there shall be a performance of what is told her from the Lord." Jesus has got an inexhausted fulness to supply thy wants, a powerful arm for thy aid, a propitious ear for thy prayers, and a bottle for thy tears; and what would you have more but the kingdom? Why, the kingdom and all, say you! Well only believe, and thou shalt have the kingdom, and the king, too. The Lord is the portion of his people, and the kingdom is given to the saints of the Most High. Oh, my mother, put thy present troubles in God's balance, and put an eternal weight of glory against them, and you will call them light afflictions, as Paul did. A daily cross proves that we are the follower of the Lamb and without this we should soon

lose our way. Deliverance is most surely at hand, when our expectations are willing to give up all for lost. I have often observed that the blackest clouds have discharged the most fruitful showers.

Of this be assured, that the longer the day of adversity lasts, the longer will the day of prosperity be. The darkest nights are succeeded by the brightest mornings. The deeper you go into the pit, the higher you will ascend on the mount. Those that have been most shook with God's terrors, have had the sweetest tastes of God's love; and the keenest convictions have been succeeded with the brightest evidences. I write this from my own experience; and it is consistent with the word of God. That soul that is a stranger to the horrible pit, and the glorious mount, knows nothing savingly, either of the justice or of the mercy of God. Farewell, the best of blessings attend thee while I remain, Thy dutiful son, and willing servant in the gospel of Christ.

W. H. S. S.

Winchester Row.

Dear Elders Gold and Lester: I have been impressed to try to write a part of what I hope is the Lord's dealings with a poor helpless sinner as I feel to be. I feel like this is too great for one that feels so unworthy as I feel. In 1877 I saw myself a lost and ruined sinner. I tried to pray. It seemed like my prayer did not go higher than my head. I read the Bible and tried to find comfort there, but it seemed like all of it was against me; yet there was nowhere else for me to go. I thought there was a right way to pray. I did not know that way. I thought if I only knew how to pray right the Lord would hear me. I tried to lay my burden aside, but I could not, and thought the time had been I might have been saved, but now it is too late, and thought I put off trying to pray too long: the day of grace is passed. Oh how heavy my burden was,

I never will be able to tell how badly I felt, and thought there was a better chance for any body else than for me. I was this way several years. At times my troubles were so great I could not eat nor sleep, yet I could not help falling on my face to beg the Lord for mercy. I had no where else to go. God is able if it is his will. I got hy hymn book and tried to sing and pass the time away. I found one hymn that suited my case, that was, Oh that I had a bosom friend to tell my secrets to. I wandered up and down and no one pitied me. I loved those words. I did not want any one to know my trouble, still I felt like everybody could see my unworthiness. Still I was obedient to my parents. I always tried to mind what they told me to do. I thought I loved my dear father and mother better than the most of children. I recollect when my dear father gave me his hand to tell me farewell on his death bed; it was almost all I could bear to give him up. It was the same with my dear mother. It was so hard to give her up. It seemed the older she got the more I loved her. While I was under conviction, if I ever was, I got so I could not take any work in my hand. All I could do was to walk the yard and wring my hands. I thought I was bound to die in this awful condition and thought the world was against me. I was alone in my deepest distress. As I stepped in the house my strength failed and I asked are my mother and father a friend to me. It seemed like they were not. Then I fell on my face to try to beg for mercy. I know this was on my mind, Lord, thou knowest what I need better than I can ask. While I lay there I viewed the Saviour with the eye of faith. It seemed that he had on a white robe that was seamless. It came down to his feet. I knew not how long I was in that condition. When I came to myself I was on my feet singing a new song, and all my burden was gone. This was eleven o'clock in the

day. I never will be able to tell how happy I felt. This was the first time the Lord had answered my prayer. I now thought I could ask him anything and he would hear me. I followed my husband around, and could not help telling him how I was delivered from so great a trouble, but that same evening it seemed like little clouds began to fly over which made me doubt. I kept this to myself all I could. After some months my mind was led to Cascade church. My husband and I went there on Saturday. We overtook old Brother Lewis. He told me that the Lord had showed him that two more were coming to the church, and he thought I was one. I told him no, I was too unworthy, but that day it seemed like I had to ask Brother Stultz and old Brother Gray home with us. I told them my little hope. They seemed to think that I had been changed. Brother Gray told me that I ought to go home, and I would feel better satisfied if I should join the church. After I told those too good members what I did I got in a heap of trouble. I did not know the reason, but I thought I was deceived and had deceived them. Oh my cross was hard to bear: now I cannot go to the church, nor stay away, for I don't want to be deceived nor deceive others. About that time my husband came in and told me that it was bed-time. He said he wanted to get up soon next morning to go to sowing wheat. I got the Bible and opened to the 4th chapter of John, and read it, but that did not ease my troubled mind. I thought this body needed rest, but there was no sleep for me. I lay down and after lying there a few minutes these words came to me with great power, have faith, believe and be baptized. I was made willing then to go. I got up and read the same chapter to see if those words were there. They were there. I made me a dress to be baptized in, but oh how solemn I felt about it. If this dress had been

my shroud I could not have felt more serious about it. The two brothers set the fourth Sunday in September to have meeting at Good Will. I went, but did not know whether I would talk to the church or not. Brother Stultz took his text in the tenth chapter of John, My sheep hear my voice, and they follow me. It seemed to me that all of his sermon was right to me. I went up and told them a part of my little hope. They received me. I was baptized the next day by Elder Stultz. I felt like I had opened my eyes in a brighter world. All things became new. I read my Bible. It seemed like all of these precious promises were to me. I thought, I would walk with joy to heaven. I loved the Christians and wanted to be with them all the time. I wanted to go to preaching far and near. I thought the good Lord would take care of things at home, and I still take to go and always fill my seat at church. I began to see as we travel on that we meet with many hard trials by the way, and I cannot live as I want to live. I would like to live without sin, but I am made to cry out, oh wretched one that I am, who shall deliver me from the body of this death. I am made to say, Oh that I had wings of a dove I would fly away and be at rest. I lost a precious little boy and I begged the Lord to make me willing for his will to be done, or make his will mine. I knew his will must be done, and I never could be willing to give up my dear baby. After the Lord had taken it from me my heart was so hard. I was in so much trouble as the good Lord would have it I commenced singing, Come we that love the Lord. My heart was then melted, and while I was singing I felt the presence of the Lord: he made it plain to me that he was merciful to me in a way that I asked not: that satisfied me. I never saw much more trouble about it. If I knew anything I knew that the Lord is all and in all, and I am nothing at all. We are poor, weak worms of the dust. If it had not been

for his mercy where would I have been? I have been a member of the Primitive Baptist church nearly 23 years. If I know myself I love the church of God, but I don't see how they can love me. I have been brought so low that I can say he Lord is my strength, and if I am saved it will be the goodness of a merciful God. I have been brought to the end of my strength so that I know vain is the help of man. What is man that thou art mindful of him. God's foolishness is wiser than the wisdom of men. When I would do good evil is present; that I could do I do not, and that I would not do I do: so it is no more I but sin that dwells in the flesh. Sixteen years ago I had to go to the home for the sick in Danville, Va., for treatment. The morning I started, while I was trying to eat my last meal with my dear family, I was very low spirited and weak. I looked around at the table and wondered if this is the last meal I will ever eat with my dear ones at home. None of them knew my thoughts. These words came to me, Jesus, Jesus will go with you. He will lead you unto his throne. He who dyed his garments for you, and the winepress trod alone. That cheered my poor soul. I felt like the dear Savior would be with me. A few nights before I went I was lying on my bed shedding tears about leaving my dear baby. I thought who would be a mother to him after I am gone. About that time I was singing those words I will never, no never, no never forsake. Oh that precious hymn, how I love it. My baby was only two years old at that time. He is now 18 years old, and is the only child we have with us at this time. I feel satisfied at times that there is a better world for me, and then again the Lord leaves me to myself, and then I have doubts and fears. The Saviour said if I go not away the comforter will not come. If I go away I will send the Comforter, which is the Holy Ghost will teach you all things. I believe the Lord hides his face from us,

leaves us to ourselves as he did Peter, and when he is absent we do and say things that we are sorry for. I think he docs this to show us where our strength is. I have often heard my dear father tell about the hard trials my grandfather, old Elder William Davis, had in his days. I believe all of God's people must travel that dark and thorny road. Beloved think it not strange concerning the fiery trial which is to try you, as though some strange things happen unto you. I have been afflicted 34 years, and feel like my stay on earth will soon end. I hope the saints will remember me in their prayer.

I feel to be a poor unworthy sister, if one at all, the least of all.

E. F. SELF.

"Brother Hardy, do you think that one's love for Christ is very strong when he will quit it for mean whiskey?"

Write us a piece on this subject, if you feel so inclined.

The above is the request of one of our very worthy deacons of one of our Eastern churches, and I feel inclined to write and give an emphatic NO in answer.

I do wish from my very heart that every Primitive Baptist in this world was a total abstainer from alcoholic drinks. I do not see any excuse for one to get drunk. I think of other things for which one would be excluded from the church without any ceremony which are much more tempting and which are greater snares to man or woman than alcoholic spirits, but if one comes up and makes an excuse for drunkenness he is readily forgiven.

There may be among us today members who give more money annually to replenish their whiskey jugs than they do to defray the expenses of their churches and for the support of their pastors, and yet these things are treated lightly.

I know of a case that I am satisfied is this way, and in that very church one

of the deacons asked me, "Brother Hardy, what is the matter with us? We are the deadeat church I ever saw?"

Can it be expected to be otherwise when the members give themselves over to whiskey (and it may be blockaded), flinch cards, the draft board? etc.

What right have we to defile the temple of the living God? "It is written that my house shall be a house of prayer but ye have made it a den of thieves." Is not this body the temple of God? And yet when we speak or write about these things we hear the cry, "*You want to take away our privilege.*" Is it the privilege of one professing the name of Christ to get drunk? But one says, "I can drink it or let it alone, and am not going to get drunk, for I know what to do with it." I don't suppose that there is one drunkard in a hundred who had any idea of being a drunkard when he began, but many of our strongest minded men, and some of them very worthy members of the Primitive Baptist church have fallen victims to that fatal snare, *Drunkenness.*

I do believe that we bear with this thing too much and too long. It is a reproach on the sacred cause of Jesus Christ for one of the members of the church to be guilty of this awful curse on any people. A man who is drunk is not fit for anything that is good, and if the service in the house of the Lord, or the example that one who has a name there is not a good work we had best to abandon housekeeping altogether.

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Just think of a deacon or other member of the church who has been guilty of drinking with the drunken, and, it may be, has been drunk himself, sitting in the judgment of a church conference and giving his word and vote in a case of discipline against another brother who is far less guilty than himself.

Does not your heart sicken? Good Lord deliver us from the judgment of such guilty sinners.

I give it as my honest judgment that when one shows to the church by bar-room visiting, by drinking with the drunken, by drunkenness or any such things that he loves these corrupt things better than he does the church, he should be excluded from the church at the very first meeting.

Your brother for purity in the churches.
L. H. HARDY.

EXPERIENCE.

At an early age I became very much concerned about death. It seemed to me that the time was just at hand when I must leave this world, and I knew that I was not prepared; and I was then so much attached to the world and worldly things that it was like breaking my heart to think I must leave them. I thought there was so much pleasure here if I could only live to enjoy it, but it seemed to me that I could not live. Many times I would feel compelled to go to some secret place and try to beg the Lord to spare my life, and to forgive my past sins, and promised to live more free from sin in the future. I would some times feel a little relieved for a while, then the same burden would return, and I would see that I had not kept my promises, and would go again and try to pray and make the same promise. Thus time passed on till I was passing my seventeenth summer, when I so firmly resolved to throw it all by and enjoy myself for a while, and did put it off to some degree, but not entirely. There was some kind of a burden that seemed to follow me wherever I went, until one day in June I will never forget. It was clear and I suppose bright, but it did not appear bright to me. The sun did shine so dim, and the trees (although adorned in their summer robe), did look so dull and lifeless, and everything that my eyes behold seemed to have a sad, mournful appearance. I did not know what was the matter with me. I just felt so bad that it seemed to me I could

not live till night, but I so much determined not to yield to trouble any more that I would not try to pray, but kept trying to wear it off. That evening my father told me that he had dreamed of seeing me cross a stream of water deep and wide. It struck me at once that I was going to die sure enough, that the stream of water he saw me cross was the river of death that I so soon must cross. I went and lay down across the bed feeling that I was on the very brink of death, and my sins all rising up around me; and of all the promises that I had ever made I saw that I had not kept one of them, and now I dare not make another or even move my lips to pray: yet every breath was Lord have mercy on me, for I could not see one good deed I ever had done or ever could do, and did not expect to see the sun rise again, and I did die, I think, that very evening to the love of this world, for I no longer regretted leaving it, not even the dearest friend that I had, for it seemed that I had none: the whole world and everything combined became as nothing in my view. I would have given it all and ten thousand more for one ray of hope of shunning eternal punishment (which I felt was my portion and that justly, too), and of dwelling forever with the dear people of God. I went on for some time feeling that it was my last summer on earth, and often trying to beg for mercy. One day I got to feeling so bad I quit my work and went and lay down on the bed wondering in my mind why it was that I was ever placed here, that there was nothing for me here but trouble, and nothing awaited me in the future but eternal punishment, and why, oh why was I ever born into the world, when these lines seemed to come as an answer to my question as plain as if spoken:

"God is his own interpreter,
And he will make it plain."

This was soon followed by two more lines in the same hymn:

"The bud may have a bitter taste,
But sweet will be the flower."

I arose and went back to work feeling greatly encouraged, yet it seemed that I dare not hope that I would ever realize the sweetness of the flower. I then dreamed of being at a large building where there were many people gathered. It seemed they were divided, and the Christian people were in the house. I so much desired to go in and be with them. I went to the foot of the steps. I then heard pa speak to me, saying go in, but there was a man standing in the door that had control of the house and people. I thought I could not go in without his permission. I stood there for some time when this man spoke to me and said, go in. I then went up the steps and entered the house. It then appeared to me that it was the Savior that stood in the door, and I thought what a blessing he had bestowed on me in permitting me to be with his people. I wanted to praise him, and thought what a friend he was to sinners, and I awoke singing:

"Jesus thou art the sinner's friend."

And as soon as I awoke this scripture came to my mind, I am the door; by me if any man enter in he shall be saved, and go in and out and find pasture. As time passed on I found myself rid of that heavy burden. I had a love for the Baptists and thought baptism was the most beautiful thing on earth. Many times when crossing a stream of water I would look back at its beautiful waves as long as I could see them, but I did not think I was a fit subject for baptism, for I think if I received anything from the Lord it was only one talent, and as it was so little to what others had received, I like the wicked and slothful servant, buried it for nineteen years, when I hope the Lord returned unto me. Then I do

think I realized what it was to be bound hand and foot and cast out into outer darkness, and even suffered that which I had taken from me, for all through these long years I had felt to hope that I would some time have a hope, but I reached the point that I had to give up getting anything more, and I felt sure that what I had would not do to cling to, so I become miserable indeed. I got so restless and discontented that nothing was any enjoyment to me, and the church was seldom out of my mind when awake, and my love for them grew stronger, and my desire to be baptized seemed to daily increase, and I felt so burdened and weighted down with something I could not tell what. About this time I dreamed of being baptized by Elder J. D. Cochran, and I woke feeling so light and happy, but as soon as I awoke I said in my heart I will never be baptized without more evidence of a change: then it seemed to me that my breast would burst, and I felt compelled to talk with some one and tell them my feelings. It seemed that there was no room in my breast to contain those things any longer. I finally made my troubles known to Elder Cochran and wife, having so much confidence in them I thought they could tell me what was the matter with me, but when they told me they thought I was out of duty, that I would get relief by going to the church, I could not believe, then but thought if I could express my self to make them understand my condition that they would think different. I went on for some months longer and was on my way from Jack's Creek meeting in company with Elder Jasper Moran when he asked me if I had a hope. I told him I did not, but before I reached home I became so miserable and felt so burdened that I turned and went to his house and told him my feelings. He said he had no where to point me to but the church and the sooner I went the less I would suffer, but I would not take his advice,

but bore it for six more long weary months trying everything in my power to try for relief, and often trying to beg the Lord that if it was his will that I should own his name before many witnesses and be baptized that he would make it plainer: if not that such a thought might never cross my mind again. I did so earnestly try to pray that I might not be deceived myself and deceive the dear people of God. After bearing my burden it seemed just as long as I could and live I went before the church at Jack's Creek on the 4th Sunday in April, 1903, and was received, which afforded me much relief until my dear husband, who was then in deep trouble, soon meet with a most wonderful deliverance, and while this was so much joy to me to think he had been so blessed it caused me to lose all hope for myself, as his evidence was so much brighter than anything that I had received. The next meeting came on and he related his experience to the church and was received, and we went down into the water together and were baptized by Elder Jasper Moran. I came out feeling happy, leaving all my burden, all my trouble, all my doubts and fears buried in the blessed waves of Smith's River. I could then have said without doubt that I did believe that I would meet that lovely little band of Christians in that bright home beyond, and I did feel so thankful that my troubles were over, for I thought they were; but oh what a sad mistake, for only two days had passed until I began to fear that my name had only been enrolled on the church book and was never written in the Lamb's book of life, and that I only had the lamp of profession and not the oil of grace, and I soon realized that I had only been raised so high above all my trouble to fall still lower than ever. I went off where I could be alone to weep over my condition and try to beg the Lord for help when these words came to my mind with much power and sweetness,

Why art thou cast down oh my soul, and why art thou disquieted within me: hope thou in God? Thus I am still toiling on some, some times hoping and some times doubting, and meeting with many trials along the way. I have had to give up a dear and precious mother which has left a wound that it seems that even time itself will fail to heal, although I viewed her in a dream looking well and happy and a beautiful smile on her face, and her flesh was white as snow. She was talking to me and telling me of her happy home, and what a glorious exchange it had been for her, and said that we had realized many sweet things together while in the world, and she felt that we could also enjoy those together. This dream gave me much comfort and encouragement, but still when I think of journeying on a long life's rough and rugged pathway without dear mother's company it seems then my heart is full and my breast aches for the way lies dark and rough before me with seldom a ray of light to guide my weary and wandering footsteps.

May I be remembered by the dear readers of the Landmark when at a throne of grace.

Your unworthy sister, if one at all.

ANGELINA LEE.

Meadows of Dan, Va.

In a few weeks I desire to insert a photograph of myself in each copy of Landmark for the subscribers. P. D. G.

Elder Thos. N. Walton's postoffice is Danville, Va., Route 2. Box 100.

Elder J. E. Williams' postoffice is Bloomington, N. C.

Do not send us any more orders for Order and Disorder. We have none.

Write to Elder G. W. Stewart, Akron, Ala.

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VOLUME XXXIX..... No. 12

WILSON, N. C., MAY. 1 1906

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EDITORIAL.

ELDER J. A. BURCH.

Last Thursday, April 12th, this beloved brother peacefully fell asleep in Jesus.

He had been feeble more than one year, but preached frequently until near his last. He had been famous for his quiet, firm, gentle, loving disposition.

He passed through a long life without a stain on his character, and was very useful. He was a preacher of peace, and walked it out. How beautiful were his feet as he walked in peace.

A short while before his death he spoke as though there was a great crowd of brethren present, and he was dismissing them, and said to them, we have a great and true friend who loves us, and is King of Peace, and we should follow him as children of peace, and we should all be united as one, and be praying for peace, and living in peace as brethren. His final advice was be at peace among yourselves, and the God of Peace be with you. Surely this is noble and we should heed it.

How lovely was Brother Burch in his life and death. P. D. G.

Mrs. Maria Brown requests my view of 1st Tim. 5:1-17. This is the writing of Paul whom the Lord has counted faithful putting him into the ministry,

and inspiring him to write the truth, also Paul is a beloved apostle, and his gift led him into the entire field or range of the ministry of the word.

In this chapter note how great the variety of important matters treated of, and how clear and pointed his utterances. The first matter he considers is an elder, and what consideration such are entitled to. Does the word elder always mean a preacher? If so then we have preachers among the woman which Paul elsewhere forbids or suffers not, and therefore condemns. "The elder woman as mothers." This shows he applies the title to the aged, both men and women, as well as to the preachers. The elders may be fathers or mothers, while the younger members are brethren. How should we treat these elders? Should we rebuke them? No; but we should entreat them. A natural child that rebukes its parents is an unworthy, ignoble son, and forfeits the respect of thoughtful men. I never can feel as I would like towards a child, even if he is grown, that does not honor his father and mother. The older church members have age and experience that should entitle them to sincere esteem by the younger members. If we honor the older and treat the younger with all purity then we fill our places.

How should we treat widows? How widows that are widows indeed? Sometimes younger widows wax wanton against Christ and marry having damnation, because they have cast off their first faith. Is it wrong for a widow to marry? I think not, unless she casts off her first faith. The first faith is the true faith, for the Lord grants that. Widows that are widows indeed are to be honored. Why does Paul speak of widows as he does? Widows are often in a helpless and dependent condition. When they are needy who will supply their need? Shall the church do this? If a widow have children or nephews let them help her, and not allow the

church to do that. If the children or nephews are disposed to do what is their duty they will not allow the church to support them. If such men provide not for their own offspring they have denied the faith and are worse than infidels. For nature teaches that infidels will provide for their own offspring. What sort of widows should be helped? Such widows that are widows indeed, that fear and love the Lord, and are destitute and desolate, and trust in God and continue in prayers night and day: Further before they should be helped by the church, or received into the number of such as are to be helped by the church, they should be 60 years of age. At that age and older they become enfeebled and are unable to labor. The further qualifications they should possess as entitling them to such honor is that they should have been the wife of one man. That is she must not have more than one husband at a time. The language of Paul in Romans shows liberty of a woman to marry again if her husband be dead. Nor does he state how often. Further, if she be well reported of for good works. These good works are here reported. What are they?

If she have brought up children. For Paul says he wills that the younger women marry, bear children, guide the house, and give none occasion to the adversary. This staying at home business, and guiding the house does not suit women that want to gad about, run round, talk and prate and boss men, of which there is so much in this modern age when so many women are preachers, etc. If she have lodged strangers. You see she must be a keeper at home—the best place for a woman and a man too, unless the Lord calls him away to preach his word. If she have relieved the afflicted. To help such as are needy, and labored when they could, and did not waste their money, when they become helpless and have none of their

own kindred to to help them it is a good thing to help. If she have washed the saints' feet. Some women think it is indecent to wash the saints' feet. But to the pure all things are pure. Washing the saints' feet is a good work. If she have diligently followed every good work, and is 60 years or older, and has had no children or nephews to help her, and is a widow and in need should be supported by the church—not the county home. If the county home is disposed to help all right. But the church should not force such off on the county home.

Let the elders that rule will be counted worthy of double honor, especially such as labor in word and doctrine. These elders are the preachers. What double honor are they worthy of? The 18th verse explains what is meant by double honor, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." If he feeds you with spiritual things should it be considered an unreasonable thing for you to feed him with your carnal things? No. Nor is this merely that you should invite him home with you to dinner after preaching, or to stay all night with you. That is all right. But he needs more than that. He has a family that needs help, and he needs help personally in food and raiment. When he is at home he labors too, but much of his time is occupied in serving churches. Then should not the churches help him? We say they should: both scripture and good reason teach this, and if you love your preacher and the cause of God more than you do money you will minister to him. If he loves you and the truth he will preach for you, if you do not give him money, nor will he beg you, nor tell you of his needs; but you ought to know he is needing such things, and do what love prompts you to do. Do ye to others as you would have them do to you. P. D. G.

SECRET SOCIETIES.

The teaching of Jesus is that the light is to be put on the bushel that it may be seen. For he that doeth truth cometh to the light that it may be manifest that his deeds are wrought in God.

Jesus himself did nothing in secret, but spake openly.

He also taught good will to men, and that we should love our enemies and do good to all men as we have opportunity.

We see no evidence that either he or any of his followers belonged to any secret society. They are to be separate from the world and its teachings. They are not to seek advantage over men, nor to array one class of men against another class. There is no such thing in the church of God as the rich against the poor, nor the poor against the rich, nor capital against labor, nor labor against capital. Let not the rich heap up riches to trust in, nor the poor despond because he is poor. God is the giver of all life and all good. It is in him we live, move and have our being.

How far from this righteous and blessed state has the world drifted? Look around and see the array of secret societies one against another, separated, divided and each against others, each striving to carry out methods causing much confusion, loss and distress.

Argue with them about it, and ask why they do it, and their answers show no faith in God, no good will toward men, but the love of money is the root of all this strife and confusion.

Where is the light of Christianity? What denomination that has any standing in the world is not smutted and swallowed by this course of conduct. The only denomination that I have ever heard of that has no secret society, and that will not hold a member in fellowship that belongs to any secret society is despised by all the world.

P. D. G.

ERROR.

The world is as full of errors, isms

and delusions as it ever has been. These things are not in the Lord's people as they control the world. Jesus said many should come in my name saying I am Christ, and shall deceive many; and if it were possible they will deceive the very elect.

The imitations are so sharp and artful that if possible they would deceive the very elect; but it is not possible to fatally deceive them, for they are kept by the power of God through faith unto salvation. They have an unction of God that teacheth them all things. That anointing guides and instructs them so that there can be no teaching equal to this. One thing taught them is that man is a lost sinner, and therefore can do nothing to save himself, and when the Lord saves him it is so different from any thing in nature that he knows that salvation is of the Lord. He knows there is sin, sickness and death, and that no power but the power of the Lord can deliver and heal and save.

This glorious knowledge we are to hold fast that no man take our reward. The faith wrought in us works to bring down all strong holds, and to exalt the Lord alone as the glorious power of salvation. This casts these errors and delusions out of our hearts, and the Lord alone leads us. We are to acknowledge him in all our way and confess his name before men, for his name is above every name.

The time of the old serpent is short, and therefore he is very active and urgent in his deceptions on mankind.

We should expect the last fight to be sharp, furious and terrible. But Jesus is Lord of lords and King of kings, and those that follow him are called and chosen and faithful.

P. D. G.

THE SCAPE GOAT.

Levit. 16:7-10, 20-22.

There were two kids of the goats for a sin offering. That which was for a sin offering must be without blemish in the type or have no sin of its own.

Nothing that was a sinner, such as a man, could be offered for sin or be made a sin offering. For the types or shadows under the law must be clean. There was only one man ever found that could atone for sin, and he was not a son of Adam the sinner.

A priest must have somewhat to offer, but he could not offer himself for he was a sinner. But Jesus offered himself because he knew no sin.

The two goats shadow this forth. He is both God and man—God manifest in the flesh: hence a mediator. Lots are cast upon the two goats—one lot for the Lord, and the other lot for the scape goat (verse 15). Then shall the high priest kill the goat of the sin offering that is for the people, and sprinkle its blood upon the mercy seat for an atonement for the people. This represents Jesus Christ put to death in the flesh to make atonement for his people, for he bore our sins in his own body on the tree.*

The scape goat is not put to death: for it represents the divine life of Jesus that could not die, and that eternal power that has borne away all the sins and iniquities of all Israel (Israel means all the Lord's people, whether Jew or Gentile), for the high priest laid both his hands upon the head of the live goat and confessed over him all the iniquities and all their sins and all their transgressions, putting them on the head of the goat, and the goat bore them away into a land unvisited in the wilderness, or into an unknown country, and the priest sent the live goat away by the hand of a fit man into the wilderness (verse 21).

The whole teaching is to show that Jesus had made an end of sin for his people. Their sins and iniquities God will remember no more forever.

Often our sins trouble us, and we loathe ourselves and have no excuse for them, and with shame confess them, and cannot excuse ourselves for doing as we did; but how clear is this type

shadowing forth the glorious truth that Jesus has perfected forever them that are sanctified by the one offering of himself once.

He is risen and ascended up to heaven where he is ever living to make intercession for us by his glorious presence on the right hand of God and is able to save unto the uttermost them that come unto God by him. The fact that God raised him from the dead now to die no more shows he has made an end of sin, and in his divine or glorified character there is no sin nor death, is glorious proof to our faith that there is no condemnation to them that are in Christ Jesus.

P. D. G.

A friend, Mrs. Amanda J. Tillman, requests my view of Heb. 4:11-12. This is a great subject as are all gospel subjects. Please read and consider, and the Lord give you understanding.

1st. Here is a rest that remaineth that some must enter into.

2nd. Some to whom the gospel was first preached did not enter therein.

3rd. Hence a caution of failure to us.

4th. Let us therefore labor to enter therein.

How the doctrine of truth cuts off all wrong things and searches every one out.

1st. Here there is a declaration that there is a rest that remaineth to some. Why preach a rest, why provide a rest if none shall enter therein?

God does not prepare a blessing that there is no need of. There is no failure in his provision. The work was finished from the foundation of the world. Then it was finished for some. There is no uncertainty about this. For God does nothing in vain.

When the Lord created the heavens and the earth he did it in six days and finished or ended his work on the seventh day, and ceased from his work or rested: for he had finished it. For God's work always answers the purpose for which it is made. In six days he finished that work and rested.

Six days shalt thou labor and do all thy work, and rest on the seventh: for if your work is all done then you can rest. I am sure when you do the six days work you will be anxious to rest.

The Sabbath or rest follows the six days' work. Many do not perform the six days' of labor naturally. Labor or work is getting much out of fashion of late. In the matter of religion there is great show and talk of working for the Lord and helping Him. Such people have never seen or felt they could not do any part of the labor by themselves. Jesus worked and labored and fulfilled the law and finished the work God gave him to do, and resied in the grave the Jewish Sabbath. He declared on the cross, "It is finished," and then he gave up the ghost and rested in the grave. Then God raised him from the dead, and he ascended into heaven on the right hand of God where he is exalted a prince and a Saviour.

He that believes in Jesus hath ceased from his own work. But you cannot cease from a labor until after you have commenced it. The people of God are exercised after they are quickened from the dead, and they realize that the word of God is quick and powerful, sharper than any two-edged sword. In this labor they feel and know that the law is spiritual, and that they are carnal sold under sin. They become weary and are heavy laden as they fail to keep the law with its labor of task and burden. Jesus speaks to them, "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 ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matt. 11:28-30.

Here is rest. Here is the true Sabbath of rest and it is glorious. He that believeth hath ceased from his own work as God did from his work. Is there any honor to Jesus' when you do

not trust him? Is it any praise to him for you to go about to establish your own work? Does it not say He has not finished it? Do you honor the Father when you do not hear his Son?

For what if some did not believe? Shall their unbelief make the faith of God without effect? No. Some must enter into that rest that remains to the believer.

2nd. But some to whom the gospel was preached did not profit thereby, for it was not mixed with faith in them that heard it. They to whom it was first preached entered not in because of unbelief.

We have the example of Israel in the wilderness who did not believe God's servants, and they failed to enter into rest—they failed to enter Canaan even through unbelief.

No man can enter rest until he ceases from his own work and believes in Jesus.

The exhortation to us is to fear lest a promise of entering into this rest any of you should seem to come short of it. The many examples of the Bible are written for our learning and warning.

A carnal mind and carnal reason will say I need not be concerned about salvation, for if I am to be saved I will be saved any way, and it does not matter what I shall do.

3rd. Now the wise will heed this caution and hear this exhortation. Let him that thinketh he standeth take heed lest he fall. The prudent foreseeeth the evil and hideth himself.

4t. He labors that he may enter into that rest. Here is a cross to nature. How is it that one must labor to enter into that rest who hath ceased from his own works before he rests.

It is from our own works we must cease. Joshua (Jesus) in the Old Testament said to those that did not believe, "If it seem evil to you to serve the Lord, choose you this day whom you will serve: but as for me and my house we will serve the Lord." Then

we must cease from our work. The labor under the law prepares for that. There is much labor of that sort. How we labor to lay aside every weight and the sin that doth so easily beset us. Surely it is a labor in the furnace. We greatly desire to lay aside every weight and run with patience the race that is set before us looking unto Jesus the author and finisher of our faith if we prove that we are of that number to whom this rest remaineth.

P. D. G.

OBITUARIES.

W. J. MITCHELL.

The subject of this sketch was born in Cumberland county, May 4th, 1837, died October 24, 1904; was married to Elizabeth J. Thomson November 11, 1860. They moved to Duplin county in 1865, and remained there thirteen years; then moved to Lenoir county; there remained until his departure. There were born unto them 12 children, 8 of which survive him—six girls and two boys. He died of cancer on his face. He suffered greatly, had good medical attention, and the very best care and good nursing were given him by his dear wife and children; but none can stay the hand of death. While he never united with any church he was a strong believer in the Primitive Baptist doctrine. He used to walk several miles to hear them preach, and it troubled him as long as he lived because he did not unite with the church at Sandy Bottom, the last opportunity he had. He lived one year, one month and 12 days, but was never able to go to church any more. He fully believed his sufferings were greater than they would have been if he had discharged his duty. His wife being a member he was often thrown in company with the Baptists, which he seemed to enjoy. Several of the preachers visited him during his illness; Brother C. C. Bland, Brother Brinson and Brother Corbit. I believe he seemed to enjoy it so much. He was an honest, upright man, very punctual in dealing with his fellow man. May God guide and direct his children that they

may walk in his footsteps, and when they are called to part this life they may leave behind them the same good report their father hath left for an example. May the God of grace sustain them in their sad bereavement that they may realize that he is too good to be unkind, and that the sad parting here will be for a short while when loved ones will meet to part no more.

By request of his wife and daughters I have written these few lines for which I feel very unworthy.

MARY E. CROOM.

OUR DARLING.

It is sad, "O so sad," to think of the death of our dear brother, Zadok W. Pette-way, and to know we shall never look on his precious face again. He was thirty-four years, eleven months and twenty-four days of age, when called away by pneumonia.

It breaks our heart to give him up. We know he is resting better; for he has been suffering many years of severe chronic diseases.

His disposition was always sweet and he lived up to his faith.

O God, please enable us to adhere to your will, so that when death grasps our loved ones, we may feel that they are with the divine.

"Now, dear Lord, watch his sleeping dust,
"Till Jesus calls up the just;
Then may he awake with sweet surprise,
And in Jesus' image rise."

ELIZABETH RECTOR.

A short sketch in memory of Elizabeth Rector, wife of A. J. Rector. She was born March 1st, 1826, died December 27th, 1895. She was married in the year of our Lord 1848, and was the mother of six children, three boys and three girls, and all are living. She formerly lived with her family in Grayson county, Va., upwards of twenty years, then moved to Alleghany county, N. C., near Sparta, and in that neighborhood lived the remainder of her stay on earth. She was a kind and affectionate mother, always ready to administer to their neces-

ties. She was a very quiet and solid-minded woman. She professed a hope in Christ, though never joined the church. She believed in the Primitive Baptist faith and doctrine. The unworthy writer of this sketch preached her funeral at the time of her burial one beautiful Sabbath morning, about one mile east of Little River church, where she was interred in her mother earth, and is now sleeping that sleep that no storm of earth can awake in time. She has bid farewell to husband, children, connection and friends to see them no more on earth, but as David said, she cannot come to you, but you by the grace and extended mercy of God, can go to her where parting will come no more in that bright mansion of eternal day, which awaits all the blood washed through for whom Jesus the blessed Son of God hung, bled and died to redeem them from all iniquity, for it is by the one special and free atonement that poor sinners are eternally saved from their sins.

Farewell, dear mother, sweet thy rest,
 Weary with years and worn with pain,
 Farewell till in some happy place:
 We shall behold thy face again.
 'Tis ours to miss thee all our years,
 And tender memories of thee keep;
 Think in the Lord to rest for so
 He giveth his beloved sleep.

C. H. COLLINS.

JOHN HENRY BARNES.

This man was born August 18, 1825, and departed from this world April 2nd, 1906, making him more than four score years old. He was an active, industrious man until the decease of his wife which occurred in February, 1905. They had lived together for many years and labored together to provide for their family of several children. But when she was called away he felt his valuable earthly prop was gone, and he seemed to lose interest in this life, and cared but little for living, and said he should soon follow.

He fell on sleep quite suddenly—no lingering sickness, while sitting in his chair. Only

for a short while was he suffering and prayed to the Lord to take him at once, for he should be much happier, he said. He received a hope in the Lord Jesus before he was grown, and loved the Primitive Baptists, and was a lover of the God of purpose and predestination, and though he never united with the church, yet his good character and good conduct endeared him very much to them. He was industrious, honest, bright and wise in business matters, provided good homes and helpful in his neighborhood, and left a good name behind him.

I was called on to preach his funeral which occurred at his home in the presence of a large gathering of his neighbors and friends.

Friend Barnes was known far and near as a noble man in the traits that constitute a useful, honorable and successful life among men.

P. D. GOLD.

News and Observer, please copy.

Dear Brother Gold: It is with a sad heart I write an obituary notice of my little boy. He was born January 6, 1898. Died February 7, 1906. He was 8 years 1 month and 1 day old. He had what the doctors called Hodgkin's disease. It is such a mysterious disease I desire for some others to know a little of it if I should be able to describe it. There came a knot on his neck just under his ear a little over two years before he died. It gradually grew larger and came in different knots and different sizes until he died. It came on the opposite side about six months previous to his death. It finally got all around his neck. Some under his arms, on his liver and probably on his heart. He never suffered any pain in that knot, only in cases of deep cold, until a little while before he died. Just three days before he died it broke and ran bloody looking water, the odor very offensive. His bowels were very bad for the last twelve months. He was the poorest human I ever saw. He bore his afflictions with so much patience and never complained. We miss his sweet voice and cheerful presence so much, but we believe he is resting while we are toiling here. He died without a struggle, just as easy as going to sleep. I desire to

be reconciled to God's will for I know he will do what is right. He had many friends; he was kind-hearted and truthful.

Written by his dear mother who loved him fondly.

MAGGIE V. GULLEY.

McCuller's, N. C., R. F. D. No. 1.

MARTHA ANN SIMPSON.

Elder P. D. Gold: It is with a sad heart I attempt to write the obituary notice of Martha Ann Simpson, the widow of James M. Simpson. She was the daughter of Thomas and Elizabeth Smith, was born July the 10th, A. D. 1835, and was married to James M. Simpson May the 25th, 1858, both of the county of Caswell. The fruit of this union was six children; four of them survive, three girls and one son; the husband the unworthy writer. We lived in the house with her after marriage sixteen years, until the day of her death, when the Lord who giveth and the Lord who taketh away, called her home. Blessed be the name of the Lord. She professed a hope in Christ June the 5th, 1851, at the early age of 16 years she joined the church at the Arbor, and was baptized by Elder F. L. Oakley in date of 1865. She died March the 22nd, 1906, making her stay on earth 70 years, 7 months and 3 days. Her suffering was very great. She craved to die and go to the land of spirits. She was visited on her death bed by Elders Y. I. Chandler and L. H. Hardy, with many of her kindred and friends. She said she was glad to see them come, but she was no satisfaction to any one. She was a kind mother and a good neighbor, and was loved by all who knew her. In death her mind was good. She asked us to sing her a hymn. We sung a few verses of How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word, and she repeated several times praise the Lord. She fell asleep without a struggle. She requested in her sickness that at her burial they should sing hymn 382, Lloyd's Hymn Book. So she was carried to the Arbor and after a few remarks by Elder Y. I. Chandler, her pastor, and sung the hymn selected, she was laid to rest to await the resurrection morn, when the great trumpet shall be

blown, and the dead in Christ shall rise and be caught up to meet their Savior. Then sickness, sorrow, pain and death are felt and feared no more.

Written by her daughter-in-law.

FANNIE T. SIMPSON.

ARAMINTA P. GREEN.

My dear mother, Mrs. Araminta P. Green, died February 26, 1906, after two weeks' illness, aged 76.

She was a daughter of Elijah and Polly Hester, but lived with her grandfather, John Giles, from childhood until she married my father, John B. Green. They lived happily together until his death, in 1885. Nothing could exceed her love and tenderness for her husband, who was an invalid much of his time and he lovingly appreciated her devotion. I have often thought they were the best example of wedded life I ever knew.

Three years after the civil war had much of hardship. They accepted it patiently, caring not alone for their own children, but giving a home to orphaned relatives also. In my mother's last illness these relatives gathered to her bedside and showed their devotion by loving attention. She was the mother of seven children. The two oldest sons died in infancy. The youngest daughter lived to be married and left three children. Two sons and two daughters are left to remember a mother, whose love, patience, gentleness, and self-sacrifice cannot be measured and words cannot describe. She was never weary in well-doing and her hands were ever busy for the comfort or pleasure of some one.

She followed peace with all, and loved truth and righteousness.

On the last day of February her body was carried to its last resting place in the church-yard at Dutchville.

Elder Simpkins was asked to attend but he could only get here in time to close with a beautiful hymn and tender prayer for the living.

BETTIE GREEN.

Elder John R. Daily's postoffice is Hugh-vill, Station 5, Indianapolis, Ind.

APPOINTMENTS

W. B. STRICKLAND.

- Sister Julia Basham's May 28.
 Lynville, 29.
 Gill's Creek, 30.
 Bethel, 31.
 Chapel, June 1.
 Union, 2.
 Gallilee, 3.
 Strawberry, 4.
 Mountain, 5.
 Danville, 6.
 Moone's Creek, 7.
 Country Lane, 8.
 Wheeler's 9.
 Roxboro, 10.
 Surl, 11.
 Dutchville, 12.
 Cedar Grove, 13.
 Salem, 14.
 Healthy Plains, 15.
 Sappony, 16.
 Falls, 17.

GEO. D. ROBERSON.

- Wilmington, Tuesday night after first
 Sunday in May.
 Stump Sound, Wednesday.
 Bay, Thursday.
 Wardswill, Friday.
 Yopps, Saturday and second Sunday.
 Southwest, Monday.
 Maple Hill, Tuesday.
 Cypress Creek, Wednesday.
 Muddy Creek, Thursday.
 Sand Hill, Friday.
 Beaver Dam, Saturday.
 Haskins chapel, third Sunday.
 White Oak, Monday.
 Hadnot's Creek, Tuesday.
 Newport, Wednesday.
 Morehead City, at night.
 Marshalberg, Friday.
 Hunting Quarters, Saturday at 3 o'clock
 p m.
 Cedar Island, fourth Sunday.
 Portsmouth, Monday night.
 Goose Creek Island, Thursday.
 Bethel, Friday.
 Sandy Grove, Saturday and first Sunday in

June.

Elder G. D. Roberson will need conveyance
 when off the railroad.

J. D. VASS.

May.

- Goldsboro, at night.
 Wilmington, Tuesday night.
 Stump's Sound, Wednesday.
 Bay, Thursday.
 Ward's Will, Friday.
 Yopp's Saturday and second Sunday.
 Southwest, Monday.
 Maple Hill, Tuesday.
 Cypress Creek, Wednesday.
 Muddy Creek, Thursday.

J. E. ADAMS.

Cedar Island, Saturday and first Sunday in
 May.

- Hunting Quarter, Monday.
 Nelson's Bay, Tuesday.
 Davis' Shore, Wednesday and at night.
 Strait, Thursday and at night.
 North River, Saturday and second Sun-
 day.

- Beaufort, Monday night.
 Morehead, Tuesday and at night.
 Wildwood, Wednesday.
 Newport, Saturday and third Sunday.
 LaGrange, Monday and at night.
 Nahunta, Wednesday.
 Goldsboro, at night.
 New Chapel, Thursday.
 Cross Roads, Friday.
 Bethany, Saturday and fourth Sunday.
 Smithfield, at night.
 Little Creek, Tuesday.
 Clayton, at night.

P. D. GOLD.

- Durham, second Sunday night in May.
 Rougemont, Monday.
 Flat River Tuesday.
 Surl, Wednesday.
 Roxboro, Thursday.

W. R. HELMS.

- Concord, May 10.
 Salisbury, 11
 Cooleemee, at night.

No Creek, 12.
 Pine, 13.
 Flat Creek, 14.
 Mountain Creek, 15.
 Albemarle, at night.
 Freedom, 16.
 Bear Creek, 17.
 Liberty Hill, 18.
 Meadow Creek, 19.
 Clark's Grove, 20.
 Crooked Creek, 21.
 Union Grove, 22.
 High Hill, 23.
 Conveyance needed when off the railroad.

J. A. MONSEES.

Greensboro, second Sunday in May.
 Durham, at night.
 Burlington, Monday night.
 Wolf Island, Tuesday.
 Reidsville, Wednesday night.
 Spray, Thursday night.
 Pleasantville, Friday.
 Thence to Mayo Association.
 Conveyance when off from railroad.

Elder David Bartly has written a highly instructive and interesting Book on a number of persons as types of Christ. The first one is Adam—the first man. The next is Melchisedec, the next Isaac, then Joseph, Moses, Joshua, Aaron, Jonah, Boaz, David—then the conclusion. See notice in Landmark.

P. D. G.

D. A. MEWBORN.

Mewborn's, Wednesday before the fourth Sunday in May.
 LaGrange, Thursday.
 Sandy Bottom, Friday.
 Beaver Dam Saturday and fourth Sunday.
 Sand Hills, Monday.
 Muddy Creek, Tuesday.
 Cypress Creek, Wednesday.
 Maple Hill, Thursday.
 Southwest, Saturday and first Sunday in June.
 Bay, Monday.
 Stump Sound, Tuesday.
 Yopp's Wednesday.
 Ward's Will, Thursday.

Northeast, Friday.
 Mewborn's, Saturday and second Sunday.

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D. BARTLEY.

The Bear Creek Primitive Baptist Association, spring session of 1906, will meet with the church at Jerusalem, Anson county, N. C., on Saturday before first Sunday in May, embracing three days. A cordial invitation extended to the Baptists. Any coming by rail stop at Peachland, N. C. Trains from toward Charlotte reach Peachland every morning about 6 o'clock and by Hamlet they pass Peachland about 9 a. m. Those wishing conveyance from Peachland please write before hand to Brother Joe Thomas, Olive Branch, N. C., and he will attend to this.

J. W. JONES, Clerk.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS

THE APARTMENTS, EQUIPAGE AND PARADE OF IMMANUEL.

A Sermon by Huntington, Dec. 9, 1834

"Who layeth the beams of his chambers in the waters: who maketh the clouds is chariot: who walketh upon the wings of the wind." Psm. 103:3.

We are not at a loss to know who this divine person is, of whom this Psalm treats: the epistle to the Hebrews has informed us, for the author of it takes the fourth verse of this Psalm, and applies it to Christ, Heb. 1:7. The works of creation and the providence of God are the subject matter, or the whole contents of this Psalm. And John informs us that the essential Word which was with God, and which was God was the maker, of all things; "All things were made by him, and without him was not anything made that was made." John 1:3. So that the world is his in right of nature, Ezekiel 21:27. Nor did he lose his right by his incarnation; for as Immanuel, or God incarnate, he is appointed heir of all things, Heb 1:2. The Psalmist, being under a most lively influence of the Holy Spirit, calls upon his soul to bless the Lord, or ascribe all blessings and blessedness to him, who is the greatest blessing and the fountain of all blessings to us. David, in his own kingly office, and knowing himself to be a type of Christ, views

him by the eye of faith in all his ensigns of royalty, or in that divine regalia which is peculiar to him, as Mediatorial King of Zion. His crown, his divine glory, his royal robe, are everlasting light; the girdle of his loins, righteousness; the girdle of his reins, faithfulness; his sceptre is his power of salvation, and he sways it by the ministry of the everlasting gospel. But I will come to my text.

"Who layeth the beams of his chambers in the waters," these are his apartments: "who maketh the clouds his chariot;" these are his equipage: "who walketh upon the wings of the wind;" that is his parade. Let our Lord's chambers be where they may, or what they may, the beams of them are sure to be light: beams, horns, or rays of light, always attended him, for he dwells in it. "He revealeth deep and secret things he knoweth what is in the darkness, and the light dwelleth with him," Dan. 2:2. And Paul speaks the same things, "which in his time he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honor and power everlasting," 1st Tim. 6:16. "This then is the message we have heard of him, and declare unto you, that God is light, and in him is no darkness at all," 1st John 1:5. And in the verse preceding my

text, David says that "He covereth himself with light as with a garment: who stretchest out the heavens as a curtain." By stretching out the heavens, the Psalmist evidently alludes to the creation, when the Lord commanded the firmament to divide the waters from the waters, Gen. 1:6; which is the vast expanse of atmosphere, air, and ether, which serves as a swaddling band to the earth. From all which it appears, that the Lord dwells in the light, and the light dwells in him; yea, he is light, and clothes himself with it as with a garment. Hence he is called the sun with which the church is clothed, the sun of righteousness and the sun of glory to the church, both militant and triumphant. These divine rays of ineffable glory seem to be the train, or the skirts of his robe that filled the temple, Isai. 6:1; for David says he is clothed with light as with a garment, and beams of divine glory are the train that attend him in all his manifestations to the sons of man; for he dwelleth in the light, and the light dwelleth with him. These ineffable rays, or beams of glory, are what I understand by the beams of his chambers; for what we call beams are too gross, too mean and low, for these chambers—"He layeth the beams of his chambers in the waters," etc. I come now to offer a few thoughts upon those things which the scriptures call chambers:

1. By chambers, heaven itself may be designed, as appears by the following words: "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Paul, in Rom. 10:18, applies the contents of his Psalm to the going forth of Christ with the apostles in the ministry of the gospel. The Lord had pur-

chased his church with his own blood, and he went forth in the ministry of the apostles to espouse her unto himself. The apostles were the tabernacle in which the sun of righteousness set, and out of whom he shone forth, as he had formerly done from off the mercy-seat. His going forth is compared to the sun in the firmament, dispelling the dismal glooms of Jewish and Gentile darkness, and bringing life and immortality to light through the gospel. The chamber he came out of is heaven, which will in some future time be the wedding chamber of the church; and from this chamber the bridegroom went forth, rejoicing as a strong man to run a race, catching and wooing his dear-bought bride; this time being, in an especial manner, the day of espousals, and the day of the gladness of his heart, Cant. 3:11. Love to her, and his delight in her, seem to be the cause of this joy at his going forth.

2. By chambers is sometimes meant the clouds, which are watery particles exhaled from the earth and sea, which vapors, ascending into the upper regions, are thereby clarified, and are ordered by divine wisdom hither and thither, to distill their rich and refreshing contents for the good of mankind: the clouds are called the Lord's chambers: "He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works," Psalm 104:13. David writes sweetly of these things, calling them the visits and the provision of God. "Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridge thereof abundantly: thou settlest the furrows thereof: thou makest its soft with showers. Thou crownest the year with thy goodness, and thy paths drop fatness," Psalm 65. These are the blessed provisions of God, and the contents of watering the

earth from his chambers: and if these refreshing showers were once withheld, instead of the paths of the Lord dropping fatness, leanness and emptiness would soon appear in the shambles, and barrenness in the dairy.

3. By chambers we may understand the love of the Lord. David calls the Savior his house. Be thou my strong rock, for an house of defense to save me, Psalm 32:2. "Lord, thou hast been our dwelling place in all generations," says Moses, Psalm 90:1. And this is the promised peaceable habitation, our sure dwellings, and quiet resting places, Isa. 33:18. There is such a dwelling place as love, for "He that dwelleth in love dwelleth in God, and God in him," 1st John 5:16. And I have at times thought that this is the spacious apartment of David: "Thou hast not shut me up in the hand of the enemy! thou hast set my foot in a large room," Psalm 31:8. A large room it is, for it holds a great many friends. Nothing bursts the bands of fear, hardness of heart, and unbelief, like love; love sweetly enlarges the troubled soul, when the foot of faith is established in it, when the beloved disciple found it when he says, "And we have known and believed the love that God hath to us," John 4:16. I think the holy spouse gives the name of chambers to the love of the Holy Trinity, into which Christ introduced her; for we hear of nothing but love all the while she was there; her heart and her mouth seemed filled with it. "The King hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee," Song 1:4. The love that filled her soul, and the joy that sprung from it, make manifest what these chambers were. "He that hath my word and keepeth it, he it is that loveth me, and he shall be beloved of my Father, and I shall love him, and shall manifest myself to him:" and this

is all fulfilled at the descent of the Holy Comforter. These seem to be the saints' chambers mentioned by the evangelical prophet. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast, Isa. 26:20. The indignation here spoken of seems to be the destruction of Jerusalem for their rejection and crucifixion of our Lord. The people spoken of are the apostles and disciples of Christ: and what chambers does our Lord advise them to abide in! "Abide in my love, as I have kept my Father's commandments and abide in his love." In this chamber a man is hid, so that none but the saints can see him, or know where he dwells. And he that enters this guest chamber finds the doors to be shut, so that no enemy can get at him; and I know of no hiding chambers that will keep all intruders out but this.

Another of these chambers seems to be the heart of the saints, as appears from the song: "I held him fast, and would not let him go, until I brought him into my mother's house, and into the chamber of her that conceived me," Song 3:4: The blessed lover found, and held fast, was Christ: his mother the heavenly Jerusalem that is above; her mother's house are the heirs of promise, the children of that holy mother. The chamber of conception are the hearts of God's people: here the seat of grace is received and conceived; here the new man is formed, and this is his place of abode; and hence Peter expressly styles him the hidden man of the heart.

Having offered a few thoughts on the beams and the chambers I will now pass on to the waters.

"He layeth the beams of his chambers in the waters," etc.

I observed, when speaking of the chambers, that one of these chambers was the clouds; David says, "He watereth the hills from his chambers," Psalm

104:14. Clouds are watery exhalations, or vapors drawn up by the sun into the higher regions; and the Lord's ineffable beams of light have often been seen in these waters: in a cloud he descended in the giving of the law. The three highly favored disciples, Peter, James and John, upon the Mount of transfiguration, entered into a cloud, when all appeared light and bright about them even the Lord's garments became white and shining, and a bright cloud overshadowed them, and a voice came out of a cloud.

It was a cloud that directed the march of the camp of Israel all through the wilderness: it was as a pillar of fire by night to give them light, so that his beams were seen in that chamber all night long. In the day-time the light did not appear, Israel having then the light of the sun to guide them, and therefore saw not the bright light which was in the clouds, Job 37:21.

If we consider heaven to be one of these chambers, out of which Christ came forth as the sun, and as the Bridegroom of his church in the ministry of the apostles, and rejoiced as a strong man to run a race: I say, if we consider heaven to be one of these chambers, we shall find his beams in the waters even there. "The Lamb in the midst of the throne, shall feed them, and lead them unto fountains of living waters," Rev. 7:17. I look upon these waters to be the life of glory, flowing from God the Father, through the Son and by the Spirit to all saints; and it will be a sea without bounds or bottom, and quite overwhelming, for mortality will be swallowed up of life, 2 Cor. 5:4.

But to proceed: the scriptures speak of a wonderful river in heaven, and by its singular name we may guess what it is. "They shall be abundantly satisfied with the fatness of thine house; and thou shalt make them drink of the river of thy pleasures," Psalm 36:8. The saints will be satisfied with the

waters of life from the living fountain, which is the life of glory. But by this river I understand the love of God; it is called a river of pleasure; and what is so pleasant and delightful as that? The least stream from it, even in this life, makes glad the whole city of God. But there will be beams in these waters; for when the saints are filled with the waters of this fountain, and with the pleasures of this river, Christ will so shine in them, that even the moon would be confounded and the sun ashamed, were they present at the time when the Lamb, who is the glory and light of the heavenly city, shall make the righteous shine forth as the sun in the glory of their Father's kingdom forever and ever. In all these waters his beams appear, for the light dwelleth with him.

If by waters we understand the love of God, which Paul says is shed abroad in the heart, and is called a flood upon the dry ground, which, as was before observed, is the stream that makes glad the city; beams are sure to appear in this water, for he that loveth dwells in the light: the Lord never makes a discovery of his love to a sinner, but that sinner finds himself illuminated. Blood and love heal all our spiritual diseases and disorders, and this healing never comes without light: "Unto you that fear my name shall the Son of Righteousness arise with healing in his wings." The rising sun and the saving health come both together; and how should it be otherwise, when he dwelleth in the light, and the light dwelleth with him?

But by these waters we may understand the race of mankind; for, as the generation passeth away, and another generation cometh. The waters of the river, strong and many, in Isaiah, are explained to be the King of Assyria and all his glory, Isa. 8:7. The waters on which the whole of Babylon sitteth are explained to be the same. And

he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues," Rev. 17:15. The ingathering of the Gentiles to the Church of God is compared to an inundating river: "For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream," Isa. 66:12. And in these waters, which are the children of men, the Lord hath his chambers. He that loveth, God dwelleth in him, and he in God: he dwells in the heart by faith, yea, lower still; he is in his people the hope of glory. But he descends two steps lower, for he dwells with the broken and contrite heart that trembles at his word, Isa. 66:2. "If we love one another, God dwelleth in us," 1st John 4:12. "Whoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God," 1st John 4:15. By wisdom is the house of God built, and by understanding it is established, and by experimental knowledge shall the chambers be filled with all precious and pleasant riches, Prov. 24:4. And the wise man tells us what these precious and pleasant riches are. The ransom of a man's life are his riches, Prov. 13:8. The Lord Jesus Christ, who gave himself a ransom for many, is the true riches, and the everlasting portion of all that believe. Thus the children of men are called waters, their hearts and affections chambers, filled by knowledge with these precious and pleasant riches. "I will dwell in them, and walk in them," Cor. 6:16. But wherever he hath his chambers he hath his beams also, for the light dwelleth with him. God tells us that Zion is his resting place forever; "here will I dwell, for I have desired it," Psalm 132:14. And, as Zion is the Lord's royal pavilion and guest chamber, there are the beams of glory also: "Out of Zion, the perfection of beauty God hath shined,"

Psalm 50:2. The light dwelleth in him.

Light seems to have appeared first in the old creation, and so it does in the new. Beams of light are generally discovered, or perceived before the manifestations of pardoning love to take place. "In Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined," Isa. 9:2. These beams open the sinner's understanding, awaken his mind, alarm his conscience, and disturb the peaceable and secure possession of the strong man armed. Sin is discovered by these beams, and made to appear what it is: "for whatsoever doth make manifest is light." Fearfulness and trembling take hold of the poor sinner, when these beams shine round about him: these brought Saul to the ground, and put out his eyes, so that "he could not see for the glory of that light." "Whosoever, and wheresoever, the Lord intends to manifest himself, or take up his abode with any of the sons of men, rays of divine glory appear, to rend the veil of the heart, dispel the dismal glooms of darkness, awaken the sinner, and to proclaim the Lord approaching. "He layeth the beams of his chambers in the waters; he knoweth what is in the darkness, and the light dwelleth with him." I come now to the next thing proposed, which is the chariot of the Lord.

"He maketh the clouds his chariots." Angels are sometimes called the Lord's chariots: "The chariots of God are twenty thousand, even thousands of angels," Psalm 68:17. Angels are here called chariots, in allusion to their having appeared twice in such forms. Elisha's servant, when the Lord opened his eyes, saw the mountain surrounding Dothan covered with horses and chariots of fire, round about Elisha, 2nd Kings, 6:17. At the translation of Elisha an angel made the same chariot

of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven," 2nd Kings, 2:11. But my text calls the clouds the Lord's chariot, and in this chariot he is said to ride. "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence," Isa. 19:1. In a cloud our Lord ascended into heaven, and in the clouds of heaven he will come again, and every eye shall see him, at the grand assize of the world, Rev. 1:7.

Ministers of Christ, and messengers of peace; men who are inspired by the Holy Ghost, and who are joint witnesses with the Spirit. (John 15:26-27): who have the water of life, and the grace of God in them; who have got salvation in their conscience, and the word of life in their mouth; these are called clouds, because their belly is like a springing well, and their words a flowing brook; and by preaching their doctrine drops as the rain, their speech distils as dew; "as the small rain upon the tender herb, and as the showers upon the grass," Deut. 32:2. These, by their enlivening testimony, are called "a cloud of witnesses," Hebrews 12:1. And again, "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men," Micah. 5:7. The abundant access of the Gentiles, at the first publication of the gospel, are represented as covering, or over whelming, the Jewish church like a spreading cloud. "The multitude of camels shall cover thee: the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense, and they shall shew forth praises of the Lord. All the flocks of Kedah shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine

altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows?" Isa. 60:6, 7-8. Hence it appears that ministers of the word, and poor sinners, animated and stirred by the good Spirit to seek the Lord and Savior of mankind, are compared to clouds.

He maketh these clouds his chariot; in these he rides to transact the grand affairs of his kingdom. Everything that a cloud discharges, in a spiritual sense, comes from these clouds.

Sometimes thunder is discharged: hence we read of Boanerges, sons of thunder; and it is remarkable that at the opening of the first seal of the sealed book the noise of thunder was heard, Rev. 6:1. I look upon this thunder to mean preaching the law to awaken secure sinners, by discharging the storms of Sinai upon them. Out of the throne proceeded lightnings, thunderings, and voices, Rev. 4:5. Lightning to illuminate the understanding; thunder to alarm the conscience; and voices of life and peace to quicken and reconcile souls to God. Cutting reproofs from the Lord that pierce deep, and make the soul tremble, are compared to arrows, attended with flashes of lightning; and such they were, in the ministry of the apostles, over whom the Lord presided, and with whom he went forth confirming their word with signs. "And the Lord shall be seen over them, and his arrows shall be seen over them, and his arrows shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south," Zech. 9:4. But the most beautiful description of this chariot is in the first chapter of Ezekiel. In verse the 4th, we have the cloud, and a whirlwind attending it. In verse the 5th we have four living creatures, which shew that they were ministers of the Spirit, not of the letter, for the letter killeth, but the Spirit giveth life. I believe the word cherub to

signify an ox and cherubim to signify oxen; and these were such oxen as tread out the corn, and feed the Lord's cattle with clean provender. In verse 16th we have an account of their wheels, which are Zion's holy assemblies, following and worshipping the Lord under the ministry of the word. In verse 26th we have the appearance of a throne, to shew that he who fills it is the King of Zion, who keeps his court there; upon this throne was the appearance of a man, the same that came in the clouds of heaven to the Ancient of days, Dan. 7:13. This man, in appearance, had from his loins, upwards and downwards, the appearance of fire; which seems to have been a vision of him in his glorified humanity, such as Isaiah had when he saw his glory and spoke of him, Isa. 6:1. About the throne was the appearance of a rainbow, to shew us that he is ever mindful of his covenant, and will not suffer the objects of his choice, and the purchase of his blood, to be drowned in destruction and perdition. As the appearance of the bow that is in the cloud in the day of rain so was the appearance round about. This was the appearance of the likeness of the glory of the Lord, verse 28. This account is called the visions of God, the prophet being in the raptures of the Spirit when he saw them. The national church of the Jews was now in captivity, and the remnant, according to the election of grace, were involved in the common calamity, for the encouragement of whom this vision was exhibited even in the land of their captivity. And, although the vision in this form was never seen but twice, that we know of, at least it is recorded only in the first and tenth of Ezekiel, yet we have the whole sum and substance of these visions in the book of the Revelation, and the effects of them in the experience of all the saints. The representation of the Lord's going forth in the

ministry of the word, as shewn to this prophet, was not a transitory thing, but it was to shew how the Lord would go forth (even into the Gentile world, for this vision was not seen in the Holy Land) in gospel times; and indeed ever since he has had a church in the world. I have been informed, that it is common with the Jews to call the above vision a chariot, and the chariot of the cherubim; and indeed it is not much unlike a chariot. A wonderful sight it is: the firmament, like chrystal, stretched out above; under this is a throne, cloud, and rainbow, and the appearance of a man shining in glory on the throne, the living creatures, and their wheels by them, a whirlwind sounding among them, and fire to illuminate, melt, and inflame, flying in all directions. The spouse upon a love visit, compares her soul to a chariot: "Or ever I was aware, my soul made me like the chariots of Amminadab," Song. 6:12. Which according to the learned, signifies the chariots of my willing people; and the church has still the whole contents of this vision. What, have we no whirlwinds of the south; no heavenly gales or breezes of the blessed Spirit among us; no regenerating work going or under these breezes? Yes, we have. Does the Lord of glory never visit our assemblies? Yes, he does. Have we no throne of grace to approach; have we no answers to our prayers, no living creatures to hold forth the word of life, nor that can feed upon the word of life? Yes, we have. Are there no wheels, no Gilgal, no souls, who have had the reproach of Egypt, sin, bondage, and slavery rolled away from them? Joshua 5:7. Yes, there are. Nor are we without the doctrine, nor without the grace of pacification, reconciliation, and peace of which the rainbow is a sign. Nor are we destitute of live coals from the altar; and these are the blessed effects of these visions: and these in experience, and in the enjoy-

ment of them is better, in my opinion, than seeing them in vision. For Balaam saw much, but enjoyed nothing. "He layeth the beams of his chambers in the waters, he maketh the clouds his chariot, he walketh upon the wings of the wind."

Three times David mentions the wings of the wind, 2d. Sam. 22:11; Psalm 18:10; Psalm 104:3; and even heathens ascribe wings to the wind, because of speed and swiftness of their motions; and by the wings of it, I should suppose, they mean the influences and effects of them upon men, water, trees and other things; sometimes strong, so that there is no standing against it; sometimes keen, sharp, and piercing; and at other times fanning, with cool and pleasant breezes.

But in my text no mention is made of flying but of walking, "who walketh upon the wings of the wind." God, our Savior had said, that he will dwell in his saints, and walk in them, 2d Cor 6:16. And he was seen in John's vision, either standing or walking, in the midst of the seven golden candlesticks, Rev. 1:13. Here the Lord promises to dwell; "I will dwell in them, and walk in them." And John sees him standing or walking in the midst of these seven churches.

But then, as we are both by birth and by practice sinners, and our corrupt nature is so foul and vile, how can the Holy One reside with such? When we read that the poor souls, who met him on the road from Bethany to Jerusalem, covered the ass for him to set on, and spread their garments on the ground to keep the ass's feet from the earth, and all this in his state of humiliation; but now he is crowned and covered with glory and honour, separate from the sinners, and made higher than the heavens. How then can he dwell and walk in men, in whom, that is in whose flesh dwelleth no good thing. FOR. 7:18. My text tells us, that the wind

spreads out its wings for him to walk upon. "He walketh upon the wings of the wind." We have seen that, wherever he takes up his abode, beams of ineffable light surround the chamber; he dwelleth in the light, and if he walks, holiness must consecrate the path: "Loose thy shoe from off thy foot, for the place whereon thou standest is holy," Josh. 5:15. When he appeared to Moses he told him to put off his shoes from his feet, for it was holy ground, Ex. 3:5. When our Lord shewed himself to the elders of Israel, we have the following account: "And they saw the God of Israel: and there was under his feet as it were, a paved work of a sapphire stone, and as it were the body of heaven in his cleanness," Exodus 24:10. Nor will he tread the utmost bounds, or borders of Zion, without such a pavement as the above. But he promises to "lay her stones with fair colours, and her foundations with sapphires, to make her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones," Isa. 54:11-12. The bases and borders of Zion have the same pavement as that which the Elders of Israel saw, under the Savior's feet. And he promises that a glory shall attend the place of his feet, in all his visits to Zion: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," Isa. 60:13. But my text says that "he walks on the wings of the wind." I will offer my thoughts,

1st. Upon this wind, and, 2d, upon the wings of it.

By wind, in my text, I understand the Holy Spirit of God: his well known emblem of wind. Ezekiel is bid to prophesy to the wind, that it might breathe upon the dry bones of the house of Israel, that they might live, Ezekiel, 37:9. Awake, O north wind,

and come thou south, says the spouse; blow upon my garden, that the spices thereof many flow out. It was a rushing mighty wind and sound from heaven that filled the house of the apostles on the day of Pentecost. And our Lord sets forth the Spirit's work of regeneration by wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." But I shall not dwell upon this emblem of the Spirit here, having written largely upon this subject elsewhere. I will come now to what I understand by the wings of the wind.

On the day of Pentecost the Holy Spirit appeared in the shape of a fiery tongue, a tongue cloven, or forked. A tongue being no more than one small member of the human body, this form shewed that the best of men have but a measure of the Spirit. But our Lord was to be anointed with the oil of gladness above all his fellows: and hence we read that "God giveth not the Spirit by measure unto him," John 3:34. Accordingly, at his descent upon the Son of God, he did not assume the appearance of a tongue, but he appeared in a bodily shape, like a dove, Luke, 3:22; and a dove is a winged creature. To this dove-like appearance Milton alludes in his prayer to the Holy Ghost, when speaking of the Spirit's moving upon the face of the waters, (Gen. 1:2) at the creation of the world:

"And chiefly thou, O spirit, that dost prefer
Before all temples th' upright heart
and pure,
Instruct me for thou know'st; thou
from the first
Wast present, and, with mighty wings
outspread,
Dove-like sat'st brooding on the vast
abyss,
And mad'st it pregnant: what in me is dark

Illumine; what is low raise and support;
That to the height of this great argument

By the wings of the wind I understand the influences and operations of the Holy Spirit; and the incorruptible seed (1st Peter, 1:23), the graces (1st Tim. 1:13), or holy fruits (Gal. 5:22), which are the productions of these his operations. For the Lord says, "He will make the place of his feet glorious." There is in every soul that God visits, or to whom he makes himself manifest, a preparatory work. For instance: "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall," Mal. 4:2. The souls of these poor sinners were prepared by the Holy Spirit, who planted this fear, this reverential awe of God in them, under which influence they separated themselves from the world, and shunned the paths of the destroyer, and were kept watching, waiting and expecting. The fear of the Lord is the beginning of wisdom: and by the fear of the Lord men depart from evil. The fear of the Lord is a summons, a call, a citation; it awakens all the powers of the soul, calls for attention; it is a herald proclaiming God to be at hand, and raises up expectations of him, and prepares the soul to meet him. The promise is, "Unto you that fear my name shall the Sun of Righteousness arise." In all his approaches to sinners he walks upon the wings of the wind. But,

2d. "The meek will he guide in judgment; the meek will he teach his way," Psalm 25:9. In the last passage quoted, the Holy Spirit had blown a heavenly gale, which had produced fear and a reverential awe of the Almighty, and upon this fear the Sun of Righteousness arises. But in the last quotation the grace of meekness is produced, which is an influence that makes the soul tame, teachable, and tractable; pas-

sive and lowly; submissive and resigned; soft and pliable, and ready to receive any impression of instruction, any discovery or manifestation, that God shall be pleased to make of himself, or of his mind and will. And to such are the following promises made: "He will beautify the meek with salvation." "The meek shall eat and be satisfied." Christ is anointed to preach good tidings unto the meek, and "the meek shall increase their joy in the Lord," Isa. 29:19. "He walketh upon the wings of the wind."

3rd. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord," Isa. 59:20. Here the Lord is promised to Zion, and to all them that turn from transgression. But no man will turn from transgression until he is quickened to feel it, and made sick of it, and sore by it, and grieved on the account of it, and in pain to be delivered from it; and such will pray like the publican, "God be merciful unto me;" or like Jabesh, "keep me from evil that it may not grieve me." "He walketh upon the wings of the wind."

4th. "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones," Isa. 57:15. Contrition is a wound given to the spirit by the cutting reproofs, and piercing rebukes of the Lord, when the sins of the heart and the follies of youth are laid open; when the guilt of sin and God's displeasure meet together in the conscience; when the soul is bruised, chafed, and made tender, soft and sore; and yet despair is forbidden by the springing up of hope, and by the expectations of mercy through Christ. A humble soul is one that has both a true sight and a sense of human depravity and of the depth

of man's fall, and loaths himself in his own sight, and esteems every soul better than himself, the heart knowing its own bitterness. Here we see that contrition and humiliation are the gracious influences which pave the way for the Lord's abode; I dwell with such, to revive, enlighten, quicken, encourage, refresh and make glad the contrite and humble heart—"He walketh upon the wings of the wind." And without these preparatory operations the Almighty would be a terror and a consuming fire, which must terminate in our destruction; "For, as wax melteth before the fire, so do the wicked perish at the presence of God," Psalm 68.2. And no wonder, when there is nothing in us by nature but Satan, sin and death. But wherever the Spirit operates there is some good thing found towards the Lord God of Israel, if it be even in the house of Jeroboam. When the wind blew upon Ezekiel's dry bones, he turned the dry bones into a living army. When he blows upon a sinner, according to our Lord's doctrine, regeneration is produced; John 3:8. When he blew upon the spouse's garden the spices flowed out; and upon this flowing out her beloved came in, and ate his pleasant fruits, Song 4:16. When he blew, in the ministry of John, the joys of sinners withered, and human glory soon faded away, Isa. 47. "He walketh upon the wings of the wind."

5th. "Thou meetest him that rejoiceth, and worketh righteousness, those that remember thee in thy ways," Isa. 44:5. Here we have an account of God's meeting with a poor sinner, visiting him, embracing him, manifesting himself to him, and admittig him into his company, and into communion and fellowship with himself; and the joy of the Spirit prepares the soul for this heavenly meeting. The soul is rejoicing, working righteousness and remembering God in his ways, and attends on divine worship. "He walketh upon the wings of the wind."

6th. God has promised to make his eternal abode in his church; "Zion is my rest forever, here will I dwell, for I have desired it. I will abundantly bless her provision, I will satisfy her poor with bread." This we see is God's rest forever, and his desirable dwelling; but this resting place is paved with love, which is a work done by the Holy Spirit, for "the Love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," Rom. 5:5. And in this love shed abroad doth God dwell. "God is love, and he that dwelleth in love dwelleth in God, and God in him," 1st John 4:16. This is God's dwelling, and his rest is the same; "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love," Zeph. 3:17. Here we see that, if God dwells in men, it is in men; that love him; this is his dwelling and his resting place; he will rest in his love. "He walketh upon the wings of the wind."

7th. "Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you," 2 Cor. 13:11. Here we have a perfection, by which I understand a saving and an assuring measure of spiritual knowledge, and divine consolation, springing from a full assurance of understanding; and these becalming, composing, and quieting the conscience, and keeping the soul in peace; and where these are, the apostle says, the God of peace shall be with you; the Holy Spirit's operations, and the fruits of the Spirit consecrate and sanctify the soul, in which the Lord condescends to dwell. Neither inbred corruption, nor external reformation, can be an habitation for the mighty God of Jacob. No, if he visits a sinner, he will make the place of his feet glorious; "He walketh upon the wings of the wind."

8th. "That Christ may dwell in your hearts by faith," Eph. 3:17. Here we

find another fruit of the Spirit, persuading the mind, assuring the conscience, and influencing the whole soul with spiritual confidence: faith is a gift from above; it is born of God, and is produced under the operations of the Holy Spirit. With these things is the church of God adorned; these make her all glorious within, being her glorious grace, the incorruptible seed, that liveth and abideth forever; these beautify the place of the Lord's sanctuary, and make the place of his feet glorious. The same blessed spirit that brooded upon the confused and undigested mass of matter at the creation, and brought that into order, does, under his benign and prolific operations, produce his holy and heavenly crop of divine grace on the dry and barren souls of poor lost sinners.

9th. Hope is another grace produced under the spirit's operations, and discovers itself under the first influence of divine consolation; "For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope," Rom. 15:4. This lively and active grace, which counteracts despondency, and hangs on the faithfulness of God in Christ, and which expects the fulfillment of God's promise, and which is so deeply concerned with things future; and so closely connected with the glory that is to be revealed; and as divine comfort is the heavenly soil out of which it springs, so divine consolation is its handmaid, a sister grace; and hence we read of "everlasting consolation and good hope through grace," 2nd Thess. 2:16. Now this hope, and the glory expected by hope, is called God's mystery among the Gentiles, and is Christ in us the hope of glory, Col. 1:27.

It hath pleased the Father that in Christ all fulness should dwell; and he, taking part of the children's flesh and blood, is the representative of the chosen family, and a head of influence

to every child of it; that, as Aaron's unction flowed from his head to his skirts, so Christ's fulness is extended to all his members. But of this hidden manna some gather more, some less; but he that gathers much has nothing over in the fiery trial, and he that gathers little has no lack; for, as his day, so is his strength. All, and every one that obeys his voice, receives something from his fulness; for virtue goes out of him, and heals them all; he is our priest, that is to examine the lepers; and he is a priest that can be touched with the feeling of our infirmities; and as many that touch him with the finger of faith are made perfectly whole. The fear of the Lord is his treasure, and so is every spiritual grace; and he has lodged this treasure in earthen vessels, as so many parts of his own fulness. As a man who has a wife and many children, we may say the whole is the man, for they are but so many parts or parcels of himself; even as God when he had created our first parents, male and female, "called their name Adam," Gen. 5:2. "For as the body is one and hath many members, and all the members of that one body, being many are one body; so also is Christ," 1st Cor. 12:12: for we are his body collectively, and members in particular. The human nature that he assumed is first in election, and is a part of our own flesh and blood; he represents all, and is the Father of all, and the life of all; all are reconciled by his sacrifice, and purged by his atonement; and his righteousness is upon all that believe; they are influenced by his Spirit, and are all partakes of his grace; and his grace consecrates the whole household. And of every fresh discovery that he makes of himself, every love visit that he pays, every indulgence that he grants, is for the renewing, refreshing, and reviving of this good work, and for changing us into his own image from glory to glory. "And, if it be not so now, who will make me a liar and make my speech

nothing worth?" Job 24:25. Let the weakest believer observe, and even the convinced sinner, and he shall have some beams of divine light shining into him, discovering the vileness of his corrupt nature, and making his sin appear exceeding sinful; "for whatsoever doth make manifest is light." The law will appear in its spiritual meaning; the world in an awful state. All our comeliness turns into corruption, and our boasted strength becomes a bruised reed; the high arm of free-will withers and dries up like a stick; a form of godliness becomes a covering too narrow for a wrapper, and carnal ease a bed too short for a heavy laden soul. Neither death nor judgment, heaven nor hell, are entirely hid where the Lord shines. He realizes both worlds to the objects of his choice: he leaves them no room to doubt about future rewards and punishments; they know the demerit of sin, and the existence of Tophet; the mercy of God, and the malice of Satan; for he that believes and follows Christ, shall not abide in darkness, but shall have the light of life. Wherever the Lord takes up his abode, beams of light shall surround the chambers, and the child of light shall see it; for the face of the covering, which the god of this world has cast over us, shall be destroyed by this divine anointing. And if the Lord make the cloud of witnesses his chariot, the thirsty soul shall not find these to be clouds without rain; many heavenly distillations shall drop upon his soul, like the dew upon the tender herbs; for God says, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree: they shall revive as the corn, and grow as the vine: the scent thereof shall be as the vine of Lebanon. Who is wise and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein," Hosea 14.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

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EDITORIAL.

Paul in the 9th, 10th and 11th chapters of Romans specially considers or treats upon the condition of the Jews—his kinsmen according to the flesh. Paul was a patriotic man, for he loved his race of people. He not only was not ashamed that he was a Jew, but he felt that the Jews had the most famous, enviable history of any nation on earth, for they were God's chosen people as a nation.

But the time had come when, though the promises were theirs, the prophets and worship were theirs, and Jesus according to the flesh was a Jew, a separation was made, and they were broken off, blinded, and the gospel was sent to the Gentiles.

He said he had great heaviness and continual sorrow of heart for his brethren, his kinsmen according to the flesh. He said, I speak the truth in Christ Jesus and lie not. He further stated he could wish himself accursed from Christ. He means he would be willing to suffer to the utmost for them, if it would save them. I do not understand him to mean that he wished he was not a child of God, but he expresses his exceeding grief because of their condition.

Then he discusses their condition in this sense that though they were descendants of Abraham that did not

constitute them children of God. The children of the flesh, or of the literal seed of Abraham, are not counted for the seed. It is in Isaac or children of promise that the seed are counted. God gave Isaac by promise to Abraham.

The condition and circumstances of Isaac's birth are used to typify the spiritual birth.

Likewise the birth of Jacob and Esau is referred to in order to show that it is not by works or according to nature that we are called and saved. For Jacob and Esau are twin brothers, yet before they were born, and before either had done good or evil, that the purpose according to election and not of works might stand, it was said that God loved Jacob and hated Esau. It is according to God's purpose and call, and not according to man's works that men are saved. It is not of him that wills, nor of him that runs, but of God that showeth mercy. Isaac willed or purposed to bestow the blessing of the birth-right on Esau as the first born. But grace is not according to nature. God's way is high above ours as the heavens are above the earth. The natural birth is not the way to the new birth.

Esau ran for the blessing, but this amounted to nothing. It is not of him that willet, nor of him that runneth, but of God that showeth mercy. Nor was it because of any thing Jacob or his mother had done that he obtained it, for it is not by works of righteousness which we have done. Esau had despised his birth-right and sold it for a mess of pottage, showing he was a profane man. Jacob put a high value on it yet to none of these things was Jacob indebted for the blessing. But it was because God had showed him mercy. Before either had done good or evil that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto Rebekah, the elder shall serve the younger. As it is written Jacob have I loved, but Esau have I hated.

What shall we say to this? Is there unrighteousness with God? Men say there is. But God forbid. Hath not God power over the clay to make one vessel to honor, and another to dishonor? Thou wilt then say unto me why doth he yet find fault? For who hath resisted his will? Nay but O man who art thou that repliest against God? Shall the thing formed say to him that formed it why hast thou made me thus? 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. Here the rule of God's procedure according to his righteous sovereign will it is declared that God does all his pleasure, and that it is contrary to man's carnal mind.

Paul proceeds further and proves from scripture that it is a remnant of Israel that is saved according to God's purpose. It is not the whole lump of Israel, but a remnant. Except the Lord had left us a seed we had been as Sodom and Gomorrhah, what shall we say then? Israel hath followed after the law of righteousness, and hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith. They stumbled at that stumbling stone and rock of offence.

So the Jews or Israel being ignorant of God's righteousness, and going about or up and doing to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. That is the great and only rule of the justification of a sinner. For Moses describes the righteousness of God on this wise.

It is that you must do what the law commands before you can obtain its

righteousness, or the man that loeth those things shall live by them. But there is none that does them. A man must do them before he can live. For the law cannot give life. If there had been a law which could have given life then righteousness had been by the law. Then by the deeds of the law or man's works no flesh can be justified.

But how about the righteousness which is of faith. It speaks after this manner, say not in thine heart who shall ascend into heaven, that is to bring Christ down from heaven, or who shall descend into the deep that is to raise Christ from the dead. All that is already done. The word of faith we preach is that it is finished. The word of faith is nigh thee, even in thy mouth and in thy heart, that if thou shalt believe in thy heart that God hath raised Christ from the dead thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. It is not of works: it is by grace. The work is already done. Jesus has done it all. Faith receives, owns and glories in Christ and what he has done. It is done, and ye that believe are complete in Christ wanting nothing. Faith will not have nor own any thing that is not complete and finished, nor will it own any thing that is not of the Lord. It is substance.

Hath God cast away his people whom he foreknew? No. He has never cast away a single one he foreknew. For whom he foreknew he did also predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Paul's answer is God forbid. Paul himself was an Israelite. Then he says, "God hath not cast away his people whom he foreknew." But he does not foreknow all the Jews, nor all the Gentiles.

Paul refers to Elias making intercession to God against Israel. But God's answer is, I have reserved to myself

seven thousand men who have not bowed to this image of Baal. Even so also at this present time there is a remnant according to the election of grace; and if by grace it is no more of works. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day. And David said, let their table be made a snare. Their table is their worship or religion. The more false religion a man has the worse off he is.

I say then have they stumbled that they should fall? God forbid. But through their fall salvation is come to the Gentiles. When they put the Kingdom of God far from themselves the apostles said lo we turn to the Gentiles, for God hath so commanded us. For the fall of Israel opens the way for the Gentiles.

If the diminishing of Israel be the increase of the Gentiles, what shall the fulness of them be but life from the dead? For if the first fruit be holy; if such men as Abraham, Isaac and Jacob be holy the lump or stock is also holy. If the root be holy so are the branches. If some of the natural branches be broken off and you Gentiles that are wild be grafted in contrary to nature boast not. God is able to graff in these natural branches into their own olive tree. Because of unbelief they were broken off, and you stand by faith, boast not, God is able to graff them in again.

I would not have you ignorant of this mystery lest you should be wise in your own conceits. Blindness in part is happened unto Israel until the fulness of the Gentiles be come in. So all Israel shall be saved. As touching the gospel they are enemies for your sake, but as touching the election they are beloved for the fathers' sakes, such

fathers as Abraham, Isaac and Jacob. For the gifts and callings of God are without repentance, or without any change on his part. Those whom he loves he will love to the end and save them.

So God has a people yet in Israel, and he will save them. He hath concluded them all in unbelief that he might have mercy on all. Hence the expression how wonderful the heights and depths both of the wisdom and knowledge of God, and how unsearchable are his judgments and his ways past finding out. P. D. G.

A friend requests my view of Joshua 10-12:13.

This scripture records the words Joshua spake to the Lord and said in the sight of Israel, Sun stand thou still upon Gibeon; and thou moon in the valley of Ajalon; and there was no day like that before or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel.

There were five kings banded together to make war against Gibeon because they had made peace with Israel. They hated Israel so much that they hated the friends of Israel. If one loves Israel he also loves the friends of Israel. This is a mark by which the standing of men is known. He that receives those that Jesus sends also receives Jesus. Whatsoever is done to them is done to him. He that hates the Lord's people also hates the Lord.

When the men of Gibeon learned of this threatening combination against them they at once sent to Joshua to slack not his hand, but come instantly to their relief. Joshua and the men of war at once started. For it is not in the nature or mind of the Lord's people when the spirit of the Lord is with them to desert their friends in the hour of danger. When their brethren or friends are in danger, or in need, it is the disposition of Israel to help them.

The word of the Lord to Joshua was fear them not; for I have delivered

them into thine hand. The Lord had already delivered them. The battle was decided before it was fought. How wonderfully this strengthened Joshua and Israel.

As we have confidence in God we are strong in the faith and therefore make valient for the battle. If God be for us who can be against us? This was a wonderful battle, for the Lord cast down great stones from heaven and show more than the children of Israel slew. This was the most notable battle Israel ever fought. So great was the faith of Joshua he commanded the sun and moon to obey him, and they stood still until Israel slew their enemies, for the Lord hearkened unto the voice of Joshua. All the supposed power and wisdom of man could not cause the sun to slacken his pace at all, nor stand still for a moment. But is there any thing the Lord has created or made he cannot control just as he pleases? He has shown his power over sea and dry land, over fire and water, over man and beast, over heaven and earth. He has power over all flesh to give eternal life to as many as the Father has given him. Sun, moon and stars obey him, and praise him. All creation honors and serves him. Devils believe and tremble.

But it is said by many that God cannot change a man or rule him without man permits it or consents to it—that man is created a free agent, and therefore he can do as he pleases. Whenever a man can do as he pleases, and obtain the results he wishes from his conduct—when he can reap what he pleases from his sowing, when he can follow the bent of his inclinations and resist and prevent all the bitter and damaging consequences and ill results of his own conduct, he might be with more propriety considered free. When he can violate the law of the land, and on being arraigned before the bar of judgment he can say I am free to do as I please, therefore no one, no power,

has any right or authority to punish me, then he might be called a free man. But as long as he is amenable to law he is not free to violate that law. When a man can sow to the flesh and refuse to reap corruption of the flesh, then he may say he is free to do as he pleases.

If a man is held responsible for what he does he certainly is not free to do as he pleases. Even Balaam, the soothsayer who loved the wages of unrighteousness, could not go beyond the word of the Lord to do what he desired to do. No man was more determined than Saul of Tarsus to persecute Christians, yet in an instant the Lord halted him, and he was turned right about.

It is demonstrated in the heavens, on earth, under the earth, and in all deep places that the Lord has all power.

In the case of Joshua speaking to the Lord and saying in the sight of Israel, Sun, stand thou still, we have a great display of faith. Joshua is a type of the Lord Jesus. He led Israel across the river Jordan into the promised land, and settled them there. This was a notable event. He was famous as a warrior, and he and his house were devoted servants of the Lord. In this he foreshadowed the Lord Jesus who was the greatest of all warriors. The Lord is a man of war, and has thrown both the horse and his rider into the sea.

He met and destroyed every enemy of Israel, sin, death, satan, and every foe and we are more than conquerors through him. He also leads his people as their good shepherd into the field which the Lord has blest, into every gospel promise, and into heaven. For when he puts forth his own sheep he goes before them, and they hear his voice and follow him.

When Joshua fought—and destroyed the five confederate kings, he said to

the Lord, in the presence of Israel, 'Sun, stand thou still upon Gibeon.' Scientific men say Joshua gave the wrong command. For they say the sun does not move, but the earth moves, and he should have said earth, stand thou still, etc. Men that criticize, find fault with and condemn any measure or proceeding ought to supply something better than what they condemn. We object to man's way. But what better way do we preach or contend for? Answer, the Lord's way. Joshua spake to the Lord who hearkened, showing that Joshua did according to the word of the Lord. When men are able to stop the sun and moon even one day they are just even with Joshua. But can man stop the sun a moment? No. The sun rejoices as a strong man to run a race.

The natural sun rules the day as a King, and the moon rules the night as a Queen. Where there is a king there is power. The sun runs as a strong man in a race, for the sun has a motion. He runs every thing else. Then when the sun stands still every thing else in nature stands still. Hence Joshua's command was strictly highly scientific, for it was according to truth; stop the great driving wheel of complicated machinery and you stop all the motion of all that machinery.

When Jesus the sun of righteousness lay in the grave there was perfect rest—silence—and during that rest all the enemies of Israel were overcome. We thus judge if one died for all then were all dead. The people of God must come to the stand still place, and see the Red Sea open, and all enemies slain.

This wonderful death of Jesus and his resurrection has no parallel in the universe. There is no other day like this day. Surely all power both in heaven and earth is in Jesus, and all things work together for good to them that love God, and are the called according to his purpose.

When the sun moves it moves every thing. When God works in us to will and to do of his good pleasure then we work out our own salvation with fear and trembling and no power can prevent this. P. D. G.

Redan, Ga., March 26, 1906.

Elder P. D. Gold, Dear Brother: This leaves myself and family well: hope these lines will find you and yours the same. I am taking the Atlanta Daily News and reading of so much wickedness being done amongst the human family, son killing father, sister killing sister, and many more of a different character, causes many heart aches, sighs and groans with myself besides the heart rendering troubles brought upon them that are near and dear. I am made to wonder why God will suffer such heinous crimes to be committed. It seems awful to me. I believe he is allwise: nothing new nor old with him, and that he has all power both in heaven and on earth. It is such a mystery to me that he should suffer such to occur among the human family. What do you think of the times? Some times I believe something is going to befall this nation in the near future that they have never witnessed before; but ignorance may be the cause of my excitement. Still I most assuredly believe grace is sufficient for all of his redeemed. The world at large is waxing worse and worse, it seems in nearly everything, and what will the end be. Oh Lord pity and have mercy upon us all. I feel the need of his mercy every hour I live, and my own wicked heart makes my poor bleeding heart weep and mourn over a misspent life. I think many times that I am deceived after all. Oh how I do abhor self.

Brother Gold, I would like to have your views on the Signs of Times. Your views on portions of scripture are edifying and comforting to me; while many others of the contributors to the

Landmark write able and instructive. Pray for me that I may hold out faithful to the end.

Lovingly your brother, I hope,

J. K. P. LESTER.

Remarks: Brother Lester, along with others who sigh because of the corruptions of these times, is pained as he reads daily reports of crimes in the land, and wishes me to state my impression of the Signs of the Times.

I do not understand that he seeks a sign that Jesus is the Christ as the Pharisees did of Jesus. For he believes that Jesus is the Christ. But he is exercised as holy men of old have at times been to know why the righteous are so oppressed, and why the wicked spread themselves as the Green Bay tree and flourish here, and have all that heart can wish. Jeremiah said, "Righteous art thou O Lord, when I plead with thee: yet let me talk with thee of thy judgments: wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherous?" Jer. 12:1 2.

Solomon beheld under the sun "the place of judgment that wickedness was there; and the place of righteousness that iniquity was there," Eccl. 3:16.

The wisest man that ever lived beheld things that human reason could not harmonize, and that astonished the beholder.

It is a common cry that the world is improving and the millenium is hastening on. The preachers and their lieutenants say give us money enough and we will save the heathen and convert the world. We will get all the liquor out of the country, and then the devil will not be so much in our way.

If we just could get all the sin out of the world then we would have good times: and they seem to think they are succeeding. But some people like brother Lester fail to see these things as they do. He looks at the facts and

finds man is no better than he was years ago.

Brother Lester wonders why the Lord God suffers such wickedness to continue.

Well we read of souls under the altar crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled," Rev. 6: 10-11.

The Pharisees demanded of Jesus when the Kingdom of God should come. His answer was the Kingdom of God cometh not with observation. There are no outward signs by which you can tell. Jesus refers to the flood coming in the days of Noah. It came on the people unexpectedly, as it was also in the destruction of Sodom. There was no great sign which proclaimed it to the world. There was great wickedness in the world. The Lord looked from heaven to see if any did good. Noah only was found righteous. He was a preacher of righteousness while he was preparing the ark, but who believed him? Not one. Lot went out the very night the angels were at his house and told his sons-in-law of the doom of Sodom, but his words sounded as idle tales to them. The more wicked people are the less inclined are they to believe the truth. Because of the great wickedness of the world the Lord destroyed it with a flood of water, and because of the great wickedness of Sodom the Lord rained fire and brimstone from heaven and destroyed that city.

What were the people doing at the time Noah went into the ark? They were eating and drinking, marrying and giving in marriage, just as they had been doing. They were doing the same way in Sodom. They will be do-

ing the same way in the days when the Son of Man shall be revealed, see Juke 17:26-30.

Peter says (2nd Peter, 3:3-13,) there shall come in the last days scoffers, walking after their own lusts saying, where is the promise of his coming? Since the fathers fell asleep things are like they used to be. No change that we see appears. But they are willingly ignorant of this by the word of God the heavens were of old and the earth that then was; and the world that then was perished by water overflowing it. And that the heavens and the earth that now are by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. This will surely come. There are many that do not believe that God will burn this world up. They are as they were in the days of Noah and Lot.

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. The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing that any should perish but that all should come to repentance. Will all come to repentance that he wills shall? We say yes. We account his long suffering salvation therefore.

But the day of the Lord will come as a thief in the night. It shall come suddenly, unexpectedly, as it did in the days of Noah and Lot. Wickedness shall be rampant as it then was. Then what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the day of the Lord? We should be diligent, watching that we may be found in peace.

There is no man on earth that knows when the end of the world shall come. It impresses me from scripture that wickedness shall run its course—that the mystery of iniquity shall be accomplished. The wicked shall do wicked-

ly, and none of them shall understand. The mystery of godliness shall also be accomplished. There is just as great reason for watchfulness and faithfulness as there ever was. Because there are many thieves is no reason why the good man of the house should cease watching. Because we do not know when the thief cometh is no reason why we should not watch. The time is short with each of us. We shall soon pass away. He that endureth unto the end the same shall be saved.

The signs are such that there is no less a call for faithfulness than there was in the days of the flood, or at the destruction of Sodom.

It is a good sign if the filthy conversation of these mockers vexes your righteous soul from day to day, and if you sigh by reason of the abominations in the land and of the coldness among the Baptists.

P. D. G.

Have not I chosen you twelve, and one of you is a devil? John 6:70.

A dear sister requested my view of the above scripture. If Jesus chose twelve, why are they not all saved?

1st. Jesus is the wise Son that in all things honors his Father. He came from heaven, not to do his own will, but the will of him that sent him. He did not come to make any change of his Father's purpose—not to save any, except those the Father had given him, nor to fail to save a single one his Father had given him. He delighted to do his Father's will. He said, of all thou hast given me. I have lost nothing but the Son of perdition (Judas) that the scripture might be fulfilled. Jesus said again (John 13:18) I know whom I have chosen. He knew that Judas was a devil. He bore or carried the bag because he was a thief. Men show by their conduct what they are. While as a man Jesus had compassion and said, it had been better for Judas if he had never been born, yet he

had no word of salvation for him.

2nd. One of them should betray Jesus. The Son of Man goeth as it is written of him, but who knew that man by whom he is betrayed? The rule of Jesus was to fulfill the scriptures in all things. He never drink the cup his Father had given him else how could the scripture be fulfilled.

3rd. When the day arrives for the betrayal the devil enters into Judas who belongs to the devil, and is fitted for the wicked act of betraying the innocent blood. He was there for that purpose. He loved money. The love of money is the root of all evil. He covenants with the chief priest for 30 pieces of silver to betray Jesus or sell him into the hands of his enemies.

Jesus said to him that thou doest do quickly. Jesus had always spoken the truth. He had told what is right and condemned what is wrong. His Holy teaching did not warn a devil, nor instruct him. It always accomplished what Jesus purposed it should accomplish; but it did not turn sheep into goats nor goats into sheep. Judas had for years been along with Christ and the eleven, yet what effect did it have on him?

No man can receive any thing except it be given him from above.

4th. Judas worked out the wicked principle of his own heart, and by transgression fell from the position as one of the twelve Christ had chosen him to, and fell that he might go to his own place as a devil.

5th. When God withdraws his providential mercies from the wicked they often kill themselves as Judas did. What wickedness under the tortures of a guilty conscience one feels who kills himself to escape present anguish. How dreadful a thing is guilt.

Do you ever feel that it is of the Lord's mercy we are not consumed, and that if satan were allowed to do as he wills destruction and misery would consume us all.

Jesus the holy, just and merciful one, came on earth to do the will of God in earth, and to reveal the mercy of God in the salvation of the vessels of mercy which God had afore prepared unto glory.

P. D. G.

ONE FILLS HIS SEAT.

It is commonly said of one that is a church member, after his or her death, that such an one filled his seat. Does this mean only that such an one was always or usually present in the public worship—that you would always see or find that one at the meetings of the church. It is good to be punctual at church meetings. We have some members true to be at meetings if possible, while too many are slack and negligent in their attendance, and when they die are scarcely missed, because they were there so seldom while living, and such are not much mourned, for they were not of much use or comfort. It is worth much to a pastor to have members that love to hear preaching, and show that they understand and love the preaching and attend it.

But what is it to fill one's seat? It is much more than being prompt at preaching, though such as are prompt at preaching are apt to be faithful all the time, and members that are slack about attending preaching are indifferent members when not at preaching. The member that is faithful every day and every where, who lets his light shine before men is the one that fills his seat or his place. The member who presents his body a living sacrifice, who ministers to his pastor, and bears his part in correspondence and other church expenses, who visits the sick, who loves to talk about his hope, and loves to read the scriptures is of much value to the church. One that preaches with his feet or walks well and keep his tongue and feet together fills his place well, and honors his place or fills his seat well.

P. D. G.

PLACE FOR THE TEMPLE.

When David numbered Israel against the command of God the prophet was sent to him to choose one of three things, three years of famine, three months of war, while the enemy was pursuing, or three days of pestilence. David said I am in a great strait. But he showed much beauty and nobleness of character in his affliction. He said let me fall into the hands of God. Always it is better to fall into the hand of God than into the hands of man, for God is merciful and gracious, and able to deliver.

David said, I have sinned, and not my people, not Israel. Let the judgment be on me and my father's house.

When told where to build an altar and make an offering he refused to accept as a present any thing he should offer, saying I will not offer in sacrifice that which cost me nothing. If he had offered that which cost him nothing what sacrifice would it have been for him? None, and worth nothing to him, nor to others either.

If I borrow a sermon and preach, or rather deliver it, what is it worth? If I have been exercised and had some travail, and learned obedience by what I have suffered, and walked up and down the land, then I make a living sacrifice.

If I have been delivered out of distress, then I tell what I have proved or felt. As a witness I tell what I have tasted, handled, seen or felt of the truth.

I heard of a Baptist who said he had been a church member forty years, and it had not cost him 25 cents. This should have been to his shame. It is better—more blessed—to give than to receive. We should seek to serve others.

When David had made his offering, and the plague was stayed, he perceived that that place was where the temple worship for Israel was to be located,

how mysterious and blessed are God's dealings.
P. D. G.

OBITUARIES.

H. J. WINN.

Elder P. D. Gold, Dear Brother: Please give space in Zion's Landmark for a short notice of the life and death of this dear old brother, H. J. Winn. He was born in Brunswick county, Va., April 11, 1827, and died of heart disease August 11, 1905, aged 78 years, four months. In the year of 1844 he moved to Henry county, Va., and remained in this county until his death. In 1848 he was married to Miss Catherine M. Clark, daughter of Robert Clark. Of this union were born unto them thirteen children, two preceded him to the grave, eleven are yet living to mourn the loss of a loving father. Seven of these are members of the Primitive Baptist church. Brother Winn in the year 1887 united with the church at Old Leatherwood, February 26th, was baptized by Elder Peter Corn. In the year 1896 he lost his wife by death. In August, 1897, he was married the second time to Miss Martha L. Pratt. His first wife was a devoted Christian lady and a member of the same church, and the widow or last wife, is also a member of the same church and a faithful and consistent Christian lady. All of these children and the loving step-mother are left to mourn the loss of a devoted husband and a loving father. Though dead, yet he speaketh to them, for many are the thoughts when brought to remember his advice and counsel which is not forgotten. Brother Winn was honest, truthful, industrious and correct in all of his transactions. He loved the doctrine of salvation by grace that was preached by God's servants. He was very attentive to his church meetings, always ready to help to defray the expenses of the church and to help the poor as far as he was able; ready to visit the sick, and his doors were open to his friends and especially the Baptists. But his voice is still, no more to be heard, yet our hope is though this body must r turn to its

mother dust, that at the resurrection morning it will rise in the likeness of his blessed Savior and be like him. Then let me say to the dear wife and loving children, weep not for if we believe that Jesus died and arose again, even so them also which sleep in Jesus will God bring with him. His funeral was preached by Elder A. L. Moore in the presence of a large congregation of relatives and friends, after which his body was laid to rest in the family burying ground.

Written by request of his widow, Sister Martha L. Winn.

Z. T. TURNER.

Martinsville, Va., R. F. D. No. 2.

O. DESLEY BELL.

It is with a sad and lonely heart that I attempt to write the obituary of my dear and loving brother that departed this life March the 3rd, 1906. He was the son of A. F. and J. L. Bell and was 33 years of age. His disease was consumption. He had the consumption eight years before his death. Oh it was so hard to give him up, but we feel assured he is sleeping with his blessed Jesus. He was advised by his physician to take a mail route and be out in the open air, for it would do him good, and he did so, and the good Lord made him able to fill the place as a mail carrier two years to the very day he came home. He seemed to get along well, and we had strong hope of his getting well up until the first of July, 1905. He was bothered with some other trouble which caused him much suffering. He was with us one month and five days before his death. He was in bed only six days. Oh he fought so hard against his sickness, but we knew he was bound to die, for he could not live like he was. Mama wanted to say something to him about dying, but knew not how to approach it. On Thursday before he died on Saturday he said to her, Mama, I am bound to die unless there is a great change. She then asked him if he was willing to die, and felt that he would be better off. He said, yes, mam, I have been made willing for two years; so many times have I prayed that the Lord would take me while I am asleep

We ought not to grieve for those that 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 all the tribulations of this life; but we can't help it. He was so kind and true, always ready to throw sunshine in some weary heart. He had many friends, and was never lacking of attention during his sickness. All was done that hands could do; but the Lord knew it best to take him. Oh I do miss him so much. When I look around where I know his loving feet have trod, it is almost more than I can bear. It seemed to be the greatest pleasure of life for me to nurse him during his illness. He seemed to become more devoted to me during his sickness than ever before, though the Lord saw fit to take him from us. He leaves a mother and father, four brothers, five sisters, and a host of relatives and friends to mourn their loss. The last word he said was, good luck to you all. He knew every thing to the last. A few moments before the last breath left him he called mama and asked her to help him. He knew he was dying, and tried to keep it a secret from us. He would tell us to go to bed: we would be needed worse some other time, but we stood by him until his dear spirit fled. May the dear Lord bless us and prepare us to meet him in heaven. His sister.

LOSSIE BELL.

ZADOK WILLIAMS PETTEWAY.

God calls his children home because he loves them.

'God sent his singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again.'

Zadok Williams Petteway, a prominent young naval stores man of Loughman, Fla., departed from this world of sin and sorrow on the second of March, 1906, to dwell with the beloved master.

Zadok was a quiet son of Mr. and Mrs. L. S. Petteway, of Jacksonville, N. C. Every body who knew him loved him. They loved

him because his disposition could not take any thing except love. They believed him because he always told the truth and because there wasn't anything to fill that little niche in his soul but honesty and sincerity.

Zadok's health was so delicate that he went to Atlanta, Ga., in the fall of 1905, for treatment in Cooper and Elkin Sanatorium. At Christmas his health was so much improved that he visited his brothers in Florida. On returning through the raw atmosphere he took pneumonia.

Pneumonia was more than could be overcome by his weak system; so sadly in the presence of four brothers, mother and father he closed his dear eyes to final sleep.

Zadok, some few years ago, married the beautiful little Dora Parish, of Adel, Ga., who now with two small bright boys, is left with his host of relatives to mourn their loss.

"But, blessed are they that mourn for: they shall be comforted, Matt 5:4.

"O holy trust; O endless sense of rest!"

Like the beloved John,
Let him lay his head upon the Saviour's
breast,

And thus journey on!"

The few years of Zadok's manhood were with success, and his small family is left in a comfortable condition.

He was laid to rest in the cemetery at Adel, Ga. The funeral services were conducted by J. B. Luke in the church which he believed—the Primitive Baptist of Adel, Georgia.

"Dear Lord watch his sleeping dust,
'Till Jesus calls up the just;
Then may he awake with sweet surprise
And in Jesus' image rise."

Elder Gold, and to all the Elders of the faith and order of the Primitive Baptists, and to all who may be concerned. We have built a new church house near Jackson Creek, in Randolph county, N. C., by the name of Pearce's Chapel, about twelve miles east of Tom's Creek, about nine or

ten miles north of Rock Hill church, and about six miles from Sid, the nearest point of railroad. We desire and ask all traveling ministers to come and preach for us, trusting that the Lord will send them.

Yours in love and hope

W. T. BROADWAY.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Hopeland Friday, Saturday and fifth Sunday in July.

The Black Creek Union is appointed to be held with the church at Contentnea Saturday and fifth Sunday in July.

The Smithfield Union is appointed to be held with the church at Hannah's Creek on last of July.

The Contentnea Union is appointed to meet with the church at Hancock's on Saturday before the 5th Sunday in July next. Those who may wish to be conveyed from the railroad will please notify Elder C. C. Bland at Ayden, N. C., a few days before.

LEVI J. H. MEWBORN.

Dear Brother Gold: My piece in the Landmark, April 15, I am sorry to see has several mistakes. The piece was dated February, 1906, and the mistakes as follows:

Sixteen years ago I came so near dying of cancer, which was the year of 1890. In eighteenth line, chastening rod instead of chastising.

Twenty-first line, six years ago instead of one, we had the misfortune to lose our dwelling and contents by fire.

Thirty-fifth line, a person's afflictions instead of a people's.

Forty-ninth line, write such soul-cheering pieces instead of with such soul-cheering pieces.

Seventy-ninth line, I thought, instead of I though, in referring to Bro. Dameron's sermon.

In line eighty-third, among, not mong
Ninety-fifth line, exclusion, instead of explain. I am made to exclaim all is vanity and vexation of spirit.

SALLIE A. WILES.

APPOINTMENTS

W. T. BROADWAY.

Rock Hill, May 25.
 Tom's Creek, 26 and 27.
 Workman's S. H., 27th, at night.
 Flat Creek, 29.
 Mountain Creek, 30.
 Freedom, 31.
 Liberty Hill, June 1.
 Bear Creek, 2.
 Meadow Creek, 3.
 Clark's Grove, 4.
 Crooked Creek, 5.
 Broom's Stand, 6.
 Watson, 7.
 High Hill, 8.
 Union Grove, 9.
 Lawyer's Spring, 10.
 Pleasant Grove, 11.
 Jones' Hill, 12.
 Freedom, 13.
 Mountain Creek, 14.
 Big Creek, 15.
 Rock Hill, 16 and 17.
 Ashboro, 18, at night.
 Center Falls, 19, at night.
 Randleman, 20, at night.
 New Sheperd, 21.
 Pearce's Chapel, 22.
 Tom's Creek, 23 and 24.

LANDMARK—APPOINTMENTS

J. S. WARD.

Greensboro, Thursday night before the 24
 Sunday in May.
 Thence to Mayo Association.
 Pine Ridge, Tuesday after.
 Saint's Delight, Wednesday.
 Bunker's Hill, Thursday.
 Abbott's Creek, Friday.
 High Point, at night.
 Pine, Saturday.
 Salisbury, fourth Sunday.
 Pleasant Hill, Monday.

He expects to remain several days in
 Iredell county and the brethren can arrange
 some appointments as they please.

Brother G. J. Scott's postoffice is Jackson-
 ville, N. C.

W. B. STRICKLAND.

Chapel, June 1.
 Union, 2.
 Gallilee, 3.
 Strawberry, 4.
 Mountain, 5.
 Danville, 6.
 Moone's Creek, 7.
 Country Line, 8.
 Wheeler's 9.
 Roxboro, 10.
 Surl, 11.
 Dutchville, 12.
 Cedar Grove, 13.
 Salem, 14.
 Healthy Plains, 15.
 Sappony, 16.
 Falls, 17.

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 then the conclusion. See notice in Land-
 mark.

P. D. G.

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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 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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P. D. GOLD.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS

Dear Brother Gold: Enclosed I send you a letter written to me in 1863 when I was in Lee's army in Virginia by my father, which you can publish if you think best. If you do not publish it, please send it back to me.

In bonds of love,

D. A. MEWBORN.

Farmville, N. C.

Elder Parrott Mewborn was a gifted preacher.

P. D. G.

August 21, 1863.

D. A. Mewborn, Dear Son: * *

Your question, "What is the soul of man?" is a very important question, and one that I have heard asked at different times, but never heard answered to my satisfaction. The answers that I have heard given have been very weak and without a proper consideration and therefore were not an imitation. The soul is called a ghost. It is so while he is living, and when he dies it is said he gave up the ghost, that is the soul leaves the body, and if a Christian, that is if the soul had been born of God it goes to what is called Paradise, having on the righteousness of Jesus Christ. The birth of the soul takes place before the death of the body. This work is of the Holy Spirit, first quickening the soul of the sinner into spiritual life which is the life of God given to the soul of the sinner into spiritual life this being done the soul has spiritual life. It now sees the danger of sin, and sees he is a sinner: he has also spiritual feeling: he feels he is a sinner,

and being spiritually alive he hungers and thirst for spiritual food and drink, and therefore labors in convictions, praying to have the forgiveness of his sins, for he feels burdened on the account of sin, having sinned against God, against his law, against himself, he wants his sins forgiven, his burden removed, taken away, and as none can do it but God he prays to him: he seeks him to forgive him his sins for Christ's sake, and when the soul dies to the love of sin he is in a very low state of suffering on the account of sin almost driven into despair, and concludes there is no hope for him, and at the right time the Holy Ghost gives him to believe that Jesus Christ is his Savior, and when he touches Christ with this faith, or such like faith, the Holy Ghost applies the virtue of the atonement of Jesus Christ to his soul, his soul is redeemed from under the law and from sin, for sin cannot pass the law. So sin is left under the law, and the soul in Christ, being born again is justified, sanctified and accepted of God the Father in Jesus Christ. God fills his soul with love, the best love even the love of God, to love God and to love all Christians with this God-love. Now this soul being born of God is a son of God, being a son he is an heir to an eternal inheritance that has no end, and the life which God gives him in Christ to enjoy it without an end to be made like Christ with all the fullness of God, to be more glorious

and beautiful than anything that you ever saw or can see in this world, for our natural eyes could not look upon such beauty and glory.

It is better to be a Christian and be in a soldier's camp, or in a dungeon than to be an emperor or king on his throne without being a Christian. The Lord can give this glory to whom he will, and he has promised to give it to them that seek him.

Now as I have not sketched at the resurrection of the body you may see that that can be brought into such a state as this must be something that is perfect, and no one part of the soul can be the soul, for it takes the whole. To bring your mind more fully to the question, "What is the soul of man?" Let me ask you what is the body of man? This question you can answer in a word and say it is the body, and although you have the body and live in it all your life, yet you have never been able to comprehend it perfectly or any other man, or ever will until we are brought into a more perfect state than we are. The body is made up of many members, and no one part or member is the body. It takes all. For instance, think of a skeleton of human bones, joints and marrow, sinews and all the muscular power, and all the inner parts with the blood vessels so that it was completely formed, yet without the animal spirit, there would be no resistance, nor any action of mind to do good or evil, neither would there be any increase either by man or beast, or any other animal species, therefore there must be an animal spirit, and now we may put a like question, "What is the animal spirit?" This you see would be hard to comprehend, yet there is an animal spirit, not only in man but in all other animals, in every species, and when the bodies of beasts and creeping things go down in death the animal spirit goes down with it, and I believe the animal spirit exists in the whole body of all animals as well as man, yet they have

not the soul and they breathe the breath of life, such as live in the air, and such as fish that have gills breathe the water, and drink the air. But man is above all other of this lower creation. He has the body, the animal spirit, and a soul, and I believe this is the most glorious part of this workmanship that exists in this lower creation, and the most God-like, and can exist in the body or out of the body, yet since sin has entered it, it can't go to heaven without being born again, born of the God to make, or prepare it to receive Christ's righteousness, and to enter into the presence of God.

PARROTT MEWBORN.

Dear Brother Gold: As some of the brethren and sisters have requested me to write on the tabernacle. I have concluded to submit the following lines for your inspection. I am responsible for the writing, and you can assume the responsibility of publishing if you deem fit.

In the scriptures natural things are used to illustrate spiritual things, and especially is this true of the Old Testament scriptures.

The law dispensation abounds in types and figures representing things in the gospel age or dispensation.

The Israelites were the chosen people of God to set forth in a figure the true spiritual church of God, and their priesthood, and altars, and sacrifices are all typical of the better things established in the gospel kingdom, and the apostle refers to many of those types in his letter to the Hebrew saints in order to teach them the divine truth of the gospel as contained in those things with which they were so well acquainted. And as the wall of partition between Jew and Gentile has been broken down, and as many of the Gentiles as are Christ's in Abraham's seed and heirs according to the promise; they too are interested in these things, and the same instructions that were beneficial to the

Hebrew is beneficial to the Gentile believer also, and we may preach the gospel that is contained in the scriptures given to the Jews to the Gentiles as well as that written to the Gentiles, for God hath concluded them all in unbelief that he might have mercy upon them all.

The apostle in speaking of the two covenants—the first written on tables of stone, and the second written in the head and mind says, Hebrew 9:1-5: "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary.

For there was a tabernacle made; the first wherein was the candlestick and the table, and the shewbread, which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of All; which had the golden censor, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat."

We will consider the things mentioned in the order that they would appear to us if we were visiting the tabernacle.

In approaching the tabernacle we would first find a wall or curtain of linen cloth hung upon pillars, which to my mind represents the law of God which is God's demand of perfect and perpetual obedience in all things, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," Deut. 6:5; Matt. 22:37-39.

Now, God is not a man that he should lie, and cannot allow his law to be transgressed with impunity, but will punish every transgressor, and will by no means clear the guilty. This tabernacle being a type of the church, and this wall or curtain a type of the law shows us that there is no salvation but through the keeping of the law. But who has or can keep the perfect law? The law is good, and there is no fault

to be found with the law, but we are weak through the imperfection of the flesh, and that which is imperfect and undefiled can not yield a perfect obedience to a perfect law that can satisfy him who is of purer eyes than to look upon sin. Of all that are born of woman only one is found who is able to keep the law, and render satisfaction to this divine and holy law so as to satisfy divine justice for himself. Then if we ever reach the true tabernacle or church of God it must be through this one door of obedience, and as the earthly tabernacle had but one door by which to enter into the court of the tabernacle, so there is but one way or satisfaction of obedience to the law of God, and we cannot reach the true church by trying to climb up some other way. And this is what is meant by the nearer kinsman that Boaz that had to be consulted and satisfied before Boaz could redeem Ruth to himself, viz., the law must be satisfied. And when we have entered into this outer court we find an altar made of wood and overlaid with brass upon which were offered the continual burnt offerings.

In the construction of the tabernacle and all its furnishings we find Moses used wood, brass, silver and gold, and linen cloth, and skins of animals. According to my understanding wood represents humanity, brass, a compound metal which cannot be cleaned, represents uncleanness or sin; silver has always been the debt paying metal of the world, and is therefore used to represent the atonement wrought ought by our Lord Jesus Christ. Gold, the finest metal used in the construction of the tabernacle, represents the spirit and righteousness of our Lord.

This brazen altar just inside the door of the court typifies with its offering and priest the Lord Jesus, our sin-bearer, who offers himself for our sins, after he has worked out our robe of righteousness by keeping the law, and thus by the shedding of his own blood

he forever cleanses us from all sin.

But God's law forbids the punishment of the innocent and by no means will he clear the guilty. Justice could not sacrifice an innocent man for a guilty one. Then how can Jesus die for our sins since he was innocent and we are guilty? He knew no sin and we have lived in sin. Can a man die for his neighbor and atone for his neighbor's sins? No. But the shepherd is accountable for the trespass of his sheep. And the husband must pay the debts his wife contract. Our Great Shepherd lays down his life for his sheep. And our bridegroom pays all our debts, and clothes us in his own unspotted righteousness. This is right and true because of the close relationship existing between us his bride or church and himself, our bridegroom, and more closely are we related to him than is set forth in the above figures for he is the Great Head and the church is his body and the fullness of him who filleth all, and as body and head have the same life so Jesus our head is our eternal life, and when He went down into death, we as his body and members, virtually, went down and were baptized into his death and as he had power to take up his life so we were raised up with and in him, and are justified by his resurrection. Thus we are identified with him in life, death and resurrection, and his blood cleanseth from all sin and by the one offering of himself he has forever perfected them that are sanctified. All our righteousness and life is in Jesus and it was expedient for us that he should ascend to the Father and send the spirit to quicken us into spiritual life, and take the things of Jesus and show them to us. The spirit shows us our sins for they belonged to Jesus through the relationship that existed between him and us, and so did our condemnation, and therefore we are made to feel condemned on account of sin, and we go down in our experience into a feeling

of death that we may realize something of his sufferings and death, thus entering into the fellowship of the sufferings and death, and are begotten again unto a lively hope by his resurrection.

But as long as we live here in the flesh we are contaminated with sin in the old man, and cannot do things we would, but have to suffer the warfare between the spirit and the flesh, and our worship is not clean and pure as we wish; hence we need the brazen laver which is the next thing we come to in the outer court of the tabernacle. In this the priests washed the offering showing us that all our offerings need to be washed and sanctified and made clean by our Great High Priest before they can be acceptable to God, the Holy One. The priests here washed their hands and feet, and we may learn from this how we ought to keep ourselves unspotted from the world, and rely only on the cleansing that can be found only in the washing of the word and blood of our great sin bearer. All that I have spoken of is necessary before we are prepared to come into the church or tabernacle of God set up on earth.

Now we come to consider the tabernacle itself and its furniture.

The tabernacle was composed of boards of shittim wood, overlaid with pure gold. Each board was equal to each other, for they all had the same length and breadth and covering, and each board had two tenons that fitted into sockets of silver; all fitted together and held in place by five bars of shittim wood that were overlaid with gold that passed through rings of gold in each board.

As I have before said this a type of the church of God, and the boards is a type of the members of the church and like the board are members one of another, and while each one is complete in himself yet all are equal, and each is necessary, and the tabernacle is not complete with all, each in his place.

None are greater or more important

than the other. Each board is of wood and overlaid with gold. Every member is a human being and clothed with the spirit and righteousness of Christ, each board has two tenons that rests in two sockets of silver. Each member has faith and hope in the finished and complete atonement of our Lord Jesus Christ. Each board has rings of gold for places for the bars that hold all in place.

"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. For whom we did foreknow he did also predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called; them he also justified: and whom he justified them he also glorified." Foreknown in love, predestinated in love, called in love, justified in love and glorified in love, and all made manifest to and in us. Is not this sufficient to bind us together in the love of God? And is not this fellowship indeed! Surely in such a building is a suitable place for the pure spiritual worship of God.

Now let us look inside this glorious building and see what is contained within. As we enter on our left we see the candle-stick all of gold. There is nothing about it but gold typifying that which is spirit and is holy, the Holy Ghost. It has seven lamps that are always kept burning. The spirit of God or the Holy Ghost shines in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. And as he shines in each one so he shines in the whole body enlightening us in knowledge and understanding, and revealing in us wisdom, righteousness, sanctification and redemption. What a bright place must this tabernacle have been with all the seven lamps shining and every golden covered board reflecting the light from the candlestick, as

well as that from each other board. And this typifies the light of the church with all the divine attributes of the spirit shining in it, and every member letting his light shine to the glory of God, and the comfort of the church. Thus she is the beauty of the whole earth. How important that we should let our light shine by living to the glory of God, living in the performance of every Christian duty and in the sweet enjoyment of Christian fellowship.

On the right side of the tabernacle stands the table that is made of shittim wood and overlaid with gold, the same material that composed the boards of the tabernacle, Jesus our table, our bread, our meat, our drink and our all. Because the children were partakers of flesh and blood he took part of the same, but he had the fulness of the Godhead and they were made partakers of the divine nature, and we feed on the body and blood of the Son of God, the bread of life and the wine of the Kingdom of God, and we are made to suck honey out of the rock, and oil out of the flinty rock, and to gather honey from all the blossoms of promise, and to feed on the sincere milk of the word, and feast on the doctrine of God our Savior. Jesus is the full store house of perfection from whom we draw all our needs.

He knows how to give to every one as he has need, strong meat or doctrine to those of mature age who are able to chew for themselves, and for the weakly here are bowls on this table to drink from and spoons with which to feed the babes, and all are made of gold showing us that in Jesus are all the spiritual gifts that are necessary for his church, for he holds all the stars or angels of the churches in his right hand, and gives gifts unto men for the perfecting of church, to some the strong doctrine of the grace of God, and to others the dispensation of the sincere milk of the word of gospel experience for the nourishment of the babes in Christ and for all that are weakly.

One other article of furniture in this sanctuary which is not mentioned in the verses quoted but is of sweet interest to me is the altar of incense which was placed just before the veil.

This altar was made of shittim wood and overlaid with gold, and on which was offered incense which was prepared for that purpose, and it was not lawful for this incense to be made or used for any other purpose. This altar, like the table, represents the Lord Jesus Christ, the God-man, the mediator, in whom and upon whose merits we offer to God the sweet incense of thanksgiving and praise for his mercies bestowed on us in redeeming us from sin and uncleanness, and bringing us to be reconciled unto God by and through his own death and sufferings as typified in the brazen altar and laver, and quickening us and clothing us in his own righteousness and uniting us with all his chosen in his church militant as typified by the board of the tabernacle, and feeding us at the King's table with his own most precious body and blood, and now giving us this prepared incense, the remembrance of all he has done for us, which things are brought to our remembrance by his own everlasting spirit of truth, and not only so but this Holy Spirit enables us to look away from self and what he has done for us, and love and adore him for his own infinite excellence in all the divine attributes of his divine being as they have been revealed to us by his Holy Spirit. And as this altar stands just before the veil which represents death, just so I think this altar represents the highest worship that the believer attains to in this world. To praise God for his own truth's sake, or just because he is in himself worthy to be worshipped is the highest attitude of worship that I have ever been able to realize or think of, and I think it is like unto that which the saints of God will be engaged in around the throne of God in heaven and immortal glory.

The tabernacle was divided into two

parts, the holy and most holy by the veil which was hung across it for that purpose, and so is the church of God divided into two parts by the veil of death, and we will now consider some of the things that are beyond the veil, but of these we know but little, and can only talk about them as revealed to us in this world, and the apostle says that now we know in part, and prophesy in part, but when that which is perfect is come, then that which is in part shall be done away.

When Jesus died upon the cross we are told that the veil of the temple was rent in twain from top to bottom, and the apostle says that we see as through a glass darkly, that is by faith, but it is not my mind to try to tell what is in the future, but to talk about the manifestation of the Lord's goodness to us as set forth in the tabernacle. Beyond the veil we are told was the golden censor which represents the spiritual worship of God where Jesus our forerunner is for us entered, having obtained eternal redemption for us by the one offering of himself, and thereby forever perfected them that are sanctified.

But I desire to write more especially about the ark of the covenant with cherubims of glory overshadowing the mercy seat, which represents God, the Great and Holy One, the Creator of all things, the Redeemer and Holy Spirit.

The ark of the covenant was a box or chest made of shittim wood, and overlaid within and without with pure gold. This typifies the Lord Jesus Christ with his two natures (if I might call the godhead a nature). The wood represented the humanity and the gold the divinity or godhead, and when borne by the priests on their journeying from Sinai to Canaan it represented him in his work of redemption here in this world, and when resting behind the veil after the Israelites had crossed Jordan it represented him as having entered into his glory after having suffered for the sins of his people,

In the ark was the golden pot that had manna. This manna was kept by the command of God. The Israelites could not keep it at all, but must gather it daily, but by the command of God they could gather on the sixth day for two days, and by his command they could keep it in the ark for generations. This teaches us that the Lord feeds and preserves his people, and that in Jesus our Great Ark of the covenant is treasured up food for his spiritual Israel, and as the manna was kept in the ark in a golden pot so all our food preserved in Christ is spiritual.

In the ark was Aaron's rod that budded. By referring to the 16th and 17th chapters of Numbers it will be seen that Aaron's rod was given to prove to Israel whom the Lord had sent to speak to them for him. This rod only of all that were laid up before the Lord showed signs of life.

"And behold the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." Buds show that there is life in the rod, the blossom is a promise of fruit, and the almond is for food. As it was then so it is now, many pretend to speak in the name of the Lord, claiming that the Lord has sent them, but no man may take this honor to himself but he that is called of God as was Aaron.

And the gift of God gives life to those whom he sends, and it is made manifest to his living children. Jesus said the words that I speak unto you they are spirit and they are life, and he has promised to be with those whom he send always even until the end of the world. And his spirit and life, with the promise of God will be made manifest in the preaching of his servants, and they will feed the flock with the living fruit of the living rod.

In the ark was also the table of the covenant or law. In Jesus is the law. Yes, Jesus is the law and the law that was written on tables of stone was but a transcript of that which was in Jesus.

We only write that which is in our minds. Jesus demands just as complete and perfect obedience as does the law given by Moses.

But Jesus is not only the demand, but he is also the fulfillment. He has rendered to all the demands of the law a complete and perfect satisfaction for all his people as well as for himself, and thus he is freed from the law and if we be Christ's we are freed from the law also through him and his obedience.

Moses was commanded to make a mercy seat and two cherubims; the one on the one end of the mercy seat and the other on the other end. Of the same piece of gold was to be made the cherubims and the mercy seat. Not made separate and joined together, but all made of one piece, and the mercy seat with the cherubims of glory was placed on the ark, thus making it the top of the ark.

These cherubims according to my understanding represent the Father and the Holy Ghost, and they face to each other and to the mercy seat. The mercy seat seems to be the centre between the things representing the Father, the Son and the Holy Ghost, and is supported by the ark which represents the Son showing that the Lord Jesus Christ is the foundation of all mercies and blessings.

The complete salvation is shown in the three-facing each other. The Holy Ghost, the Spirit of the Lord dwelling in the heart of the Lord's chosen people facing to the Father, the creator and law-giver, whose law we have transgressed on the merits of Jesus and the Father showing reconciliation to us by facing to the Holy Ghost, the spirit dwelling in our hearts and leading us to reconciliation to God on the merits of a once crucified but now risen Lord and Savior.

Brother Gold, I have given my views on the tabernacle in as condensed a manner as I could so as to not take more space in our paper than is really necessary. If you should conclude to

publish it you can do as you like about publishing it.

Yours in Christian fellowship,
D. A. MEWBORN.

Dear Madam: Yours I received, and return you my best wishes, with the ancient blessings in their gospel significations, namely, that of grace, mercy and peace be with thee from him who ever lives, and ever loves. I have also returned your tribute of thankfulness to your greatest creditor, knowing that you are a debtor to grace.

I find a degree of gratitude to God, for his condescending to own any feeble attempt of mine, to the refreshing the bowels of his saints. I am willing, madam, to entertain you with a second epistle to the pleasing subject of the gospel of faith, if I can get my cruse to spring again. But you know I live on divine alms myself; and I doubt you will be more earnest in petitioning at second hand, than I am at the first. I find by daily experience that it is an easy matter for a thirsty inquisitive soul to drain a preacher dry; but truth hath said: "He that watereth, shall be watered also himself." Faith is not only an eye, by which our forefathers saw the promised seed at a distance, but the encircling arm, by which they embraced the promise; and that soul-emptying, God-honouring, and victorious grace, by which they went from one nation to another, without suffering harm.

Faith led their hearts and affections from the vanities of time and sense, so that they had no desire to return to that country from whence they came, though they had an opportunity.

Faith led them to trust in God, and to walk before him as in his immediate presence; and to place their confidence in him as their shield, and their exceeding great reward. Faith thus purifying their hearts, and overcoming the world in them, led them to seek a better country, that is, an heavenly; and often reminding them, that this was not their

rest; sweetly led them to look for a continuing city which hath foundations, whose maker and builder is God.

Thus faith led them to credit omnipotence for protection, strength and safety; and to look out for a glorious accomplishment of the promises; persuading them that he was faithful who had promised.

Under faith's influence, they confessed themselves strangers and pilgrims upon earth; strangers, because none knew their birth or nativity; pilgrims because they viewed not themselves at home on this side of the grave; foreigners, because their birth was from heaven, and heaven was their journey's end.

God's irrevocable decree brought them forth into this world as into a fining pot; and when they were tried, purified, and polished, they went back again. After faith had done its last office for them, which was to make their dying bed easy, and their views of heaven clear, these all died in faith; and now they burn in love, shine in glory, and bathe in pleasure; in love that knows no bounds; in glory that knows no period; and in pleasure that never can be fathomed. Oh, happy souls! happy state! and happy place!

Faith is a viewing of Christ, Heb. 11:27; a longing for Christ, Psalm 63:1; a coming to Christ, Heb. 11:6; a laying hold of Christ, 1 Tim. 6:12; a closing in with Christ Psalm 27:13; a dwelling in Christ, Psalm 90:1; receiving of Christ, John 1:12; and is attended with a cordial love to Christ, Gal. 5:6. Faith puts on Christ, Rom. 13:14; stands fast in Christ, 1 Thess. 3:8; and is walking in Christ, Col. 11:6; and the end of faith is the salvation of the soul, 1 Peter 1:9. The Lord attend my friend with this soul-establishing grace, which leads us to see the glorious end of all real religion. Faith feeds upon Christ in the promises, mixes her influences with the promises; and kills the soul to all but Christ Jesus

the Lord revealed in the promises.

Beware of that faith that boasts in temporal prosperity, but is dashed out of countenance in adversity; "He that believeth shall not be confounded." Fiery trials discover gospel faith from daring presumption; hence the trial of faith is more precious than gold that perisheth, though it be tried with fire.

I never could trust an untried faith; when faith has been once tried, her language is, God hath delivered, and we trust that he will yet deliver us.

Real faith will find her way to God in a storm, and bring help from him, too. "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us, whatsoever we ask, we know that we have the petitions that we desired him."

That is a precious faith, that will never give up prayer till it gets relief; then faith appears in character, as it is written, "Oh, woman, great is thy faith." Her prayer had stood three discouraging rebuffs, and yet it overcame by importunity.

That is a precious faith that persuades the mind it shall surely obtain its request, even when there is no visible sign of it. It was this faith that set Habakkuk, the prophet, upon his watch-tower, and kept him waiting till the vision revealed the way of life: "The just shall live by faith." Thus faith appears the substance of things hoped for, and the evidence of things not seen.

Fair as an eye, keeps looking to Jesus; and as a hand she will keep her hold. "I held him and would not let him go." Who can lose their way with such an eye? And who can drop into hell with such a hand? "He that believeth is passed from death unto life, and shall never come into condemnation."

Faith is like a salamander, she can exist in the flames; by faith they quench the violence of fire, Heb. 11:34.

Or, she is like the ark, she can swim in the floods. "By faith Noah being warned of God, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Faith is like an eel, she can dive in the mud; she dived with Jonah into the whale's belly, and made him look towards the holy temple, and directed a petition to enter the ears of the Almighty, even from the depth of the sea: and in answer to faith's petitions, the living house of prayer vomited up the prophet." My prayer came in unto thee, into thine holy temple. And the Lord spake unto the fish, and it vomited up Jonah upon dry land."

The grace of faith is better felt and enjoyed than described; but it may be discovered by the fruit of the lips; by her fruit in our life, and by her spiritual effects on our souls. When we hear nothing come out of a man's mouth, but pure, unmixed truth, directed to the honour of God, without being tinged by human worth, or savouring of fleshly confidence, we are informed that that springs from a good treasure in the heart. When we hear a man's delivering, in an experimental manner, the mysteries of God; and can find that God gives his approbation of it, by the preacher's lively frame, by his cheerful countenance, and by the irresistible spirit of truth, so that scoffers are astonished, the mouths of fools stopped, the judgments of saints informed, and their bowels refreshed, we may conclude that that man holds the mystery of faith in a pure conscience, 1 Tim. 3:9.

And when we see a person wholly unsupported by friends, and furiously opposed by enemies, who use both fraud and force against him; and yet this man perseveres in the path of holiness, we may say he walks by faith, and not by sight: for here is nothing before his eyes but discouragements.

And when we see such a person sorely thrust at, that he may fall; and others setting traps in his way; others watching for his halting; others laying things to his charge that he knows not of; and others crediting false reports, begin to triumph, and say, ah, ah, so would we have it! and yet that man stands firm in the testimony both of God and saints; we may conclude, that he is strong in the Lord; for by faith he stands, 2 Cor. 1:24.

Justifying faith is known by the eternal blessings that attend it; faith works by love, and is a companion of peace; "Being justified by faith, we have peace with God."

A divine faith is known by her leading the soul to live on divine food; "I live by the faith of the Son of God, who loved me and gave himself for me." A living faith is known by the living object she applies; "That Christ may dwell in your hearts by faith." The faith of God's elect is known, because it submits to, and rejoices in the doctrine of God's election. "Who shall lay anything to the charge of God's elect?"

The doctrine of eternal election is known by faith; "As many as were ordained to eternal life believed." An active faith is known by her choice foundation and her spiritual industry. "Building up yourselves on your most holy faith, praying in the Holy Ghost."

False faith is known by her confessions and fruits: by her confessions, as they are never consistent with the Spirit's work, if they are with the outlines of scripture. And none of the wicked shall understand," Dan. 12:10. Secondly, by her fruit. False faith pleases the world, unites with the world, and is of the world. But true faith displeases the world, comes out from the world, fights against the world, and overcomes the world.

My cruse, madam, is almost out again; and my pen always drags heav-

ily, when reflection and recollection are obliged to travel so far to fetch matter in. Writing is a pleasure to me when matter flows easily, without labour, because it refreshes my soul as it runs. You may expect a line drawn between true faith and false, when the great master of lively figures shall draw the outlines on my mind. In the meanwhile, dear madam, believe me to be devotedly thine in all goodness,

W. H., S. S.

Winchester Row, June 6, 1784.

LIBERTIES.

We all claim that each church is a little family organization with the privilege of self-government. This is a liberty that must be granted to each church. But does this privilege give permission to one church to so act that her sister churches are grieved at her conduct. If so then one might go on to the destruction of the peace of all of the sister churches. Would not this be an abuse of her freedom?

I have heard that on one occasion an old man offered himself to one of our churches for membership. His experience as related by him was well received and, though comparatively a stranger to all the brethren, they were well pleased and ready to receive him, but one brother did not appear satisfied. The respect they had for the feelings of that one brother caused them to defer the matter till another meeting. During the month it developed that that man had been a member of one of our churches and had been excluded for some cause and he was now seeking to get in another church by experience and baptism. If the brethren had considered that they were entirely a separate body and that no other church had any business with what they did would it not have been perfectly right for them to have received that man with whose experience they were perfectly satisfied?

But they so valued the fellowship of their sister church that they would do nothing to disturb it. That was not their liberty. No man liveth to himself and no man dieth to himself. This might also be said of our churches.

If Primitive Baptists are what they profess to be they are one body and each one interested in the other's welfare. They are not willing to live separate from their brethren.

I once visited a church when the senior deacon refused to allow visiting and even corresponding brethren to be invited to seats in the conference, saying that they had a difficulty to settle that was their business and that the other churches had nothing to do with it. Even though many of the members were strongly opposed to his position, yet it prevailed that day. However in less than one year that deacon and those who sided with him were out of the church and so remained till his death. The feelings of our sister churches must not be ignored. We need their love, their fellowship and their good advice.

Again, we cannot so manage our church affairs as to ignore the feelings of the minority. They are as much members as the majority and should be so esteemed. The majority sometimes are compelled to act contrary to the views of the minority. They as a much members as any of the others.

I want to speak of two cases: Many years ago a pastor told the church that all who disagreed with his views in a certain political matter would be excluded from the church, when one brother arose and told the pastor that his position was not right to govern church nor State. The result was that that brother and two others who believed with him were pronounced excluded. Some years afterwards another old minister visited that church, found out how the matter stood and in-

formed the membership that those three who they claimed as excluded were really the church and that they who considered themselves the church were due a confession to those that they had formerly excluded. The confession was made and the church became united.

In the other case there was a contention in a church over certain matters when the church divided in eighteen one way and fourteen the other. The sister churches generally knowing the circumstances have recognized the fourteen and the eighteen were excluded.

One member may be right and all the rest wrong and in such a case the one is the church. The others may exclude that one but he is nevertheless the church.

The expression is in the singular when our Lord said, "Withdraw thyself from every brother that walketh disorderly." The one thus withdrawing is the church, because he is walking in righteousness before the Lord.

It is not the liberty of any one to do wrong and when one sees that he has done wrong it is cowardly not to boldly confess it, even though the one to whom we confess is inferior in position and standing. Also when one has confessed it is cowardly to hold a stubborn spirit of non-forgiveness. An abused privilege ceases to be a privilege and becomes a bondage instead.

To walk in the liberty of the Spirit of God one must walk according to His teaching. When we are at fault to confess our faults one to another and forgive one another in the fear of God.

None of the works of God ever come to nothing any more than God can come to nothing. What He has said and done is just and true and will prevail.

The apostle said: "I suffer not a woman to teach," etc. This shuts the woman's mouth in the church so far as

being a preacher or teacher, and it is not her privilege to try to overcome this word, for the apostle's office was to set all things in order in the churches.

But is a woman not a member of the church? and has she not liberties there? In conference when the business is being attended to should her mouth be shut so that she may see things go wrong and then not say one word? Such an act in her would be very wrong and she would be acting the part of a hypocrite.

The most of our decorums make it an offence for a member to sit silent when a thing is done and then afterwards speak disapprovingly of the matter. Shall we force a sister either to criminate herself by speaking of a matter out of order or to pretend to be pleased with a thing of which she does not approve? Such a thing is inconsistent. If she have a mind of her own about any matter done in the body it is her duty to, in some way, make it known, and I know at no better way than for her to speak out at the very time.

That would not be usurping any power over the man, but asserting a right which belongs to her and which pertains to her fellowship in the church. It is her liberty which she may honestly and justly use and to debar her from it would be a usurpation over this privilege and therefore it would be an abuse on the part of those thus objecting. She was taken from man's side and not from the bottoms of his feet.

Our sisters do have good judgment about many things and in many instances much better than that of the "business men" of the church.

The dear Lord straighten us and make us walk in His holy calling.

Your brother in hope,

L. H. HARDY.

Reidsville, N. C.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

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EDITORIAL.

SAUL THRUSTING.

My view is requested of 1st Samuel, 13th chapter.

Saul is a character of Israel full of warning to such as give good heed. Perhaps the blunders and errors of mankind are as needful and profitable to warn as are the obedient characters to encourage such as are halting. For inasmuch as all scripture is profitable to the man of God the disasters brought on the disobedient are as useful as any other portions of the word. Surely there are many such characters depicted therein. One peculiarity of God's Book is it is without partiality, and never flatters, but always declares the entire truth.

Saul was the first King of Israel. Samuel, the prophet, was for awhile a great friend of his. The goodly appearance of Saul was enchanting to the people, and had its effect even upon Samuel, the famous and beloved prophet in Israel.

It is not the first instance of an old and faithful servant of God being partial to a young one who makes for promise of great usefulness. An old preacher, for instance, who has the cause of the Lord much at heart is

greatly encouraged when a young preacher of promise appears.

Samuel had told Saul to tarry seven days at Gilgal until he came to him. Would Samuel be sure to come? Can you depend upon his word in a strait? The Philistines were invading the land, and great consternation seized the people. Many of them fled through terror and hid themselves. Those who followed Saul were trembling. Samuel did not come as soon as Saul expected him. He was greatly pressed for the Philistines were about to attack and devour him it appeared like. What would he do? Impatient, hasty, rash—instead of waiting as the prophet Samuel told him until he came (which he was sure to do) he thrust himself unbidden into the priesthood, a place where he had no business, and offered a burnt offering.

Samuel comes just after on the seventh day, and enquires of Saul what he had done? Saul excuses himself because the Philistines were pressing him, and Samuel had not come and he had not made supplication to the Lord, and therefore he had forced himself and offered a burnt offering.

Obedience to the Lord's word is a great shield. We need not expect our prayers will serve where there is no faith, patience, nor submission to the Lord's word.

Forms of prayer and coming unbidden into God's presence is no help to the transgressor. To hearken to the Lord's word is better than the fat of rams.

Saul had been shown enough for him to know that Samuel was faithful and would do what he had promised, and therefore he should have waited. He that rejected Samuel—the servant of God—rejected the Lord himself, and presumed to force himself where he was not entitled to come. A man's character will show itself and make

manifest what he will do and shall receive whether good or evil.

P. D. G.

DO YOU BELIEVE IN JESUS CHRIST?

1st. To every one sincerely and truly interested in salvation this is a vital question. If you love this world and its elements and ways more than divine things, then this is not an important question to you, and you can dismiss it with a trifling feeling or a flippant answer. If to you Christ is the way, the truth and the life then you desire to follow him as the true way; for no man in a sound mind desires to travel the wrong road. As there is but one way to heaven all that hunger and thirst to reach heaven travel that way or are found in Jesus.

2nd. The best proof you can give of your sincerity in this matter is your conduct. By your fruit or doing you are judged and known. It is idle for one to say he loves the Lord that does not follow him. Every one shall receive according to his work whether good or evil. It is not what one says, if what he does contradicts, but it is what he does he is known by. If his feet and tongue keep together he proves all things, provided both are correct. To speak the truth and to walk it out is what I mean.

3rd. Take baptism as an illustration. It is plain enough for any one to see that desires to know the truth that it is required that such as believe in Jesus should be baptized. The teaching of John the Baptist who was sent to baptize with water, the baptism of Jesus, his command to his apostles, Go teach all nations baptizing them, he that believeth and is baptized shall be saved, the example on the day of Pentecost when about 3,000 were baptized, and many examples after this, such as Phillip and the Eunuch, Cornelius, Saul, the jailor at Phillippi, Lydia and

others, all show and prove the importance of baptism with water.

Why so many instances set forth if it is not important?

4th. Then there can be no serious question as to what is a baptism. As long as the word means a burial or planting into the death of Christ, why can you say, or how can you say, a pouring or sprinkling will do as well. Is this obeying the Lord Jesus? Why did John go to the River of Jordan or baptize in Eanon, because there was much water there? Why did Jesus go into the River Jordan and come up out of the water with John, as in the case of Phillip and Eunuch, if sprinkling will do?

5th. The import of baptism to shew forth a burial and a resurrection is used to make prominent the doctrine of death and resurrection. Intelligence or knowledge of yourself as a sinner is shown. He that believes and is baptized. One is not prepared to be baptized until he first confesses his sins and brings forth fruits meet for repentance.

6th. Why are so many that will admit they have hope in Jesus so backward in being baptized? Was it not a joy on the day of Pentecost for such as believed to be baptized? It is a mercy and a privilege for such as believe in Jesus to follow him. Jesus says if any man will be my disciple let him deny himself. Are you denying yourself when you fail to take up the cross, or to take the yoke of Jesus and follow him? Some tell me they believe in Jesus yet have no desire to follow him. have no desire to be baptized or to take his yoke. Jesus says if ye love me keep my commandments. How do you know you love Jesus if you have no impression to obey him? Is not his word plain that believers should be baptized? Then if you have no desire to be baptized how do you prove you are a believer in Jesus?

7th. I feel constrained to exhort all

that believe that Jesus is the Christ to be baptized and follow him.

Your plea that you are not worthy is a denial of his worthiness. How can you profess to believe he is the Saviour and yet say he is not able to save you? If you believe that Jesus is the Christ then you believe he is able to save you. Then he is your worthiness, and if he is your worthiness what more do you need? You cannot shelter behind the plea of your unworthiness. Out of your own mouth you are condemned. The more you plead that you are not worthy the more you are disowning Christ as your worthiness by saying he is not your Saviour.

The truth is you are not willing to deny self. You cannot follow Jesus and also serve the world. No man can serve two masters. How can you profess to hope in Jesus and still have no desire to obey him? Should you not question the reality of your hope by asking yourself the question, How can I be a believer in Jesus and yet have no heart or mind to obey the Lord Jesus? Are you watching as well as praying? Do you pray to the Lord that he would teach you what you should do? Are you searching his word to know his will? Have you such love for Jesus that you desire to follow him and obey him? What a privilege it is to honor and love him. What right have you to claim that you are a believer in Jesus if you do not obey him? Have you no desire to be baptized? Do you not consider it is important? You say it does not put away the filth of the flesh, nor save the soul. True. But if Jesus has spoken peace to you has he not also commanded you to follow him? Should you not if you are saved in him have a desire to follow him? He that believes should be careful to maintain good works because he is already saved. Make the tree good and the fruit will be good.

P. D. G.

Sister M. A. Enoch requests my view of 16th chapter of 1st Chron.

1st. The bringing the ark to his place. The ark had been captured by the Philistines before David was King. When he was established on the throne he desired the ark to be brought to his proper place. So he gathered all Israel and with great joy they prepared to bring it back. But David had it brought back on a cart drawn by oxen. While bringing it the oxen stumbled and Uzzah, the driver, put forth his hand to steady the ark, and the Lord smote him so that he died. After this David perceived that the true way was for the priests to bear the ark on their shoulders.

2nd. It looked easier to haul the ark with oxen than to move it on the shoulders of men, but that was the Lord's way. We may think we can improve the Lord's way and make a matter less burdensome and more expeditious than his way, but no, the Lord's way is always right, and when he shows how a matter must be observed there is no other way can answer as his way does.

A command from the Lord as to the due order or way of doing anything exceeds all other ways.

3rd. Trumpeters, singers and other kinds of musicians making a choir was organized to sing and praise the Lord.

Why should not we have such a service now? Is it not right to have organs, harps, flutes and various kinds of musical instruments now in our worship as they were used then? One of the prophets pronounces a woe on such as chant on musical instruments like David's, See Amos. 6th chapter.

The people then had priests and altars, and instruments of music, and offered sheep and oxen on their altars.

That was a typical worship of types and shadows. But it prefigured some better worship. Wherein men should walk by faith and not by sight.

In the coming of Jesus and setting up the gospel kingdom the former things are done away, not one stone is left upon another. Jesus fulfilled the law in every jot and tittle, "therefore the former things are done away, and hence we have no ark, nor priests, nor altars, nor such singers as those. This is the reason we have no priests, nor musical instruments.

In the New Testament worship God gives a true heart in which his praise dwells, a new tongue to show forth his praise of the Lord. God puts his laws in our minds and writes them in our hearts. The kingdom of heaven is within us. He that is spiritual makes melody in his heart to the Lord. There is no example in the New Testament worship of either Christ or any of his apostles using any musical instruments, or resorting to any external or outside show to attract attention, or to seek to gain popularity, or converts by such schemes and ways.

We are ridiculed for not adopting the modern styles of popularity to gain friends, but we prefer to be followers of the lowly Jesus of Nazareth.

The kingdom of God is not meat and drink nor in these things, but in righteousness, peace and joy in the Holy Ghost. The inward witness of the Holy Ghost, the love of Jesus, the ceasing from all fleshy power, these things are of God, and bring their own joy and peace.

The chapter we refer to ascribes praise to God, the giver of all good.

This can be as well enjoyed in plain style and better than in fashion and wealth that draw away the heart from the sincere worship and praise of God. In the true church of God the rich and the poor meet together.

Let your moderation be known to all men. Plain houses to worship in made comfortable, not window-lights all broken, not seats so uncomfortable people cannot sit on them, not mem-

bers so close and covetous with their money they have none to give to their preachers nor to the needy, but members that love and fear God and love their brethren—indeed and in truth, tongues to praise God, with hearts that love him, feet that walk in his precepts, letting their light so shine before men that others may see their good works and glorify their Father which is in heaven.

We love God because he first loved us, and we would trust all to Him who redeemed us by his own blood, and hath made us kings and priests unto God. This is a spiritual priesthood of singers and doers of God's word.

P. D. G.

ADAM THE FIRST AND ADAM THE SECOND.

One thing calls for another—but the other is final. Type looks to antetype—shadow to substance which can be supplemented. In this sense of the letter and spirit or figure and reality there can not be any thing greater than the reality. Adam is the image or likeness of Him who was to come, and the appearance of the image was a prophesy of the coming of the substance.

Now in what sense was Adam in the image or likeness of God? We say not in the incorruptibility or immortality of God, for he became corruptible and mortal: not in the sense of knowledge or righteousness: not in the sense of power or authority. It is claimed that as Adam was in the likeness of his Maker therefore he is divine. But this is contradicted by facts.

In the 5th chapter of Romans there is the fullest explanation of Adam the figure of Jesus. A figure has a definite or exact meaning, yet it is not the substance it shadows forth. For instance the figure \$5 represents exactly five dollars, yet there is not a cent of money in it. Adam is the head of his generations, the man to whom God brought

his wife, and who followed her and died, and with him all his offspring, because they all sinned in him. For by the disobedience of one death reigned by one. Adam had no power after transgression, but became as a dead man. He could not deliver himself nor his bride, nor retain the garden of Eden. He lost all. He then knew the strength of sin which is the law, and also felt the sting of sin which is death. He and his wife are driven out of Eden into the earth accursed for his sake, there to labor and suffer all the days of this vain, mortal life until he should return to the dust of which he was made. By man came sin and death, and so death passed upon all his offspring forasmuch as all have sinned.

The second Adam is the substance, the glory, the life. As by the disobedience of one many were made sinners, so by the obedience of one many shall be made righteous. By the one offence of the one man Adam all his offspring were then made sinners in this one transgression. The making them sinners was contemporaneous with his act of disobedience. Sin, suffering and death followed. No length of time, nor duration or extent of suffering can mitigate this penalty of death.

Jesus the second Adam, the quickening spirit, and the Lord from heaven in due time is found in fashion as a man, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons. He comes in the flesh, and for sin, in order to condemn sin in the flesh that we might receive the adoption of sons. He became a partaker of flesh and blood that he might destroy him that had the power of death that is the devil, that they who through fear of death were all their life-time subject to bondage might be brought into sonship of God. There has never been such humiliation, labor, sorrow, suffering and endurance as

that shown by Jesus Christ. Everything in man was wrong. He must supply all that we might be saved. He must supply himself with all that is needed for the lost in order that he should die for them. He is the friend of sinners born for this adversity. He must fulfill the law, make an end of sin, abolish death, clear away all enmity. Then he must bring in everlasting righteousness. He must tread the winepress of the wrath of God alone, bear our sins in his own body, be crucified, the just one for the unjust. He must be delivered for our offences and be raised from the dead for our justification.

There never was such a life, such a death, nor such a resurrection. Why all this? Why ought Christ to have suffered? He is the second Adam, the substance of which Adam is the type or figure, and hence as the head of his generation, and the husband of the true bride, which is found in the loins of Adam's posterity by nature, he must answer as surety for all her guilt.

Since by man came death by man also comes the resurrection of the dead. All death is in Adam. All resurrection is in Jesus.

The translation through a spiritual birth and the perfection of righteousness of Jesus of the redeemed family of God and bride of Christ without spot or wrinkle by Jesus presented to his Father, that they all glorious may enter the Paradise of God, are of the wonders of Jesus who is Lord of lords and King of kings. P. D. G.

HOW DO YOU KNOW YOU ARE RIGHT?

1. First you have a great desire to be right if you love the right; and that desire is implanted in you by Him who cannot do wrong.

2. You must have known and felt that you by nature are wrong: for that is the condition of all in nature, yet it

is not felt until we are taught of God. A great and deep sense of grief follows the conviction that you are wrong in nature.

4. A deliverance from this condition by the power of God revealing Christ as the end of the law for righteousness to your faith or undstanding assures you of the way of salvation by grace. Hence the truth of God is revealed in such power that we have the witness within that this is the true anointing of God. If you know the truth you are right. P. D. G.

Elders Gold and Lester, Dear Brethren in Christ: If I may be allowed to claim such precious relationship. It has been on my mind for some time to write some of my feelings or what I hope to be the dealings of the Lord with me, if not deceived. But I feel to be weak and unfit for such a task. But hope to be guided and directed by him who has all power, both in heaven and in earth. When I was fifteen or sixteen years old I began to have some serious thoughts about death, or what would become of me if I should die. I felt if one of the family should die I would be the one, and I felt sure if I died, without a change, I would be lost. But I did not know how to bring about this change. Soon there was a Methodist protracted meeting coming on in August, 1883, and I had made up my mind to attend and find out if there was any good in such meetings, for I did not have much faith in them for I believed when the Lord did a good work it would stand. When the invitation was given I thought I would go to the altar, but the thought struck me, will it be right for me to go. So I did not go. But in the afternoon I got up and went on, tried to ask the Lord to pardon and forgive me my sins. I continued to go until Wednesday evening, but felt no difference. I had made up my mind if I did not feel

any change I would never make a false pretension, as I thought many did, or their religion would last longer. So on Thursday evening, I hope it was the good Lord's will, to show me my helpless condition. It seemed to me that I saw a beautiful figure clothed in white. His hair was white and his beard was white. I thought it was the Savior and it seemed to me that Satan was just behind me, so near he could almost reach me, and it seemed to me if I could get to the Savior or this beautiful figure before me, that I would be saved, and I tried to move. But I could not move. I did not want to go home that evening, for I felt very bad, and asked my parents to let me go home with some of my acquaintances. So I went; came back to the meeting ground and while I and a young lady were standing alone looking on at the people, all at once a strange feeling ran over me. One that I cannot describe. But I spoke and said to her that I never felt so good in all my life. She made me no answer, and I said no more. But I thought it was a bright morning. We went on to the meeting house, and I went back to the altar. At noon I told a cousin of mine I felt some better. He said he hoped I had religion. But I did not think so. I thought if I ever had religion I would feel like shouting and telling everybody. So I went home that evening; went back next day; went to the altar again. The meeting closed in the evening. Some came round to see me. One young man asked me why I looked so pleasing, but I did not speak, for I did not think that I had met with any change, and I did not want to deceive any one, or make them think that I had religion when I did not. So I went home, and a few days later I went to a neighbor's house and we were talking about the meeting, and I found myself telling them what I had seen and something about how I felt, and said

I could not be satisfied much longer without telling my parents. So I told them that night what I had seen while the meeting was going on. Pa said, may be you imagined it. I cannot tell how I felt. But it was on my mind all the time. I could not forget it. One morning a few days later I went out to work and these thoughts came to me: This is no religion and I will throw it off of my mind, and think no more about it, and I tried very hard to throw it aside, but I could not. The more I tried the more I studied about it, and I began to wonder what was the matter with me and I got in so much trouble that I wished I had not gone to their meeting, for I could not believe it was religion, neither could I get away from it. Sometimes I would think if all this had come upon me at home or in the woods or some secret place I could believe it was of the Lord; but I could not have any confidence in myself, because it happened at the meeting. So it went on a few weeks, until one night I had a dream. I dreamed the Savior and myself were together, and we saw a man a little way from us, down upon his knees praying, and I thought he arose up and professed religion and the Savior said, Who did the work? Who did the work? These words were repeated the third time, and we went to the house and went in, and I began to tell him my troubles, and then I stopped and said: Thou knowest better than I can tell. Then I awoke. This dream seemed to follow me, but I did not know what it meant. I studied a great deal about it for some time, but one day I was walking along these thoughts were presented to my mind. It may be that there have been people changed at such meetings but, not they that did the work, but the Lord. This seemed to comfort me a little and at another time these words came to me: Walk in newness of life. I did not

know at that time they were in the Bible, but they seemed to follow me until I went to sleep. I would kneel down and try to pray before I went to bed. One night I thought the Lord might cut me off for doing so; then I was afraid to kneel down any more, but when I would lie down I would try to pray in poor feeble manner and I thought I would try to live a better life, and I did not want to get cross at anything or even have a wrong thought, but they would come. Then I would shed tears because I could not live like I wanted to live, for I thought a Christian lived free from sin and trouble. Now about this time I hope I was made to feel and realize that I had no power in and of myself to merit salvation. I felt like if I was ever saved it was mercy and mercy alone. I cannot describe how little and powerless I felt at that moment. Sometimes I would try to hope that it was the Lord leading me, and again I would think it was all nothing. Soon I began to think about baptism. I had a great desire to be baptized. But it seemed I did not want to join the Old Baptists, for they were so much spoken against everywhere, so I thought I would go to the Missionary Baptists, but it was getting late in the fall and ma wanted me to wait awhile longer; but I was afraid if I did I would not live to see spring, and it seemed like I could not die satisfied unless I was baptized, and I would search the scriptures to see if I could find any other mode, but could not. Then I was perfectly satisfied that baptism by immersion was the only true. So I was baptized the second Sunday in November, 1883. I felt good when I came out of the water and I felt at peace for several days. Then I began to feel like I was not fit to belong to the church. I surely thought I had deceived them. I cannot describe how miserable I felt for the next few days. I thought I was not

fit to be in any church. Oh the trouble I was in, and I made up my mind to go the next meeting time and have them take my name off of their church book, but I did not get to go the next time, and before the next meeting I went to hear a Primitive Baptist preach and he told my feelings far better than I could tell them. It was good preaching to me. I was so glad to find a people with such feelings as I had. I was glad to find some one that had been in trouble. Now I began to have a little hope, and I wanted to go to hear the Old Baptists preach every time. I wanted hear them tell their experience and when they would tell of their great deliverance I thought if I could tell such an experience I would not have a doubt. But I had so little, if anything at all. Now I wished I had not joined the Missionaries, for I had a great desire to be with these good Old Baptists, and if I am not deceived, I believe I had a great love for them. I would go to hear the Missionaries, and some times the Methodists. But there was no comfort in their preaching. Then when I would go to hear the Old Baptists I would have a great desire to offer to them. But I was afraid that I was not fit; that was a great trouble to me to find out whether I was fit to offer to these good people or not, then I thought I would wait until another meeting and perhaps I would know more about it. But instead of knowing more it seemed that I knew less; some times I thought I could stay with the Missionaries, if they would wash feet, but they did not do that, for I had a desire to follow every ordinance, if I could only feel worthy. I soon found that I could not enjoy the world as I once had, for when I engaged in any amusement there was but little enjoyment, if any, and I would wonder why, But I hope I was killed to the love of sin. So time went on, about two years, with many ups and downs, troubles and

trials; some times a little hope and again almost ready to give up in despair. One night late in the fall I was taken with a bad spell of heart trouble, and I promised the Lord if he would spare me till spring I would offer to the church at Big Meadows. But I refused to do what I had promised. So time went on until the year 1888, and I was married. Then it seemed that I became more worldly minded, not thinking so much about it for awhile, until we began to have sickness in our family, and our only child was taken from us. I felt like it was a judgment sent on me for my disobedience, but I still refused to obey the impressions of mind. Some time after this I was taken down with a severe spell of fever and was getting a little better. But one morning I though I was growing worse and again I found myself promising if the Lord would spare me to get well and enable me to go to meeting again that I would do what I hope I felt impressed to do. But again my promise was broken, and after this I had several opportunities, but it seemed that I was too vile and sinful, for when I would look upon self I could see nothing good in me and I would think no one could be a Christian and live like I did, and I feared my evidence was not sufficient and I might not be received. Many times I felt like I was not living like I ought to live, and when we would have sickness in the family I was afraid it was all for my disobedience. Many times I was expecting some judgment to be sent on me. Some times I would become so low down in feeling that it seemed that no one cared for me, and I would fear that I did not have a friend in heaven. So I lived in this way for several years. But I believe I enjoyed good preaching more than anything else. My health was bad and I cared but little for this world. Many times I have tried to ask the Lord to impress

upon my mind what my duty was, and I hope I felt willing for the Lord's will to be done, and I would try to ask him to direct me in the right way, and I have never had any desire to be with any but Baptists, for I believe they are the people of God. So in October, 1905, I hope it pleased the Lord for me to go with them. I tried to ask the Lord in my weakness if it was his will that I should unite with this church, and that it would be made known to me by the doors of the church being opened on the fourth Sunday in September, if I did not get to go on Saturday before. But I did not go on Saturday, and on Sunday the doors of the church were opened, as I had desired. But I did not offer that day. But Brother Jones gave out an appointment for Brother Broadway to be there on Tuesday after the second Sunday in October, and it seemed that I had a great desire to hear him preach, and when the time came for meeting my husband said he could not go with me, so I thought then I will not go, but in a few minutes it seemed like I was bound to go. I could not give up the thought of going, so I fixed and went, and his preaching was quite a feast to me. After preaching the doors of the church were opened. One sister went forward and related her experience. I wanted to go very bad, but I sat down, but the thought came to me: that this was the best time to go, that I had ever had. So I got up and went on, but it was in much fear and trembling, and I tried to tell in a poor scattering manner a part of what I have written here, and was received; but oh how little and unworthy I felt. It seemed like I had nothing to tell, and I felt like the members were thinking so too. If I had been delivered like Paul or many of the dear brethren and sisters, it would not have been such a cross to me; but I believe I had joy and peace of mind. So myself and

two others were baptized the fourth Sunday in October by our pastor, W. C. Jones, and I hope I have had a great rest since that time, and I enjoy meeting with these dear people and hear them talk of the goodness and mercy of our Lord and Savior Jesus Christ, and tell of his wonderful love for his people. Now, dear brethren and sisters, I will have to bring this imperfect letter to a close, not knowing whether I have been impressed from the right source or not. But it has been on my mind more or less for several years to write, and for the last four months it has been on my mind day and night most of the time. Many nights I have awoken and would find myself wording out something for publication, but owing to my weakness and inability I have put it off until now and fearing no one would be benefitted thereby, for when I meet with the dear people of God I do not feel fit to call them brother and sister, and feel ever at their feet. And if I am ever saved it will be by grace, for I feel to be a dependent creature, ever trusting in Christ Jesus who is the author and finisher of our faith, and if I am a child of God I must be less than the least, and different from all others.

Now, Brother Gold, look over this and if there is anything in it worth publishing, please do so, and if not, cast it aside.

Dear brothers and sisters, pray for me, as I feel to need the prayers of all God's people.

Your unworthy sister in afflictions and bonds of Christian Love.

LENORA CRUTCHFIELD.

Sylvester, N. C.,

Mrs. Florence B. Garner, my Dear Sister: While I know we are strangers in the flesh I hope we are not in the spirit. I was so much comforted when I read your experience in the Landmark of March 1st, by the help of the

Lord, I will try and tell you of my travels.

I know the things I once loved I now hate and the things I hated I now love. When I was in trouble I would leave home and try to wear the trouble off, but I got no better. Then I went to hear the Methodists preach. One night I expected to get some comfort from one of their night meetings, but there was no food for me there. I had never been to a night meeting before and I told my husband upon my return, if all night meetings were like that, that I had had enough. I have never heard a Methodist preach since that night.

When we get in trouble we get no relief until the Lord's own time. I tried to pray but still no relief. Two of my children were taken from me, and in the meantime one of my sisters died. I was taken sick and sent for mamma: I didn't think I would live to see her. She came, however, and said the Lord only was able to deliver me. I replied, yes if it was his will. I felt like I was forsaken by everyone. I promised the Lord that if he would raise me up I would offer myself to the church, but when I got up I didn't feel fit to join the church. I still wanted to see the light and continued to pray the Lord to show me the light. I felt if I had the light I would be satisfied. The light was shown me in a time least expected. I had just gone to bed but not to sleep as I thought when I saw a city with the brightest light I had ever seen. I was so happy I could not praise the Lord enough. I was so happy I cannot tell how I did feel. The next day everything looked beautiful, seemed like the old things had passed away and all become new. I could do nothing but praise the Lord. At the next meeting of the church I was received and the day of my baptism was the happiest day I ever spent. This is a part of my experience. Pray for me.

JENNIE HOLLEY.

OBITUARIES.

ELDER JOB SMITH.

Elder P. D. Gold, Dear Brother: It is indeed with a sad heart that I attempt this beautiful May morning to write the obituary of my kind and loving father, Elder Job Smith, who was a father indeed, and was a preacher held deservedly in high esteem because of his gifts and good behavior; also his father, Elder Josiah Smith, was a very useful preacher. Papa was born in 1821, January 11th, in Onslow county, and was reared up by pious parents. He had always been a native of said county until the dissolving of the earthly house of this tabernacle, of old age and la grippe. He was called home April 5, 1906. Oh his cough was so severe I tried my utmost to help him cough, but of course could not. It was almost heart-rending to us children to stand around his dying bed and see him suffer so much and hear him ask for help. He called on the Lord to have mercy on him, and I believe with all my heart that he did have mercy on so bright a being. He would often quote passages of scripture, Ephesians, 2nd chapter, 8th to 10th verses. He quoted a few days before he died. He looked around and asked who in the room was religious. My brother told him I was, or I ought to be, as I belonged to the church. He then said to me, read the scriptures. His admonishing was good to all. He seemed deeply interested in the welfare of all, was glad to see people come, would advise them to do better. He did not want the doctor to come, only on a visit, but toward the last he was in so much misery that the doctor was sent for who came twice. The first medicine gave him very much ease, as he did not groan so much and his cough ceased. The last doctoring done for him was the evening before he died, and he never changed his position again. I moved his precious arm on which his head leaned so long and placed it by his side, then I left him for the last time, saying, Papa, I want to go home now and see how the children are getting on, like I had been telling him when I would leave at

other times, when he would say, go and welcome, and come back when you get ready; for he knew that I was true to him. I have heard him remark that I was good to him and in his dying hours said my brother Daniel was a good boy. He shook hands with his oldest daughter, also with his niece, who was standing near. Eunice, his baby daughter, was, I believe, more to him than all of us, as she was with him most of his last working or peddling about days, and when sick did try so very hard to keep him something extra that she thought suited him best, would often ask what do you want, pa? His appetite was good for one so feeble as he until about a week before he died. He went to the table the last time with Brother White. Since then he did not seem like himself. Such brightness in his eyes betokened death, of course. His voice, the sweetest of all music on earth to me. His words so true and loving, etc. He was a plain, straightforward and honest man. He seemed to welcome his departure, said he was old, not able to work, nor able to go anywhere. We would often tell him that there was no need of his working, but he was of that industrious nature. He wanted to be up and doing, and did do just as long as his strength allowed. After he gave up work and stayed at the house I feel like he was a lamp shining in it. Reading his Bible was his main occupation, his chest was a library of old Landmarks and other religious papers. He loved his church, would often say he wanted to go to meeting, his home was ever ready for Baptists, though in his latter days was left alone with no one but myself, and I so very, very small, yet I feel that I was some pleasure. He would ask me at times to sing for him. Two weeks before he died he asked me to sing hymn 339, How Sweet the Name of Jesus Sounds, etc. I sang it and sang hymns 2nd and 521st, as I knew they were favorites of his. The first hymn mentioned he wanted sung over again. It was done by my little daughter and Sister Bynum. Hymn 444 came in my mind while sitting alone with him in his sickness. Papa was married November 11, 1845, to Nancy M. Weeks; unto them were born 11 children.

He was a widower eleven long years, spending many a lonely and solitary hour, as he then began getting feeble and didn't go far to preach. He was pastor of three churches besides his own, but gave them all up several years back on account of old age. He did go to Hadnot's Creek last October, said he never expected to see another such time. After he preached for them and bade farewell the most of the congregation were in tears; yes all the churches in which he was pastor mourned and love him in his grave. He was so obedient to do his Master's will. He did not believe much in writing obituaries; said the good traits were put in and bad ones left out. Now I don't feel that he had any bad ones, though of course he had faults, but they were best known to himself, and I earnestly believe that he had been forgiven every fault of his years ago. At the time of the civil war he mustered as a soldier, but was not forced in the army. The good Lord seeing fit for him to preach the precious gospel, called him to the ministry. He was ordained in 1870, by Elders John Hewitt and Bryan Whitford. He became concerned in the welfare of his soul when quite young, and got in great trouble. I have heard him relate his experience many times. He joined the Primitive Baptist church in 1845, and since my recollection I've known him as a preacher, and surely it goes hard with me now, knowing that I never will hear his precious voice again expounding the everlasting gospel. He was a laborer indeed, tried hard to get others to see as he did, but still he told them that they would never be Christians without God made them one. He had a passage of scripture read to a couple of friends a few days before he died, Rev. 3rd chapter, said that was comforting to him. Why should I mourn him when angels had so long beckoned him. He wanted to go to sleep, would have the room darkened, and would say I have got to go to sleep, the rest of you will have to sleep the best you can. I believe he is now asleep in Jesus, that precious sleep, from which none ever wake to weep. At his request the 74th hymn was sung just before his dear re-

mains were carried to their last resting place, with chorus I'm going home to die no more. Brother B. F. Eubank led in singing and talked very pretty on the occasion. He was then taken to our family burying ground and put beside my long departed mother and several children. He leaves six children, 21 grandchildren, 7 great-grandchildren, 1 brother-in-law, 2 nephews, 4 nieces, 2 sons-in-law, 1 daughter-in-law, besides other hosts of relatives and friends to miss and mourn his departure; but all have a hope that he is happy. I believe he is a shining angel basking in heavenly praises and is with the sweet little babe that preceeded him to the grave six months. Now in memory I will say:

Our precious father is gone, his loved form
never we'll see

A long and tedious race was run, by him
who now is free.

What suffering he did bear of late, I can't
express with pen,

But still did not lament his fate, he was so
bright a gem.

Oh, how sad it is to us to view the vacant
chair,

In which our precious father sat, and joined
in worship there.

Sweet sleep, sleep on dear papa, no more
sighing for you.

Oh 'tis sweet to think you're happy, you
were so pure and true, while now in tears
I'm pondering and thinking of the past,
your dying presence is with me, and I feel
like they ever will last. God hath called
you to him and given you sweet relief, and
the monster death so grim, hath filled our
aching hearts with grief; but we hope to
be submissive, knowing that God did right
in taking our angel father to dwell in pure
delight.

His unworthy and lonesome daughter,
SUSANNA HIGGINS.

Loco, N. C., May 1, 1906.

APPOINTMENTS

J. E. WILLIAMS.

Crooked Creek, June 19.

Broom's Stand, 4 p. m., 19.

Charlotte, 20 and 21.

Mooresville, 22.

Pleasant Hill, 23 and 24.

Brother J. R. Williams will arrange place of preaching in Charlotte.

E. E. LUNDY.

Concord, Monday after 3rd Sunday in June.

Coinjock, first Sunday in July.

Wadesboro, second Sunday in July.

Stuart's Creek, Wednesday.

Zion Hill, Thursday.

Flour Gap, Friday.

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

CORRECTION.

Winterville, N. C., May 4, 1906.

Brother P. D. Gold: There is a mistake in the minute in the time of holding our quarterly meetings with the church at Red Banks.

Please publish in the Landmark that we hold our quarterly meetings on the second Sundays in March, June, September and December.

DAVID STOCKS, Clerk.

Dear Bro. Gold: Will you allow me space in the Landmark to ask if any of the readers of the Primitive Baptist, edited by Elder B. Temple, have any of the copies that have any of my father's writings in them that I would like to borrow them long enough to copy his writing. I will take care of them and return them, and pay the postage both ways. If any have them and send them they will please write their name and address on them so I can return them.

They will be found as follows in Vol. 18, 11 No. (1854); second Vol., 17th No., No. 3, 18th Vol., 22 No., No. 4, 20th Vol. 15 No., No. 5 21st Vol. 21 No. Some pieces are continued in several Nos. There may be

others that I do not know what papers they are in.

Yours affectionately,

LEVI J. H. MEWBORN,

R. F. D. No. 4, Snow Hill, N. C.

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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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P. D. GOLD.

ZON'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS

Saratoga, N. C., April 4, 1906.

Mrs. Jennie C. Bodwell, Norfolk, Va., Dear Madam: Your letter recently published in the Zion's Landmark states you have been a member of the Primitive Baptists five years, and lived in Norfolk all that time, but don't get to hear any preaching, only when you go 125 miles to your old home. You say there is plenty of churches and so-called preaching right around you that you could hear every night, if you chose to go; but instead of preaching Jesus and him crucified they preach the vain world and it exalted. Now, dear sister, if you don't go and hear them, how do you know what they preach? You will please explain in the Landmark. The idea of all the preaching in the city of Norfolk, there is none good, as God is no respecter of persons, you had better be careful along that line, and not think yourself about the only safe one in Norfolk. Examine yourself and find out if there is not prejudice and selfishness there, of which neither is pleasing in the Master's sight. I think there are many good Primitive Baptists that will be eternally saved, but dear sister, don't risk too much in the name of your church. God pity you, I pray.

If you wrote your belief in the Landmark, and all the Primitive Baptists that are now and that are to come, Norfolk will be much better religiously if there never is a church of the Primitive Baptists in that city; but it is to be hoped they do not all see like you do

concerning the men and ladies who claim to be called of God to preach. What a pity that there is one little woman in that city, that great city, where all of these men claiming to be called of God to preach his gospel, and with all their followers, who think God is going to take care of her because she is a Primitive Baptist. God help you to think that you are no better in his sight than others.

A FRIEND.

SO-CALLED PREACHING.

I hereby attempt to explain the word so-called preaching, as used in the above letter, as the unknown writer has requested of me, and in doing so I shall use the following scripture to prove the assertion; Colosians, 2nd chapter, 20, 21, 22 and 23 verses, which reads thus:

... "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: (Touch not, taste not, handle not, which all are to perish with the using), after the commandments and doctrines of men."

Now, my friend, we all know that the rudiments of the world dare anything that affords pleasure and enjoyment to the fleshy heart, or the natural eye, for instance, a dance, an entertainment, a great show at a theatre, and many other like things that I might mention: any thing that the vain world lusts after, and this is what we call the worship of the world. The things of the world, the world lusts after: and

the things of the spirit the spiritual desire.

Where your treasure is there your heart will be also. If you are of the world you run after the things of the world, because they are pleasing, because they hunger after such things, because they hold the charms that draw them.

Now, we go to church, we hear preaching, and at the conclusion of the services the preacher announces to the congregation that there is a brother or sister of the church that is sick and in destitute circumstances. Now we are going to take up a collection for him or her, as the case may be: and we want every body to give all they feel able to give. Well, some will give 5 cents, or 10, and some 25 cents, and so on. In a congregation of two hundred, say we get ten dollars. Then they have acknowledged that what they did give is all they are able to give, because the question was asked, give all you are able to give. Well they say they give it to a good cause. Well, that is all right too.

Now, there is a fine play at some theatre tomorrow night, and one-half or two-thirds of that same congregation will go to that play and give 75 cents or a \$1.00 to see nothing but hell performed. Where is the religion, where is the love of God?

If you be dead with Christ from the rudiments of the world you have been born again, and if you are born again you are children of God. Then you are heirs and joint heirs with Christ. He in you and you in Him. You have become as a little child, you are meek and lowly at heart, and you love God in the fulness of your heart: you have set your heart upon things in heaven, and not on things in the world, because they hold no charms for you, because you find no pleasure in them; do not, they cannot satisfy the child of God.

Well, some body says this is not the preacher's fault; he preached the gospel to them, and he did not go to the theatre; well no, he did not go.

Well, why did not they profit by it, because the spirit of God was not in it, because the preacher mingled with those that did go. How did he mingle with them? By holding them as brothers and sisters in the church, he holds fellowship with them, he communes with them and that is upholding the rudiments of the world, and the Lord says come out from them, that is not mingle with them. Now, if any man do these things he is of the world, and the world knows not God, neither indeed can it know him: then if he knows not God, how can he know his gospel, and if he knows not his gospel, how can he preach that which he knows not, and this is why I use the word so-called preaching. WM. S. BOWELL.

Elders Gold and Lester, Editors, and brethren and sisters in the Lord. By request of a most precious brother with many others of the same spirit at Pine church in regard to a sermon preached at Pine church on the second Sunday in April by the unworthy writer. The desire of the brother is that I should write the same sermon and send to the Landmark for publication. My answer is I cannot pen the sermon just as it was preached; I may trace it to some degree, if the Lord will. The scripture which weighted my mind at that time is recorded in Phil. 3:2-3: "Beware of dogs. Beware of evil workers. Beware of the circumcision. For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

1st. The apostle in the first verse is telling the church from whence all contentment and peace, love, joy and rejoicing come, and it was not grievous to the apostle. But was safe for the church

and what was safe for the brethren and sisters in Paul's day, is just as safe at the present time in our day. God is the same today that he was in Paul's day, that he was before the world was, and God created the world and all things that are therein, and they are all upheld and controlled by the power of God in his word. He says there is no power but of God. So all the world is his, and all the fulness thereof is his, and so it is an evident fact that all things belong to God, and he controls the very height of the highest, and the very depth of deepest. So if I could go to the utmost part of earth God is there. If I could go down to the lowest hell, God is there. His power knows no limit or bounds: but is everywhere present, and nowhere absent: so if it is darkness it belongs to the Lord; if it is light it belongs to the Lord. If it is the natural man who is but carnally minded he belongs to God, and is an heir of all carnal blessings that he receives, because God has given them to him through his mercy toward him as a man of earth. God gave man all the herbs of the field for his meat. God did not only do this but gave man dominion over beasts of the field, also over the fowls of the air, also over the fishes of the sea, so thus by the gift of God to man man became heir of all things that are temporal or of an earthly character, and thus it was needful because the first man is of the earth earthy. So the life of the natural is sustained and nourished and supported by and of the vegetation that grows of earth: so the life of man is no more than the life of the beast, nor the life of the beast no more than the life of the man for they all die and go to one place, thus as in the natural or earthly life. The only account we have is in the sense of the spirit: the spirit of the man goeth upward, and the spirit of the beast goeth downward to the earth. Now I think this is a clear figure drawn

of the man in his nature as an earthly man, so there is nothing better for man than to eat and drink, and to enjoy the labor of his hands, for this is his portion which God has given him. Now, let us notice the nature of man's heart. It is sinful, desperately wicked, deceitful above all things. Who can know it. Thus all the family of Adam is classed. By the disobedience of one man sin entered and death by sin, so death hath past upon all for all have sinned, and come short of the glory of God. So in his word he says: Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things that God hath prepared for them that love him. But God has revealed them to us by his spirit." This will bring us back to the text. Beware of dogs. Now, the apostle did not mean to say that the people or the man is a dog in the nature or form of a dog, but meant the principle that dwelt in the heart of man, which heart is deceitful above all things. Who can know it? So the spirit of man knows not man. But the spirit of God knows all things, yea the deep things of God; and no man hath ascended, nor can ascend only through the descension of Christ from heaven to earth full of grace and truth, and through his power to reconcile the church to the Father, and much more being reconciled by his death we shall be saved by his life. Then being reconciled to God in the death of his Son, and much more saved by his life. Then, brethren, knowing Christ lives forever and ever, and has all power in heaven and in earth, and hath led captivity captive, that is to rule the power of death not only did he rule the power of death, but destroyed the power of death, and brought life and immortality to light through the gospel, that is to say through the power of God, then the church is the circumcision spiritually, not in the life of man, but in the life of Christ, for Christ is our life

Thus we are the circumcision that worship God, and rejoice in Christ Jesus, and have no confidence in the flesh. Now, brethren, where is your confidence? Surely it is in God. Yes, not in deceitful man that the apostle calls dogs, and we are warned of them. There is an evil worker the apostle warns us of. There is a spirit of concision the apostle warns us of. These dogs are greedy, will eat almost any kind of meat, and it never gets too rotten for them to eat it: then beware of evil workers. This is a spirit of envy. Then beware of the concision or of the law of circumcision which is outwardly or of the flesh. Now, brother, this missionary spirit or false doctrine that is preached and practiced by the wisdom of the world. Such preachers as preach from the letter and self-will, self pride, self-lust, lovers of money, preach for gain and call it godliness, teaching for doctrines the commandments of men, tell the people they can't nor won't preach unless they pay them; such as read memorized prayers, tracts, Sunday school, protracted meetings, mourners' bench. Their preachers tell them they must work and help them and help God to save sinners. This is false. These are evil workers, greedy dogs, that never have enough. They worship they know not what. We know what we worship. Salvation is of the Jews. They that worship God must worship in the spirit. For God is a spirit. Then we are the circumcision that worship God in the spirit, not in works. But in the spirit, then it is God we worship—God is a spirit and doth seek such to worship him in the spirit, that is God prepares them—his children—to worship him, and to rejoice in Christ Jesus: for the preparation of the heart and the answer of the tongue is of the Lord, and in the word of circumcision is meant a cutting off. The law given by Moses, and all the law ceremonies and law

sacrifices no one of God's children could be eternally saved. But it sets forth typically the saving or salvation in Christ. In burnt offerings and sacrifices thou hast had no pleasure. Lo, it is written in thy book, I come to do thy will O God. He taketh away the first that he may establish the second. Thus Christ did not take away the law, He said, I come not to destroy the law and the prophets but to fulfill. Yea he took away the first that he might establish the second. This is the removal of that stony heart, that sinful deceitful, desperately wicked principle which we loved and lived in while in our first life, that is our earthly life, and the second is a new life, and in that new life is a new song even praises to God, and in this new life is a new law, the law is new because it is fulfilled in us, not written on tables of stone, but on the fleshy tables of the heart. Thus the law of the spirit of Christ makes me free from that which the law of Moses could not do. Then old things are past away, and all things are become new; and O dear children of God, how precious, how pleasant, how sweet is this communion with saints in the life and love of God. You can't trust in law, you have no confidence in the flesh, because you are crucified to the flesh, and the life that you now live you and I live by the faith of Christ Jesus; and it is not of works, but of grace, and no boasting in the flesh, no trusting the flesh, but trusting in God, hoping in God. If you feel poor in spirit this is evidence that you are a child of God, for God has chosen the poor of this world rich in faith, and heirs of the kingdom. If you feel condemned in self it proves that you are safe in Christ. If you have hope it is an evidence that you are a child of God, and when you hear the gospel preached it is the power and the wisdom of God, the love of God, and it is the glorious

theme of your soul. Then it is that you can rejoice in Christ Jesus. And when God's servant is called of God, he goes because God sends him. God's servants can't tell the church they can't nor won't preach for them unless they give them so and so, but go in the fear of God, and God provides for them. I have now been trying to preach turned in eleven years, and I have never asked for a cent of money, and I have never suffered yet, nor need fear that I will, for God says in his word, them that preach the gospel shall live of the gospel. So, dear brethren and sisters, God's children should have all things common, and if there are any of his children slack concerning their duty I trust that God will bless them to see it before it is too late. Remember that God bears not the sword in vain. So let us as children of one band adhere to the command of God, and obtain the promise in obedience. Then all will be peace, love, joy and gladness. Dear brethren, I have written what I have written, but do not feel that I have touched much on the sermon preached at Pine. May God bless us all to live to his name's honor and praise. Pray for me that God may direct my course in peace and prosperity. Your brother in hope,

W. T. BROADWAY.

Cooleemee, N. C.

Jubilee, N. C., May 12, 1906.

We, the church at Pine in conference, do hereby this day write an article of commendation concerning our well beloved pastor, who has been so long blest with the spirit of the Most High God to serve us thus.

Elder J. A. Burch took the pastoral care of our church in February, 1882. At that time the church was very poor in spirit and few in number, and had been without a pastor and with very little preaching for some time.

We feel sure that the good Lord sent

Elder Burch in spirit and in the power of the gospel as a servant to comfort us and to gather the scattered saints in Israel, for which we feel thankful to the Lord for his unspeakable gift.

Elder Burch proved faithful and fought against great opposition taken against us, the Primitive Baptists, by the Missionary Baptists, who attempted to take away our premises and privilege from us, though through the blessing of God Elder Burch won the victory and put them to flight.

Our church prospered and multiplied in number under the pastoral care of Elder Burch. It has numbered for some time between 60 and 85 members, and now numbers about 76 members.

Elder Burch has served us through the blessing of God about 24 years: and it has pleased God to take him from us and all the brotherhood in the militant kingdom, from his companion, and his children, and friends, and is now considered dead, though not dead but asleep in the watch care of Jesus and lives in God.

Oh, dear brethren and sisters, what a glorious day it will be when God shall raise up the sains from the slumbers of death in the dust to immortality, there to praise God forever and ever. Now, dear Sister Burch, trust in God and rest in peace. He is gone never to come to us, but we will go to him in the love and power of God.

Signed by order of the church.

ELDER W. T. BROADWAY,

Moderator.

W. P. WILLIAMS, Church Clerk.

May 26, 1906.

Dear brethren, sisters and friends that I met while in the eastern part of North Carolina: I write you through the Landmark to let you hear from me. I returned home the 18th of May and found all well, and could say I lacked nothing. This was one of the pleasantest trips I ever made. I met a good

welcome all the way, finding many precious ones to me. and the great kindness they showed to me I will never forget. And can only pray the Lord reward them according to his great love.

I must say I felt the strongest tie of love with the ministers I met that I ever did. They all seemed to be of one mind, and that the mind of Christ.

Dear brethren, there is great cause, and we should strive for the things that make for peace, and glorify God in our body and our spirits which are his.

As I am writing as an individual letter to all I will tell you something home. I met with my home church the 19th and 20th. We had a very good meeting. I felt glad to see them. My married daughter was at home, and I was glad to see her with her little babe that I had not seen.

There is some sickness in this region. The weather has been very cool and dry, but it is raining today, and every thing looks beautiful. God sends the rain at the right time. How glad I am that he is merciful and sends his rain on the just and the unjust. He is equal to all in this respect. So I feel he is special to all his children, and they all know him as such.

I would be glad to receive a letter from any one I met.

J. D. VASS.

Fancy Gap, Va., Route 1, Box 17.

OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

Dear Brother Gold: It is has come unto my mind to write to you again. I feel my weakness. If I know my heart I don't want to do anything that would be a hurt to the cause. I fully realize that I am a very imperfect creature, full of sin. Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down! he fleeth also as a shadow and continueth not.

Oh, why should the spirit of mortal be proud?

Like a swift fleeting meteor, a fast flying cloud,

A flash of the lightning, a break of the wave,

Man passes from life to his rest in the grave:

The leaves of the oak and the willow shall fade,

Be scattered around and together be laid.

And the young and the old, and the low and the high,

Shall molder to dust and together shall lie.

The sinner who enjoyed the communion of heaven,

The sinner who lingered still unfor-given,

The wise and the foolish, the guilty and just,

Have quietly mingled their bones in the dust.

Dear children, this life is nothing but trouble and the love of money is the root of all evil. We must not love the world, neither the things in the world. Oh, how short life is in this world. Why should we be proud? Lord make us humble. Let us strive for that immortal home. It is best I believe for us to feel and know our weakness, and to realize that in the flesh dwells no good thing. The Lord is high unto the broken hearted, and saveth such as be of a contrite spirit. The Lord knoweth the hearts of all men.

Dear brethren and sisters, I wish to use these words, as the Father hath loved me so have I loved you: continue ye in my love. John 15:9. This is the language of our Lord and Master to his beloved disciples. He tells them, as the Father hath loved me so have I loved you. We understand that the love the Father had for the Son embraced the entire bride, the Lamb's wife. So we learn from the scriptures and our experience that God is love. Then no

wonder the apostle would say 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. Again we hear him saying, if ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. Now my brethren, how careful ought we to be in manifesting this love towards one another, for the blessed Saviour has said, by this shall all men know that ye are my disciples. Again, if ye love me, keep my commandments. Now, my brethren, let us inquire why it is that we love Jesus, and the answer is, because he first loved us. Then we must acknowledge that he is the Alpha and Omega, the beginning and the end, the first and the last, the root, and the offspring of David. Now my brethren, this love spoken of in the text was made manifest in Bethlehem of Judea when the Son of God was born of a woman for the purpose of saving his people from their sins, for he is the Savior of sinners. Now, have we this love that we would lay down our lives for our friends. Brethren, again greater love hath no man than this, that a man lay down his life for his friend; ye are my friends if you do what soever I command you. Then, brethren, with the spirit of love we will not be found back-biting our brethren and sisters, but we will strive to keep the unity of the spirit in the bond of peace. Hence we feel this law of love is higher than the heavens, and is stronger than death, and is written in our hearts with a sure promise that I will be to them a God, and they shall be to me a people: and their sins and their iniquities will I remember no more. His love is so great that the Hebrew children could walk through the fiery furnace unharmed, so could Daniel sit in the den of lions and trust Israel's God. Now, my brethren, let us trust the same God of love.

Wampee, S. C., May 6, 1906.

Elder P. D. Gold, Dear Brother: In the sweetest bonds of Christian love. I don't know that we ever shall meet again on earth. But it would be a pleasure to me to meet you. Yet I believe that we are members of one body, and Christ is the head of that body, and all the children of God are members of that one body, and will all be made perfect in Him. Hence to know Him is to love him and all of his children. But one says, if I just knew that I loved God I would feel better satisfied. Well if God was a creature of earth as we are you could know Him as you know a man, and would know if you loved him. But God is a spirit and all of his children are born of His spirit. Hence they love their Father above whom they have not seen. Yet they believe He is, for they live by Him. His word is life; we live by it. We love His doctrine. It tells us of His glorious character, and how sinners are saved, and why they are saved, and who it is that saves sinners. Jesus glorified His Father on the earth. He finished the work the Father gave Him to do. He has ascended home to his Father, and is the High Priest of our profession. Now the Father sends the spirit of His Son into our hearts and reveals this truth to us: to our spirit, not to our flesh. The flesh does not live on spiritual things. But the spiritual child does. The gospel is the power of God unto salvation, feeds him and comforts him and manifests others of God's children to Him, and we all love God because He first loved us; and gave himself for us.

I have just got back from the Bear Creek Association. I joined in with Elder Monsees the 5th Sunday in April at a funeral and preached at five churches previous to the Association. I found Elder Monsees a good companion, indeed, a loving brother. The churches all have good houses of wor-

ship. And as far as I could know are all in Peace among themselves. All have good homes and seem to be prosperous. I surely have never enjoyed myself better anywhere than with these dear brethren I met with in the Association at Jerusalem church. And here I met with the ministering brethren whom I had met before, and a large assembly of the dear brethren and sisters whose object seemed to be to praise God for His unspeakable gift. The ministry in this Association are sound and orderly, and are serving their respective churches well.

So far as I could know the Moderator is truly a noble, loving brother, whose life is a pattern of good things. The whole meeting was one of harmony and much love was manifested. I reached my home in due time and found all well, for which I desire to be thankful. Love to all that love God and His cause in the world.

THOMAS BELL.

WHAT IS CHRIST?

Christ is truth. The word which was with God in the beginning and was God was made flesh, so Christ is the word. The word of truth brings light so he is the light and in Him is no darkness. The word of truth is the way, so He is the way, so out of Him is nothing but darkness, sin and confusion. By the word all things were made in the beginning, for He spoke things into existence. He said, let there be light and there was light. He speaks and it is done, he commands and it stands fast, He is the resurrection and the only resurrection. The resurrection is a new and perfect life, so He is our life, our hope and consolation is that when Christ who is our life shall appear that we shall appear with Him in glory. Out of Him there is no life. Death is the opposite of life as much as darkness is the opposite of light, and the whole human family

was under the sentence of death because all have sinned, and the soul that sinneth shall die, so saith the Lord.

Christ took upon Himself the sentence of death and died for us, and re-deemed all of the entire one church, whoever they may be, so He is indeed our life, justification, only sufficiency and all in all to us, the true one church of God. He is in no sense dependent upon man, but poor helpless man is entirely dependent upon him for all things. The richest and mightiest fails and withers away like the flowers of grass, but God never fails. No man is able to deliver himself, but Christ is the great deliverer of the entire one church which must be the Baptist church. Why should I be so bold as to say it is the Baptist church? Because he was baptized by one named from heaven the Baptist.

He died for our sins, and rose again from the powers of death for our justification, and is highly exalted at the right-hand of the Father, there making intercession for us, while justice demanded us to be cut down as cumberers of the ground.

Yours in hope of eternal life.

JAMES R. DAIL.

Goldsboro, N. C., Mar. 7, 1906.

Swansonville, Va., May 17, 1906.

Elder Gold, Dear Brother in Christ, as I hope: It is time for me to renew my subscription. I have neglected and put it off too long now, for I know it is better to pay in advance. For if we get behind it is so much harder for us to pay. I would be glad if everybody would pay in advance. I am poor as to this world's goods, but I don't see how I can do without the dear old Landmark, for I do love to read it. I get so much comfort in reading the good pieces from the dear brethren and sisters. It does my poor soul good. If they are right I must be right. If we have been taught of the Lord we are

all right: if not we are all wrong. I believe in salvation by grace and grace alone, for vain is the works of man of which they boast so much about, what they are doing for the Lord. I want to hear them tell what the Lord is doing for them.

Your brother in Christ, I hope,
 THOMAS H. OAKES.

Robersonville, N. C., May 28, 1906.

Dear Brother Gold: The meeting at Tarboro was to me refreshing both days. The first day Brother Woodard preached to my feelings and the next day I was thus blessed by your preaching. I went up weighted with my vileness and nothingness and came back with more freedom. Bless the Lord for His grace and mercy to the undeserving one who feels so weak and prone to err, I often fear I may do or omit doing something that may weaken the confidence of the brethren whom I so much esteem. I wonder at the forbearance of them these many years and more so of the Lord and His wonderful grace and mercy.

Our love to you and yours.

Yours in love,
 S. W. OUTERBRIDGE.

Dear Editor and Brother: Long ere this you have heard of the sad affliction of our beloved brother and pastor of the Martinsville Primitive Baptist church, in the death of his two little boys. Our sympathy goes out to the heart-broken father and mother. Yet we feel it is right because it is God's way. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 48:9. How often in the lives of Christians are these scriptures verified. God sometimes calls the mother, again he lays His hand upon a useful church

member. Perchance He sends t'ie "white winged messenger" into a home to claim the precious children; and the sorrowing mother cries out, spare my child. It seems I can see the eyes of the tender shepherd, filled with tears as He replies: "My ways are higher than your ways, and my thought than your thoughts." "My grace is sufficient for thee, Something dawns upon the blessed assurance of father and mother as an echo from an angel's voice. "He shall gather the lambs with His arms and carry them in His bosom. Happy indeed is he who throws himself upon the bosom of infinite love in such a time and can say from the heart's depths, "My Father, as thou wilt." I know thou doest all things well. Afflictions may be the lot of the best Christians, even those who have a little to the greatest joy; and James exhorts the scattered saints to so account their afflictions as all our trials are in the hands of God. Gold is put into the furnace that it may be purified. Job exclaimed under severe affliction, "He knoweth the way that I take: when he hath tried me I shall come forth as gold." Philosophy may teach men to be calm under trouble, but christianity teaches men to be joyful. Paul says: "We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope. Many endure silently, some stoically, but to joyfully endure meets the blessed approval of God.

Hope you will come over and preach for us this summer. We are always glad to have you. Your sermons are able and edifying.

Yours in faith, S. I.
 Martinsville, Va.

Polkton, N. C., May 12, 1906.

Dear Brother Gold: We were very much disappointed in not having you with us at the Association. Were you sick? Of course we know now it was

not the Lord's will and purpose for you to be there.

And yet how hard it is for us to be reconciled to his will at all times. Left to ourselves we would not be reconciled to his will any of the time.

Well, we were blessed with good preachers and good preaching. Elders W. T. Broadway, J. A. Monsees, J. T. Coats and Thos. Bell were with us and were blessed with much liberty in proclaiming the name of Jesus as the only name under heaven given among men whereby sinners must be saved. I feel that many of the dear saints were comforted, strengthened and built up in the most holy faith. As for myself, the great wonder with me was why I was ever made to know the joyful sound. I do not know that I know it, but I sometimes believe I do—(am I saying too much?)—for there is a peculiar and endearing drawing to such things with me above every thing else in the world.

Nothing else affords me such joy and comfort. It is my life spiritually. Were I to be denied the blessing of hearing the gospel preached I would be a lonely wanderer in this vale of tears. I know the Lord is able to feed and comfort me were I one alone, for the God we profess is a God of might and power—not dependent upon poor, puny man for aid, as the world has it, saying if we don't give them money to send the gospel to the heathen they will die and go to torment; for He is able to save to the uttermost all that it is his will to save. I often feel that it is too wonderful for me to claim to have even a faint knowledge of the way of life and salvation; and O my unworthiness when I think of the special mercies of God being extended to one like me. It is alone of his mercy that I live, and of his special mercy that I have hope in him. Then "Bless the Lord O my soul, and all that is within me praise his holy name." His name

is all my trust, since I have no confidence in feeble flesh. He comforts me when all other comforts fail. He extends mercy when none other is able. He delivers from sorrows and trials when none other can. And as he has done all these things for me in the past, then why should I not thank, praise and adore and bless his holy name with all my soul and mind and strength; taking courage to hope and trust that he will still sustain, comfort and deliver. O, that I could praise him with my whole heart.

Brother Gold, I would love to tell you just how much I enjoyed reading 142nd Psalm two weeks ago on Sunday morning, but I cannot. But in the Lord's good time and purpose, I hope and in his own good way I was relieved of a heavy burden—one that had for many, yes, very many days been pressing me low; and while this was the case, on the Sunday morning above mentioned I opened my Bible and my eyes fell on the above named Psalm, which was so suited to my condition at that time that it was a feast to my soul, and for a little while I felt that surely those words were put on record for my special benefit.

Please write, Brother Gold, if you can conveniently do so, as I desire so much to know if you and Sister Gold are well; and then, too, your letters always comfort me so much.

Pray for me that the Lord may keep me.

With love, I remain your little sister in a sweet hope of rest beyond the grave.

LOUISA A. EDWARDS.

Dear Sister in Christ: I received yours, dated May 5, 1783, and I thank you for it. You seem to express much grief, because you had heard your friend Lazarus had been sick. But, blessed be God, his sickness was not unto death; nor will poor Lazarus ever

dic. However, his sickness has been for the glory of God; and the Son of God after humbling his pride, might get the more glory by his instrumentality.

You may depend upon it that your friend Lazarus will only sleep: and you know now if he sleep, he shall do well. Your letter seems almost silent about the state of your soul, which I should be glad to know; but as you have filled yours with nothing but inquiries after my health, I shall fill this with nothing but information concerning it.

I have been sick indeed; and I found fresh life in my sickness. Faith got fresh life, and made me pray weeping, with my face to the wall. Filial fear got fresh vigor, and made me set about the important work of self examination; and as I had not balanced my books for some days with exactness, I went about that work with as much reluctance as a bullock that is unaccustomed to a yoke, or as a fool to the correction of the stocks. Hope also got a renewal, and I saw the necessity of my casting anchor within the veil. Expectation set me looking out of the window three times a day towards the holy Jerusalem; while zeal for truth took me to task for my indolence. Conscience reproved me for neglecting my day book; and patience came into the assembly of carnal reasonings, and whipt every murmurer out of the court; and sternly asked if I had not procured these things to myself? I replied yes; and said no more, but sat down pen-sive, while patience had her perfect work. Thus, my sister, I find that by these things I live, and in all these things is the life of my spirit.

The rod and reproof give wisdom; and my cumbrous train of crimes teachers me many a wholesome lesson. I often backslide in my heart from my dear Lord and Master; but he makes my own backslidings reprove me, and drive me back to my resting place. If

pride possesses my heart, even that, under the management of infinite wisdom brings me to the Savior's feet in humility: "A man's [own] pride shall bring him low."

If sin be indulged, it teaches me that prayers are vain; for, "If I regard iniquity, the Lord will not hear me." My reins instruct me in the mystery of my base original, and cry down free agency all the day long.

The various changes that go over my soul, teach me how to speak to the children of God; for "The heart of the wise teacheth his mouth, and addeth learning to his lips."

The plague of my own heart prohibits my placing any confidence in the flesh. The hatred of the world stands as a sentinel to keep me within bounds, and strictly forbids my holding communion with the wicked.

The temptations of the devil make me cry and pray for help, while my manifold imperfections teach me to preach down all perfection in the flesh.

Every murmuring thought against the cross teaches me that I am a debtor to immutable grace; and my daily infirmities teach me that I am an unprofitable servant. Thus my friend, everywhere, and in all things, I am instructed.

I find by happy experience, that all things do work together for good to them that love God, and are the called according to his purpose. God's rod brings me into humility and fills my soul with heartfelt contrition; and thus God prepares his own residence. I will dwell with him also that is of an humble and contrite heart, and will revive the spirit of the contrite, Isaiah 57:15.

We must be subject to the Father of spirits, that we may live. His rod and reproofs give wisdom; but a child left to himself will fall. God often afflicts his dear children with a bad state of health, that they may seek him who is the health of their countenance and their God.

If we are disappointed in our expectations, it is that we should make Christ our earnest expectation and our hope; and then our expectation will not be cut off.

If my soul can find no rest in temporal enjoyments, it teaches me that this is not my rest, because it is polluted; but in Jesus the weary shall forever be at rest. Look forward, O my soul! for there remains a rest to the people of God, Heb. 9.

If God keeps his children poor, it is to keep them from trusting in uncertain riches; and to lead them to live by the faith of his providence; and to lay up treasure in heaven, that their hearts may be where their treasure is.

Manifold infirmities make up, look and long for heavenly perfection; and when we are truly sick of this world, we shall not be loth to leave it.

A continued war with sin makes us long for a cessation of arms; but this being denied, we must be satisfied with now and then a parley. We must expect no discharge from this war; nor can we be crowned with victory, till we are conquered by death.

Death is the sentence of God, the issue of sin, and the torment of devils. But every believer may view death as a mysterious hand of Christ, by which he goes down into his garden and gathers lilies. Song 5:2. Dear sister, adieu.

Thine to serve,

W. H., S. S.

Rocky Mount, N. C., May 5, 1906.

Dear Brother Gold: With the help of the Lord I will make the attempt to write a few lines to you as my subscription is past due for the precious messenger, the Landmark, from one so gifted by the hand of the Lord. Surely goodness and mercy have followed you all the days of your life. We feel to thank God for giving you a mind to visit us in our afflictions, trusting that you may be given a spirit of prayer in our be-

half to the gracious Lord. We were blest with a visit of Brother Felton on Saturday of our last meeting at Pleasant Hill, also on Sunday. Our pastor was not able to be with us on Saturday on account of bad health, but was with us on Sunday. We feel very grateful to the visiting ministers for their kindness in remembering us in our destitute condition. Jesus said the field is ripe unto harvest; pray ye the Lord of the harvest to send more laborers into the field. One of our beloved, faithful laborers is taken away, one that we trusted would be our leader and guide. We felt that our pastor was old and afflicted, and would soon give out; so we pray the good Lord to send us more laborers in the field. Oh Lord, it is in thee we look for help. We feel to be cast down but not forsaken. Job said, though he slay me yet will I trust him. He has promised us that he will be faithful to us in our trials and afflictions, if we will only trust in him. Though he slay us we know his goodness and tender care. We must be brought low down before we can feel to be humble and dependent so that we can say Lord to whom shall we go, for thou hast the words of eternal life? Then it is that the spirit of prayer is revived in our hearts, and we can pray in the spirit, looking to Jesus the author and finisher of our faith. Then we are built up by his reconciled countenance and given strength through faith, and then we do rejoice in the hope of eternal life in our blessed Savior. Brother Gold, I do thank the good Lord for his kindness and wonderful blessing he has bestowed upon a poor sinful worm of the dust like me. Nothing good oh Lord have I done to pay thee for thy blessings. Lord, I give myself to thee. It is all that I can do. Help mine imperfection. Here I am almost seventy-four years old, and examine this body in nature, and I find it no better, for the good that I would do I find no way to perform, for evil

is present. I find there dwells no good thing in this mortal body. If there is any good about this body of mine it is the Spirit of the Lord that dwells in my heart that prompts me to try to do good. We are told in his precious word we are kept by his merciful power ready to be revealed at the last time; and that he works within us to will and to do of his own good pleasure; and it is in him to direct our steps. What a blessed thing it is that God rules supreme in the whole universe, even in the heart of man. Oh the wonderful riches of his merciful providence, and his ways are past finding out.

Dear brother, I feel that the doctrine of the Primitive Baptists is a settled fact, according to the word written for our instruction, and according to my experience, if I have one. I some times feel like I am deceived in the whole matter, then again it seems that the sun of righteousness shines in my heart, and makes me rejoice for a short season. Oh let the churches go forward in the discharge of their duties in faith in our Lord and Savior Jesus Christ, in love, in peace, not wrangling over questions that will disturb our peace, but bear with each other with brotherly love, strengthen the weak and confirm the strong in meekness, prompt to duty. Let, brotherly love continue in the bonds of the spirit.

Brother Gold. I will write you this. I may never write you again. We received your picture through the Landmark. We appreciate your kindness ever so much. May the God of all grace and blessing attend you and your family to give you health and strength to continue your labors is the prayer of your unworthy brother in Christ, I hope. With much love and best regards to all of your family,

H. G. WORSLEY.

R. F. D. No. 6.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

VOLUME XXXIX..... No. 15

WILSON, N. C., JUNE 15 1906

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

EDITORIAL.

Sowers, Va., May 29, 1906.

Elder P. D. Gold, Dear Brother: I enjoy reading the Landmark so well, especially the editorials. Prother Gold, we have had a little discussion in our county paper between a Baptists and a Campbellite preacher. The subject, How a sinner is saved and how he enters the kingdom? Of course you know the Baptists says he is saved by grace. The Campbellite says, the sinner is not saved by grace alone, but must repent, believe and be baptized, and then he receives the Holy Ghost after he is baptized (or he calls it obeys the gospel). He says the sinner has it in his power to accept or reject the gospel, says the sinner is not helpless, and he also says that the baptism is very essential to salvation. He does not believe in any power or feeling coming down from above. He also says that the way the Baptists preach that they make God unjust to save one and not save another equally as good, or just—to show some the right way and not show others—or in other words he says that our salvation is left to us.

Now, Brother Gold, if it is not asking too much I want your views on the subject. If course I know that

Jesus paid it all—all to Him we owe. But for the benefit of others I want you to explain it in the Landmark. There is a great deal of interest manifested in this discussion.

REMARKS: A discussion was held by a Primitive Baptist and a member of another denomination who style themselves Christians, and not Campbellites (and I do not desire to call people by a nickname, but by the name they choose for themselves; but the Lord has given a new name to his people). The Lord changed Abraham's name from Abram. The Lord gave Jacob a new name. God gave John the Baptist the name he is known by. When Mary brought forth her first born son his name was called Jesus, because he should save his people from their sins; for he has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Lord and Saviour Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel, 2nd Tim. 1:9-11.

Then we hold that Jesus is the Savior of sinners and the only Savior. For there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other, Acts 4:12. Then the question is settled as to the Savior. The next question is who are the saved, or who are his people, for his name shall be called Jesus, for he shall save his people from their sins. It seems that such as truly follow Jesus are his disciples. Such as receive him and hold and love him, his doctrine, are proven to be his followers.

This discussion between the Primitive Baptist and his opponent raises the question of the salvation of the sinner. For Jesus came to seek and to save that which was lost. He came not to

call the righteous but sinners to repentance.

The Primitive Baptists preach what John the Baptist preached, and what Jesus and the apostles preached. Well now one says that is the question. Every denomination contends that it preaches the things that John, Jesus and the apostles preached. Then for the proof, John preached the baptism of repentance—the baptism that follows repentance. Repent ye for the kingdom of heaven is at hand. He baptized. But what sort of people did he baptize? Such as confessed their sins. He rejected the class that did not bring forth fruits meet for repentance. Then it is proven that John required repentance or fruits meet for repentance before he baptized people.

Jesus said he that believeth and is baptized shall be saved. He is exalted to give repentance and the forgiveness of sins unto Israel. He sent his apostles to preach Jesus the way, the truth and the life. They preached that Jesus died for our sins, and was raised from the dead for our justification, and that repentance and the forgiveness of sins are preached through his name among all nations, and that by him all that believe are justified from all things from which they could not be justified by the law of Moses. The reason why Jesus Christ crucified is preached, and no other name, is that he died for our sins and rose again for our justification, and saved us before we were born naturally, or knew anything about it. He never died but once, and died then for all his sheep. He hath perfected forever them that are sanctified by the one offering of himself once. He dieth no more. Death hath no more dominion over him.

The apostles baptized only such as confessed the name of Jesus before they were baptized. On the day of Pentecost Peter said to such as felt their sin, and cried out after they were cut in the heart, or quickened from the dead

by the Holy Ghost, "men and brethren, what shall we do?" repent ye and be baptized, and ye shall receive the gift of the Holy Ghost, the answer of a good conscience for the Holy Ghost had already filled the house and caused those cut in the heart to cry out. Peter required that they should repent and believe before they were baptized, and be baptized because they were manifested in repentance and faith to be the Lord's people. Phillip did not baptize the Eunuch until he proved that he had faith in the Lord Jesus. Peter did not baptize Cornelius until he saw the proof of his acceptance already with God, or that he was already saved. Ananias did not baptize Saul until the Lord showed him that Saul was already a chosen vessel. These examples and many others that could be adduced show the order of God's way. For all these people had been quickened or operated on before they were baptized, and not operated on by man, but by the Spirit or grace of God. Oh the day of Pentecost such as were baptized gladly received the word of God before they were baptized. They were among the murderers of Jesus, but what a change was wrought in them before they saw their great sin and cried out men and brethren, what shall we do? How great had been their change when they gladly received the word or preaching of Peter. Surely they must have had a revelation—a wonderful experience of grace, and could say by grace we are saved. Grace has shown us our vileness, the goodness of God has led us to repentance, has opened our hearts to believe. For they believed according to the power whereby God raised Christ from the dead. Surely the Eunuch must have felt wonderful things before he was baptized. Cornelius could and did tell an experience of grace before Peter baptized him. Saul told of the wonderful conviction and distress he had before he was baptized. So did

the jailor, so did Lydda, and so do God's people generally. They are to be ready to give to every one that asks a reason of the hope that is in them. How could they give a reason of the hope that is in them if they did not have a hope? This thing is not done in a corner. It is the most quickening, awakening thing that has ever entered the heart of man. It is the Lord's work, and it is marvelous in our eyes.

When Jesus sends one to the church it is "Go home and tell thy friends what great things the Lord has done for thee, and hath had mercy on thee." It is putting a new song in our mouth even praise to our God. Old things are passed away, and behold all things are become new, and all things are of God. Instead therefore of this being merely the work of creature man undirected by the Spirit of God, it is the most wonderful reign of grace through righteousness unto eternal life by Jesus Christ our Lord, who begins this work. He first purposed it according to the eternal purpose of God, and according to the promise of God before the world. For it is of faith that it might be by grace that the promise might be sure to all the seed. God laid the foundation in and by Jesus Christ, 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. All the repentance, faith, good works, and godly living are caused and wrought in us by the grace of God. For God loved his people even when they were dead in trespasses and in sins, and has quickened them together with Christ. 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, Eph. 2nd chapter.

The Lord's people are willing in the

day of his power in the beauties of holiness. For Jesus has all power both in heaven and earth—power over all flesh to give eternal life to as many as the Father has given him. There is produced in these quickened sinners a hungering and thirsting after righteousness which is a sure prophecy of salvation, and is the way salvation comes. So that we say that whosoever wills to come, or desires to come to the water of life let him come, and he shall be filled. Salvation is free—that is without money or price, or merit on the creature's part. Every one that abhors himself as a sinner, every one that believes that Jesus is the Christ, every one that repents towards God, every one that has a godly sorrow for sin, every one that turns away from his iniquity is blest and finds mercy of the Lord. The greatness of his sense of vileness is no barrier. Whosoever will let him take of the water of life freely. We do not desire a form of godliness without the power thereof. We do not want a faith that stands in the wisdom of men, but in the power of God. We do not want a mere dry, dead creature performance, but the blessed work of the Spirit of God in the soul.

I heard of one of our preachers that was challenged to a discussion of religion by one of the denominations referred to in the beginning of this article. He declined the discussion at first, but the other man pressed it on him until they held it. The challenger made the first speech and said perhaps some might think his antagonist had the advantage of him, as he claimed only the letter of the word, while the Old Baptist claimed the Spirit or revelation also. When the old Baptist came to answer him he said, perhaps the people would think it strange that he was debating religion with a man who said himself he had none. We hold that the Spirit or revelation is all—that he that hath the Son of God hath life, and he that

hath not the Son of God hath not life. The child of Adam that lives but one day, and knows but little of this world is born of the flesh as much as one that has developed into manhood, and attained to four score years, though he has known but little of this world. The child of God, or one born of God that, as the thief on the cross, received the knowledge of Jesus in the agony of the cross, goes to paradise as fully as Paul or Stephen. For each and all enter by and through Jesus who is the way, the truth and the life. Though we say to us the life of the obedient one that has proven to us and others by his work or fruits that he is born of God, is more acceptable to our understanding. But with God all things are possible. The Lord bestows his gifts as seems good to him. Nor does he give any account of his matters. The man that was called in the vineyard at the last hour received as much as the one that had borne the burden and heat of the day, and received it sooner.

Has not the Lord the right to dispose of his gifts as seems good to him? Have we a right to claim salvation of God when no one ever deserves it? Shall wicked man charge God with injustice because he gives eternal life to as many as the Father has given him.

Is it left to chance whether we are saved? 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 of the Gentiles also? Hath not the potter power over the clay of the same lump to make one vessel to honor, and another to dishonor? Who art thou O man that repliest against God. Shall the thing formed say to him that formed it, why hast thou made me thus? The

My friend, Mrs. Rosa R. Scarce, of Danville, Va., request my view on Gen. 1:26, "And God said, Let us make man in our image," etc. Whom was he talking to when he said let us make man in our image?

I was in conversation with a Jew once who said, you worship three Gods, while there is but one God and quoted, "Hear O Israel; the Lord our God is one Lord."

Deut. 6:4. I quoted the scripture above referred to when he replied that is a figure of speech. I then said what does this scripture mean, "For unto us a child is born, unto us a son is given; and the government shall be on his shoulder and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." He replied he did not know what this meant.

We worship one true and living eternal God revealed as Father, Son and Holy Ghost. There are three that bear record in heaven, and these three are one. Each one appears or is revealed in the covenant of grace—the Father, of whom are all things and we the children of Him; one Lord Jesus Christ, by whom are all things, and we by him; and the Holy Ghost who reveals these things for they are revealed by the Spirit. The language, Let us make man in our image, after our likeness, etc., shows a covenant, a unity, a harmony. In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John 1:1-2. "And the word was made flesh and dwelt among us, and we beheld his glory (the glory of the only begotten of the Father) full of grace and truth," John 1:14.

What an unspeakable, glorious mystery. That is we cannot explain the mystery. It is God manifest in the

flesh. The Father and the Son appear here in creation. The foundation is laid on which the heaven and the earth are created. Adam is the figure of him that then—at the time of creation was to come. Dominion is given to man over the earth. But man being in honor did not abide. In Hebrews it is said we see not yet all things put under man's feet, but we Jesus made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every man.

We must then look to Jesus in order to see perfect dominion and glorious unfailing power. Jesus has all power, both in heaven and earth, committed to his hand.

When God said, Let us make man in our image, after our likeness it was shadowing forth the holy mystery of redemption. It involved and embraced the mystery of the Son of God humbled to the death of the cross that we through his poverty might be rich. He that descended from heaven is the same also that ascended far above all principality and power, and there he must reign until every enemy is put under his feet.

Adam was the figure—not the substance—of him that was to come—the likeness—not the reality; yet such is the honor put upon man that he is said to be in the image of his maker. Still there is nothing to whom you can liken him. Though Jesus said he that hath seen me hath seen the Father. The Father was in him doing the work. Hence they were one. When God works in us both to will and to do then this is the work of God in us. This is the work of God that ye believe on his Son Jesus Christ. By the Spirit of God we are changed into the image of God from glory to glory—from the glory of the law to the glory of the gospel.

Sin and death come into the world through the act of man. So Jesus the

second man who is holy must be found in the likeness of sinful flesh—without sin—and must be put to death in the flesh to make an end of sin, and raised from the dead and this be revealed as the Son of God according to the Spirit of holiness, that we might receive the adoption of sons, and become heirs of God after the hope of eternal life. So that in the resurrection Jesus, the first born of God, shall change our vile body and fashion it like unto his glorious body; and we shall bear his image, see him as he is, be like him, and be forever satisfied. P. D. G.

Suppose this question is asked, What have you done for the Lord? What have you to say that you have done on which you build any hope of your salvation?

Have you helped the Lord any? The Arminian says, I have done many wonderful works. I have saved so many souls that I am entitled to a starry crown. I have been faithful to these many years, and I therefore demand salvation as a reward for what I have done.

The preachers say, we have preached so many years, and therefore we claim a reward in heaven. Have we not done many wonderful works in thy name, therefore we claim a reward of debt.

The members that are not preachers have their claims also. They have been praying people. They have paid the preachers, they have been good people, and have visited the sick, and ministered to the needy, and paid their debts, and lived honestly, and have done all they could, therefore they expect salvation.

How about the Primitive Baptists, and what do they say? Their preachers that have been preaching many or few years say they have no ground for boasting or glorying except in the Lord. The Lord whom they preach has never needed the aid of man, but

we have needed and still need his aid, and can do nothing without him. We have never helped or instructed him; but he has helped us wonderfully. Every good gift and every perfect gift comes from Him. We are not able to tell half of the glories of the Lord, and what he has done for us. If we have any liberty in telling what Jesus Christ and him crucified has done for us the Lord has given us that liberty.

One that has been preaching 45 years says, he has never said or done any thing as a ground or hope of his salvation. But all his hope is what the Lord Jesus is doing and what he has done for him.

Those not preachers among the Primitive Baptists are equally dependent on the Lord Jesus for salvation now and in eternity also. Not unto us, not unto us, but unto thy name be the glory. Thou art worthy for thou hast redeemed us by thy blood, out of every nation, kindred, language and tongue, and has made us kings and priests unto God.

If we have been enabled to serve the Lord Jesus acceptably in any manner we are indebted to the Lord for that favor, and desire to give all the praise to him: for by grace we are saved through faith, and that 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 the Lord has so loved us as to incline us unto his testimonies, and called us by his grace to serve in his vineyard what a mercy to us. How gracious if he has counted us worthy to suffer persecution for his name, or has counted us faithful to serve so that we can say by the grace of God we are what we are.

But if I am asked what one act of my life is perfect, or what thought or intention for one moment is pure, so

that I could plead it or rely on it for salvation; or is there anything I could set up as for a moment equal to the work of Jesus I could offer nothing. It is alone in his righteousness I desire to appear. Behold I am vile.

P. D. G.

OBITUARIES.

ANNIE E. BATEMAN.

Annie E. Bateman was born March 10th, 1868, in Wilkinson county, Ga., and died at nine o'clock, Friday night, March 23rd, 1906, age 38 years and 13 days. She was the daughter of H. K. and Elizabeth P. Byington, and a granddaughter of Charles and Priscilla Ivey. She was the widow of J. H. Bateman, who died November 10th, 1905. Mr. Bateman had heart trouble, and was found dead one mile from home. Annie's health, which had been declining for more than a year, began to fail very rapidly after the death of her husband. She left two children, a daughter and a son, both minors. She leaves a father and mother, one sister and four brothers to love and miss her.

Annie was a pure Christian woman, she was a dutiful daughter, and a most obedient wife and tender mother.

She was a member of the Primitive Baptist church at Mt. Ivey, where she will be greatly missed. She was always more willing to give than receive. Her lips were never stained by words of untruth, malice or indecency. She had a smile for every one. Even on her dying bed she would smile on her friends when they came in. She bore her many troubles with silent patience, and with that lovely, smiling countenance would hide her sorrows from her friends. Her troubles were her only secrets.

She chose to bear her cross alone,
Nor let its weight be known.

She was conscious we might say until the last. The last word she spoke was to call her father twice, as though to tell him, "weep not for me."

But oh—

Our cup is full to overflow,
With tears of grief and sadness;
But O how glad we are to know
It's mixed with tears of gladness.

A star stood over Bethlehem to point the shepherds to the manger where our Christ was born. Annie was our star, ever pointing to the cross where he died. But our "star has gone down to rise upon some fairer shore. And in heaven's jeweled crown she'll shine forever more."

And may her light be emblazoned upon the canopy of our hope, ever shining upon the Savior's cross, and down the rugged road of life which she trod before us to the silent tomb, where now she sleeps in sweet repose. Not dead, but as Christ told Mary and Martha, "she sleepeth."

O the resurrection, the resurrection banner of the Christian's hope,
'Tis then, and there, we hope to meet her;
And see again her smiling face;
In heaven above, O may we greet her,
There all is love and joy and peace.

FATHER.

Gospel Messenger, please copy.

ANNIS GOODWIN.

The subject of this notice was born November 6, 1859, died January 30, 1906. She was the daughter of John D. Daniels and Mary Daniels, his wife. She was married to Wallace Goodwin May 16, 1879. To this union were born nine children, six boys and three girls. She united with the Primitive Baptist church on Cedar Island Saturday before the third Sunday in May, 1901, was baptized Sunday by E. E. Lundy, pastor. She had five brothers and one sister and seven grandchildren. Brother Goodwin and his dear children are left to mourn their sad loss, but hope her eternal gain; hence can not sorrow as others without hope.

"Blessed are the dead who die in the Lord," etc. They are gone from the evil to come. Why should we mourn departed friends, or shake at death's alarms? It is but the voice that Jesus sends to call them

to his arms. May Brother Goodwin be blessed with the holy comforter to cheer and comfort him in his lonely and sad hours, and the good Lord be a father to the motherless children, and if it be His gracious will to bless and prepare them to meet their dear mother in that better and heavenly country where congregations never break up, and Sabbaths never end. May the Lord bless us all to trust in Him and live nearer to Him, walking in the light that we may have more of the sweet fellowship of the spirit, is my prayerful desire for His sake.

J. E. ADAMS.

MRS. ANN KNIGHT.

To the dear readers of the Landmark: By request of the dear bereaved family, I will write for publication a notice of my much-loved aunt's death, Mrs. Ann Knight, who was the widow of Robert Knight. She was born November 11, 1839, died April 29, 1906. She raised six children to be grown, one son and five daughters. Her son died when just in the bloom of manhood. The five daughters still survive her, to mourn their loss; also a dear nephew whom she raised from boyhood, who never left her, but still lived with her and was a great protection to her and her daughters. He also helped in the management of her farm. She filled a mother's place toward him and he a son's place towards her.

The subject of this notice was of an industrious mind, and provided well for her household, while her strength lasted. Long will this kind, hospitable house be remembered by relatives and friends, both young and old. It seemed a pleasure to her to make everything pleasant and comfortable to those around her.

Her disease was consumption. She was feeble for several years, and a great sufferer, but was confined to her room only five or six weeks. She bore her sufferings with Christian fortitude. She was not a member of any church, but a believer in salvation by grace, and had no confidence in self-works. She loved to hear the Primitive Baptists preach, and visited their church as

long as her health would permit. Brother Tommy Lawrence visited and prayed for her in her last sickness; and at her burial preached her funeral to a large crowd.

Weep not, dear loved ones, as those who have no hope; but let us pray to a merciful God for resignation to his will in all things.

Her niece,

HETTIE KNIGHT.

Elder P. D. Gold, Dear Brother: When I visited some of the churches in your section and other sections last winter, I was asked by some of the Baptists people to write and let them hear from me through the Landmark when I got home. I promised them to do so. In compliance with my promise to them soon after I returned home I wrote a short letter and mailed to you, asking for the same to be put in the Landmark, but it has not yet found its way to the columns of the Landmark. If you received it, please print it. If you did not get it, please state in the Landmark that you did not get it, so the brethren can see that I made an effort to comply with my promise. I also sent you a letter last January that sister Harkey requested to be printed in the Landmark, and it has not yet appeared.

Yours in hope of eternal life.

H. TAYLOR.

Monroe, N. C., R. F. D. No. 2, May 22.

Remarks: I would be pleased to publish the above letters if I had them. P. D. G.

ALONZO M. TRIPP.

Greenville, N. C.,

R. F. D. No. 5, May 23, 1906.

Dear Brethren, relatives and friends: I feel this morning that I want to write some concerning the death of my son, Alonzo M. Tripp, who died in Baltimore May 15, 1906, age 33 years, 7 months and 26 days. He died of relapse of typhoid fever, was ill for three months, and oh his sufferings were intense for two weeks before his death: but in his last moments he was calm, and I was informed by his dear wife that he died the sweetest death. She says: Oh, it was so sweet and every breath he drew grew sweet-

er and sweeter. I went to see my son, but oh a corpse was what I met. Oh, just think? I had not seen him in nearly four years. There was but one thing that I could utter and that was, Lord have mercy on me I pray thee. Oh, it seemed as a sword piercing my heart. I left home on Wednesday morning, having received a telegram the day before to go at once; although I went I did not feel that I should see my son living, and when we went aboard the train at Pactolus I looked around as if to say good-bye, as though I might not see the place again; and it seemed that my burden was more than I could carry; and when I looked around as to say good-bye, the lines were forced in my mind with the loudest tones of voice, farewell to sin and sorrow. I bid them all adieu. Oh, how loud it did sound to me, and on meditating it seemed that those words were not for me, and finally consolation came to my poor burdened soul this way: Those words will be appropriate in your death, and you know it was consolation to me, and I exclaimed within, Oh how good it will be to be enabled to say to sin and sorrow, farewell, when one is leaving this world; and yet my burden was not gone; and finally we arrived at Hobgood; and after changing cars, going on the line to Norfolk, we had not gone far, when my burden left me something like a whirlwind, and went up, and oh it left me rejoicing, no pain, no burden and no trouble, all was peace and joy; and I said I will be enabled to see my son alive, the Lord has revived him and he will know me. This was my greatest desire; but when I was nearing Norfolk my trouble commenced coming back, and when we reached Meherin River, how the waters did glitter, shining like silver. How beautiful these waters were to me, and at 6:30 in the afternoon we went aboard the boat Virginia, and the waters in Chesapeake Bay were most beautiful, and it seemed that I could see the power of God displayed in the water. How wise is our Maker, and how powerful, dividing the water from the land, and it obeys, and saying to the most tempestuous waves,

so far shalt thou come and no farther: and the waves obey. But next morning on approaching the wharf at Baltimore there was a car station extended out over the water with large letters on the end next to the water, Baltimore and Ohio Railroad Co. My son was engineer with that company. Oh those words pierced my heart as an arrow, and yet I did not know that he was dead, but everything had the sound of death, and when we arrived at his residence and knocked at the door his wife met us, and she said: Oh, if you could have got here a little sooner; and there he lay in his coffin with his body embalmed to keep until we got there. Just think for awhile what a mother's sufferings would be in such a case: but while we were suffering almost agony, we believe and have the full assurance that his soul is resting in the arms of a reconciling God, who in his wisdom shows pity and extends his mercy to the suffering. He called on the Lord so much to have mercy on him, and finally he was looking upward and exclaimed, Jesus, Jesus, as though he saw him; and some one asked him was he willing to go, and he said yes, he was willing to go. He called one of his cousins that has been dead seven or eight years, and said to his wife, I see Robert, but you don't see him, Georgia, and she answered no, and asked him was he pretty, and he said he is pretty with his hair combed, and he would call me so much and say come, mamma, come on mamma, and called several of his relatives. We believe the Lord had a wise purpose in it, for we are told in the scriptures that we learn obedience by the things we suffer, and oh what a blessing it will be for our sufferings to end here, and be enabled to meet God in peace, and bid adieu to sin and sorrow, and ever be with the Lord. He also said if he could see mamma and talk with her she could instruct him, but it was not to be. It was not the Lord's will that we should meet again on earth; but may we be prepared to meet in that bright world above, where there will be no more parting, is my humble prayer. This morning I cannot tell you all my su-

ZION'S LANDMARK.

fering at present, but I have suffered disasters of the soul and mind, and not knowing what was the cause, could only beg the Lord to have mercy on my poor miserable soul, and ask why is it. But thought my end would soon come, and I feel yet that it is close at hand, for I don't feel natural, and everything looks unnatural, and since I have been back home everything has such a beautiful appearance, the darkness is gone, and everything is bright and beautiful. I don't feel like that I am in the element. It seems that this world has changed from darkness to light.

Although I am feeble in body, troubled in mind, the earth shineth. How things can change. The Lord is able to bring peace out of confusion, light out of darkness, and life out of death. He holds the breath of man. He gave it and nothing can take it until it is his will, and when it is gone no one knows where only by revelation. So we are made willing to say thy will be done, for the Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

Yours in hope of eternal life.

RUTHA TRIPP.

GEORGIA PAULK.

Dear Brother Gold: I am requested to write the obituary of the much beloved Sister Georgia Paulk, which you will publish. She was born December 1st, 1867. At about the age of 19 years she was united in marriage to T. D. Paulk, and lived pleasantly together until some time in August, 1904. she was nursed and tenderly cared for, and remained so until May the 9th, 1905, when death ended her suffering, and she was laid to rest in her old father's cemetery on the same place where she was born and reared to womanhood.

During sickness and confinement to bed she was nursed and tenderly cared for, as much so as any one could be by all her relatives and friends, and especially by her loving husband, who did devote his entire attention to her as long as her life remained. For which he undoubtedly has the esteem of all who knew him. But lo! when

our blessed Master calls, none can hinder and we should all strive to be submissive to His precious will, for He doeth all things well.

About eight or ten years before her confinement to bed she related her experience of grace to Little River church, now known as Hickory Spring Primitive Baptist church of the Brushy Union. She lived a consistent member the balance of her days. She was loved and cherished by all the members of said church. If she ever had an enemy it is not known by the writer. It seems hard to part with such jewels. But there is not a shadow of doubt but our loss is her eternal gain. Her spirit has ascended to realms on high where our blessed Jesus is, there to sing praises to our Heavenly King.

In that land of pure delight,

Beyond this veil of tears,
Where saints immortal dwell at ease,
And peace forever reigns.

Now the above article is just as my feelings is, and has been about the subject under consideration. I have not written to flatter any one, but my sentiments in full. How pleasant it is for us when one is called away, to have a sufficient evidence that such is at rest. We should never want such back.

So may our Heavenly Master, our blessed Jesus, comfort and console all the bereaved.

Happy thought that such a flower
Has gone to realms on high,
To walk the golden streets above,
And sing the songs of praise.

J. W. WHIDDON.

Lebanon, Ga., R. No. 3.

APPOINTMENTS

E. E. LUNDY.

Good Hope, Saturday and third Sunday in July.

Coleman, Monday.

Crooked Creek, Tuesday.

Mt. Lebanon, Wednesday.

Mt. Zion, Friday.

Little Vine, Saturday.

Harmany, fourth Sunday.
 Fairview Academy, 4 p. m.
 Elder J. D. Vass arrange for Monday.
 Lambsburg, Wednesday.
 Mt. Vernon, Friday.
 Sandy Creek fifth Sunday.
 Greensboro, at night.
 Durham, Monday night.
 Colored Church, Tuesday night.
 Raleigh, Wednesday night.
 Clayton, Thursday.
 Sheffield, Saturday and first Sunday in August.

Hunting Quarter, Wednesday after second Sunday.

Will some one meet myself and wife at Mt. Airy on Tuesday night after second Sunday in July.

Also will Mr. C. T. Pope or Mr. Thomas meet me at the Southern depot, Winston-Salem on Thursday evening after the fourth Sunday in July. Will be on train from Mt. Airy.

Also some one meet me at Greensboro on fifth Sunday evening in July on train from Sanford.

A. G. MORTON.

Tyson's S. H., Saturday before the second Sunday in July.

Wadesboro, at Brother Adam Green's second Sunday.

J. E. ADAMS.

Fellowship, Saturday and first Sunday in July.

Rehoboth, Monday.

Clement, Tuesday.

Hannah's Creek, Wednesday.

Benson, at night.

Oak Forest, Thursday.

Corinth, Friday.

Hickory Grove, Saturday and second Sunday.

Reedy Prong, Monday.

Seven Mile, Tuesday.

Hornet, Wednesday.

Mingo, Thursday.

Black River (Dunn), Saturday and third Sunday.

L. H. HARDY.

Durham, Tuesday night after the second Sunday in July.

Rougemont, Wednesday and at night.

Hurdle's Mills, Thursday.

Wheeler's, Friday.

Prospect Hill, Saturday and third Sunday.

W. P. Warren's, Sunday 4 o'clock p. m.

W. W. BARNES.

North Creek, first Sunday in July.

Bath, Monday.

White Plains, Tuesday.

Morattock, Thursday.

Jamesville, Friday.

Skewarkey, Saturday.

Spring Green, second Sunday.

Bear Grass, Monday.

Flat Swamp, Tuesday.

Conoho, Wednesday.

Mt. Zion, Thursday.

Kehukey, Friday.

Deep Creek, Saturday.

Lawrence's, third Sunday.

Williams, Monday.

Hopeland, Tuesday.

Falls, Wednesday.

Pleasant Hill, Thursday.

Mill Branch, Friday.

Upper Town Creek, Saturday and fourth Sunday.

Moore's, Monday.

ISAAC JONES.

Newport, Saturday and third Sunday in July.

Sheffield, at night.

Bethel, Monday.

Kitty Hawk, Friday, Saturday and fourth Sunday.

T. B. LANCASTER.

Dudley, Saturday and first Sunday in August.

J. F. FARMER.

LaGrange, Saturday and first Sunday in August.

Elder Gold, and to all the Elders of the

faith and order of the Primitive Baptists, and to all who may be concerned. We have built a new church house near Jackson Creek, in Randolph county, N. C., by the name of Pearce's Chapel, about twelve miles east of Tom's Creek, about nine or ten miles north of Rock Hill church, and about six miles from Sid, the nearest point of railroad. We desire and ask all traveling ministers to come and preach for us, trusting that the Lord will send them.

Yours in love and hope

W. T. BROADWAY.

ELDER R. H. PITTMAN.

Elder R. H. Pittman will move to Luray, Va. He has accepted a call to serve churches there. They have lost a good, useful preacher at Bishopville, S. C. Hope he may be profitable where he is going, and useful to the brethren there.—Ed.

Brother G. J. Scott's postoffice is Jacksonville, N. C.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Hopland Friday, Saturday and fifth Sunday in July.

The Black Creek Union is appointed to be held with the church at Contentnea

Saturday and fifth Sunday in July.

The Smithfield Union is appointed to be held with the church at Hannah's Creek on last of July.

Did not sleep well last night. Had the backache. Well if you had rubbed well with Mitchell's Quick Relief and take 10 drops c. going to bed you would have slept well. At Paterson Drug Co.'s.

The Contentnea Union is appointed to meet with the church at Hancock's on Saturday before the 5th Sunday in July next. Those who may wish to be conveyed from the railroad will please notify Elder C. C. Bland at Ayden, N. C., a few days before.

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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 HEART BROUGHT DOWN AND ITS DELIVERANCE.

(By the late Mr. Feazey, of Leamington, Editor of the "Gospel Standard.")

"Therefore He brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses."—Psa. cvii. 12-13.

This portion of the holy Word of God is well known to be a solemn truth by those of the Lord's people who meet with much tribulation in their pathway to the kingdom of glory. We have to pass through the experience described in this remarkable psalm again and again. How kind the Holy Ghost has been in showing in the scriptures the way in which the patriarchs, prophets, and apostles walked. This is your mercy and mine that we are not walking at a peradventure, for we have the Word of God for our guide, and the teaching of the Holy Spirit in our hearts, and a good hope through grace.

Let us look at the text. Who brought down their heart with labour? We answer, a Three-One Jehovah. And how did He do it? By circumstances. I say, by circumstances. Those typical people—Israel in ancient times—were brought down again and again with labour, and they fell down. Notice the

goodness of God displayed on their behalf. See how He undertook for them, and led them by a way they knew not. It is really remarkable how God is pleased to deal with His dear people, though they are so wayward and so forward, and from time to time so determined to have their own way. What God did in ancient times for His typical people He does now for His people spiritually. You remember He went down into Egypt with Moses, and wrought signs and miracles on behalf of His people. You remember how, after hearing their sighs and groans, He began at the appointed time to deliver them. Yes, my friends, He brought them all up out of Egypt, every one. And we read in this psalm, "He led them by the right way, that they might go to a city of habitation." How did He lead them? By a cloudy pillar by day, and a fiery pillar by night. No other nation but the typical Israel had that cloudy or fiery pillar; and so it is today spiritually. God's people are led by a cloudy pillar by day and a fiery pillar by night. And what are these pillars? We answer, circumstances. God brings His people to watch narrowly circumstances in providence and grace; they have to watch God's dealings with them in their families, in their own persons, in their businesses and occupations, and in observing these things godly people are made wise unto salvation, for it is said, "They that ob-

serve these things shall understand the loving kindness of the Lord."

Notice the people He thus brings down. You will see at the commencement of the psalm what is said about them, and the name given them. "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." How do we know this? Some would say, "We know because we have read it," but godly people say, "We know it because we have experienced the goodness of the Lord in a variety of ways." These people believe fully our 320th hymn, and it is only such that can really bear testimony to the truth of Cowper's words,

"God moves in a mysterious way,
His wonders to perform."

At one time they are singing of His goodness, talking of His mercy, and at another time He brings down their heart with labour. The words in the gospel are perfectly true, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." The Lord hath chosen His people, He calls them by His grace, and leads them about, instructs them, makes them feel sin upon their conscience as a great weight. I say great weight, for I do not mean a few feathers' weight, but a great weight, so that "they reel to and fro and stagger like a drunken man, and are at their wits' end." Then the Lord is pleased to break in upon them. What does He say? "Come *now*,"—not next week, not six months hence, but, "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." That is how He speaks to them, and those words echoed and re-echoed in my soul when I was under the curse of a broken law, and was striving hard to stand my ground before a holy God.

Well, my soul said, Lord, I am ready to come, I am willing to come, but wilt Thou have mercy upon one so vile? See how the Lord speaks again, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" and, "Ho, every one that thirsteth, come yet to the waters. And ye that have no money, come ye, eat and drink, yea, come, buy wine and milk without money and without price." These are the blessed truths He makes known in the hearts of these people who are here set forth as the redeemed of the Lord. Well, we were reading this afternoon that beautiful chapter which records Christ Jesus rising from the dead. He died on behalf of His people. He died to redeem. He came into this lower world expressly on their behalf, and when He died, He conquered, you remember He cried, "It is finished, and bowed His head and gave up the ghost." That was, He had finished transgression for ever. He came to perform the work His Father gave Him to do, He did it, and went home to glory.

Now this people through Him are perfectly free, and so when the Lord is pleased to take the burden off our consciences, when He is pleased to wash our guilty souls in that precious fountain, when He pardons and forgives all that is written on the wall against us, when He brings His everlasting love into the soul, then the poor sinner is created anew in Christ Jesus; and what does he say? "I love the Lord because He hath heard my voice,"—meaning, because He hath heard my prayers, answered my groans, taken notice of my sighs, and bottled up my penitential tears. Now, can you say, I love the Lord because He hath done all these things; I love the Lord because He hath delivered me from the power of sin, wrested me from the hand of Satan, and so brought me away from the world that the world and I are as

wide apart as the poles? All this being done, the poor sinner can say, "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." But he remains here only so long as the Lord abides with him. We do not mean the Lord goes right from him. No; but the operations of the Holy Spirit cease in their lively exercise; the Lord withdraws behind the cloud of dejection, and the poor sinner lives to prove the truth of our beautiful hymn,

"And grace, though the smallest, shall surely be tried."

Now this beautiful psalm shows the way godly people have to go. We read a little farther on, "They wandered in the wilderness? A place of reeds, rushes, thorns, briars, and branches—very unpleasant things for godly people to walk upon; and there are lions and lions' whelps, beasts of prey, to meet when we are come into the wilderness. Why does the Lord permit His people to go into the wilderness? Because He intends to teach them that they are saved by free and sovereign grace. "By grace are ye saved." Man will have something of his own, but God is determined to teach us that it is "By grace we are saved, through faith, and that not of ourselves." But, say some, we are to work out our own salvation. To be sure we are, but one may reply, in effect, "I go to the Lord, I talk to Him, I pray to Him, and I really bring forth fruit to His honour and glory." But I read, "It is God that worketh in you, both to will and to do of His good pleasure." Here the Lord brings His people to find out they cannot move hand or foot spiritually, and if the whole world could be given us for creating one holy desire, or raising up one spiritual feeling, we could not do it. So God shows His people how very helpless they are. And not only helpless, but ignorant. "They wandered in the wilderness in a soli-

tary way." Where shall we find such a character? Go with me to Luke, 15th chapter, and there we shall see the prodigal. "A certain man had two sons." They knew there was money coming to them, and the younger asked for it. The father gave it to him, and off he went, from a good home, where there was everything he could desire. From his father's home he went a long way off, and "wasted his substance with riotous living." And then he wandered into the wilderness in a solitary way. He spent all, and then he hungered. Now he begins to reflect upon the foolish step he took, so that hunger brings him to his senses. I mean, his spiritual senses. What was the result? "He fain would have filled his belly with the husks the swine did eat." It means, in our phraseology, no house of God, no place of truth where saints meet together, and breathe out their souls' desire. So he turns aside into the Arminian places, and fain would find comfort there, but having eternal life in his soul he cannot. And so we notice he is hungry and thirsty. Well, the Holy Ghost refreshes his memory, and he thinks of his father's house, and what is the result? "I will arise"—prompted by hunger; starvation will make a man do things he never thought of. "I will arise and go to my father, and will say unto him, father."—take notice of this—"I have sinned against heaven." That is it. "I have sinned against heaven." You know the father met him, and there was not one question put to him, not one word of reproof. The father did not say, Son, why were you so stupid as to go away from this comfortable home? Ah, there was no need. Godly people can always trace their sorrow to their sins. That is what the Lord means when He says, "They wandered in the wilderness in a solitary way." But we have another case very similar. It is the poor man who was at Jerusalem. I mean spiritual Jerusalem—

there safely housed, and comfortable among God's people, and could walk to the house of God in company with others, and enjoy its benefits and privileges. But he had a peculiar notion come over him, and he must needs go down from Jerusalem to Jericho. We see illustrations of this as we pass along life's journey. How many of the Lord's people have had some peculiar idea, and have gone right from the place where they lived into a far-off place, where they could find none of the Lord's people, and no place to attend on the Lord's day, and very likely only a trifling sum more per week was the inducement. The power of money is astonishing. I remember Mr. Gadsby telling me distinctly, when he was abroad he could enter any place with his golden or silver key. None could stand against this power. Godly people do well to abide at home by the stuff, and if they are really brought into trouble to let their requests be made known unto God, for we profess and say, "The Lord hath all power in earth," and "The gold and the silver is His, and the cattle upon a thousand hills," and "The hearts of all are in His hand."

"They wandered in the wilderness in solitary way; they found no city to dwell in." Here the poor sinner is wearied day by day, and discovers how weak he is, and his inability to do anything well. What does the Lord say concerning such people? Here it is as plain as a pike-staff. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." The people of God when under the influence of the Spirit do not live according to the flesh, but act, move, pray and praise in the Spirit.

"They wandered in the wilderness." In providence God has a deal to do with His people—everything to do with them. How often we hear people say, "I shall do so and so," but we should

say, "If the Lord will." We should always be careful of that, because we have no power, we cannot keep alive our own souls, we cannot command the blessing from heaven. Business goes wrong, the family and things about the home and in the house of God go wrong; things in the world are all out of course, and here the poor sinner is at his wits' end, and can get no further. Then he cries unto the Lord in his trouble. God brings down his heart with labour in providence. By Jeremiah the Lord tells us, "In trouble they call upon My name." They pour out their hearts when they are brought down with labour.

How good the Lord is. We read, "He waits to be gracious," but, mark you, He will take care to show His people they can do nothing in and of themselves. Where shall we find them when they are crying unto the Lord? In a variety of places. David, in Psalm xl., is doing business in the horrible pit and miry clay. What are his words? "I waited patiently"—then the Lord must have given him the grace of patience—"I waited patiently for the Lord, and He inclined unto me." Do you know anything of those inclinings? When I was passing this way many years ago, being brought down with hard labour, tugging and toiling week after week, and month after month, having no light upon my pathway and none upon my mind, suffering from hardness of heart and bondage of spirit, with confusion of mind and circumstances, and here held for some considerable time, I distinctly remember going to the house of God on the Lord's day just like the door upon its hinges. I could hear the truth and assent to it, there was nothing wrong with the minister or the people, but I could not carry anything home, it did not come with power, there was no dew, weight, savour, or unction, and I thought the Lord had forsaken me altogether. He brought down my

heart with labour. I distinctly remember temporal things were all against me. I could not get on anywhere, and when I tried to pray the Lord shut out my prayer. I cried, I shouted, I went to those beautiful portions of scripture that had refreshed my soul, I read the 106th Psalm again and again, and the 103rd Psalm I read and pleaded before God. I tried to nestle down in the 23rd tion; I was then in the horrible pit. Jeremiah's Lamentations in the third chapter were my expressions. Job suited me well. I used to cry out, with Job, sometimes in the night watches, "O that it were with me as in months that are past, when the candle of the Lord shone round about me!" Many times did I bless God, even then, that there was such a disciple whose name was Thomas; he was unbelieving, he was harassed, and plagued, and tormented, simply because he was brought down with hard labour. He was so confused in his judgment, and so upset in his mind, that he knew not which way to go. He came to the Lord Jesus, and said, "Lord, we know not whither Thou goest, and how can we know the way?" I thought, That is just me, I know not which way to go, or which way to look. Then again, if we go to the creature or to the Lord's people, it is very likely they will frown. I know it, for I have lived to prove it.

"From sinner and from saint
We meet with many a blow."

Ah, my foolishness! I went to a deacon, one who went out to preach now and again; I thought I should be right in getting his opinion, and so opened my mind, foolish like, but what was the result? He reproved me sharply, and said, "I see clearly you have been committing some great sin. God is bringing down His just judgments upon you, and it is not for me to say what you will have to suffer." No consolation there.

"He brought down their heart with labour, they fell down,"—that is, flat to the ground, helpless, feeling their helplessness—"and they cried unto the Lord in their trouble." Yes, in passing this way I really broke down one morning in my avocation, ten minutes after eleven. "Lord," I said, "I cannot get along with my conscience like this, condemning me; "circumstances against me, hardness of heart, confusion of mind, vileness of soul, stubbornness of spirit—it was a hell upon earth. Well, in this extreme feeling I groaned out my feelings to God, and He broke in upon me 'here and then, and I saw such a light in my mind; the Lord was pleased to lift up upon me the light of His countenance, He touched my heart with the finger of divine love, He melted me down into brokenness and sweet contrition at His footstool, so that I "wept to the praise of the mercy I found," and for about an hour my soul was taken up in praising Him who had brought me so far on my way. It was not to deliver me, or no, not to remove any burden, but to sustain me, and I said, "Lord, now Thou hast come again, now Thou hast shown Thyself to my soul, now I will never doubt Thee any more, now I know Thou hast all power in heaven and earth, and Thou canst come just where I am." "He brought down their heart with labour, they fell down, and there was none to help." I had to tug on, but

"God lends an unseen hand,
And gives a secret prop."

There I could believe and trust Him. The scripture says, "We walk by faith," and at these seasons, often we grope for the wall and are afraid to go too far lest we should be wrong and have to come back, and with weeping and sighing call ourselves a thousand fools for going so far.

Now God, by these things, will cure you from going to the creature, and

teach you what man is, and his worth—"vanity of vanities" he is indeed; a fallen creature at his best, and not to be accounted of, and one may be of no use to another. David said, "He inclined unto me." And what does it mean? Sometimes, coming into the house of God when in bondage of spirit, and obtaining a life very likely in the opening hymn. I knew a man who had not had a good hearing time for six months, and as he was walking into the chapel the hymn was being read out, "A crumb of mercy, Lord, I crave." It was carried into his heart; he was so tired, for he had come sixteen miles, that he could hardly get into his seat. But he had obtained what he had come for—a crumb of mercy from the Lord—and he said, "Had it been as far again I would have gone. God appeared to my soul, and lifted me up to such a blessed hope in His mercy."

"Therefore they cried unto the Lord." Yes, these are the prayers that prevail with God. He drew nigh unto David, and drew him with the cords of His love. Have you not noticed sometimes how a little light will shine into your heart, and a little warmth come into your soul, how the Lord blesses you here and thereby dropping a word of His grace into your mind, and thus, by God the Spirit shining upon the pathway, you get a little lift by the way, and now and again the Lord makes it all manifest by opening His hand in providence, and providential blessings bring forth gratitude to God. You may remember how Mr. Huntington was driven in providence, and how after two or three days' starvation, had plenty of provisions brought him, and then how he broke down! and how he said, "Lord, I'll never doubt Thee again."

David was brought up out of the horrible pit and miry clay. But if you look at the 73rd and 77th Psalms, you will see he was only kept right as the

Lord walked with him. However bright our evidences, however great our blessings, however much the Lord answers our prayers, we soon get back in to our own place. Why? Because we are of the earth, because we have a carnal mind which will always cling to carnal things. We are only kept right and moving on as the Lord is pleased to work in us both to will and to do of His good pleasure. Having cried and received answers, it emboldens us to go again and again, with

"He who has helped me hitherto,
Will help me all my journey through."
—(Gladby's, 961.)

So we grow in grace, and in this way find the world behind us. "We've no abiding city here" is our experience, and so we are encouraged onward and homeward. Well, as we are journeying on through the wilderness the Lord speaks to us comfortingly from time to time: "You hath He quickened, who were dead in trespasses and in sins." Then He tells us, "Ye are no longer strangers and foreigners, but fellow citizens with the saints, and of the household of faith." And when such words are carried by His Spirit with power into our hearts, we can believe them. Then, in that beautiful intercessory prayer, the Lord Jesus said, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." And then He says, "I pray for them, I pray not for the world." All these expressions of His love and care, when carried into the heart by the Holy Spirit, have an abiding-place there. This is how we find the Scriptures are on our side. God will give you such love to the Scriptures from time to time that you will feel very grateful to Him for the little knowledge you have of them. Besides, He tells us to search the Scriptures, and we feel a readiness to do so. And you will always notice,

what the Holy Ghost teaches in your heart you can read of in the Scriptures. There is no difference whatever. Mr. Hart has a blessed hymn on this point,—

"If aught there dark appear,
Bewail thy want of sight;
No imperfections can be there,
For all God's words are right.

The Scriptures and the Lord
Bear one tremendous name.
The written and the incarnate Word
In all things are the same."
—(Gadsby's, 878.)

And this is how we know that the Scriptures were inspired by holy men of God, and are profitable to us.

"He brought down their heart with labour, they fell down." You see prayer prevails. But what is prayer? Montgomery tells us—

"It is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."
—(Gadsby's, 1002.)

How often we pray when there are no words uttered! Look at Hannah—her heart was in prayer, and her lips moved, but there were no words; and so it often is with God's people now. Then, when godly people are brought down with labour, whether by trials in the business, family, body, or soul, they have to creep to the Lord. I'm sure of it. And they often find the footstool of mercy the best spot upon earth. Yes, they are brough down, and He lifts them up, for "He lifteth up the poor out of the dust." Here is the character. "To this man will I look, even to him that is poor." And He speaks of all His people in these words, "This people have I formed for Myself, they shall show forth My praise."

Then look at the gracious com-

mands He gives,—"Turn not to the right hand, nor to the left; let thine eyes look straight before thee." And we have marks and evidences which godly people carry with them. Look at the opening remarks of that blessed sermon on the mount: "Blessed are the poor in spirit;" "Blessed are they that mourn" because they cannot get on better, because they so often sin against God, so often forget Him and cannot bring forth more fruit to the honour, praise and glory of His great and holy name. Then there are the peacemakers. Godly people under the influence of divine grace are peacemakers indeed. Here is also another nice feature: "Hungering and thirsting after righteousness." Then He speaks to His people, "Ye are the light of the World." People all around have their eyes on you, so "Let your light shine before men." That is to say, if God hath called you by His grace, rescued you from the power of the devil, and delivered you from the power of sin, live like it—"Let your light so shine before men." Here is another nice character; I wish our people would carry it out. "Forsake not the assembling of yourselves together." Oh, how much neglected is this exhortation, and what excuses are made. A little shower half-hour before setting out to chapel would stop numbers. We are not made of sugar. Remember, "The path of duty is the path of safety." "Let your light shine before men." These things, well attended to will keep your conscience tender, your heart honest and upright before the Lord, accompanied with a living desire in your soul to bring forth fruit to the honour, praise, and glory of God. Then we are commanded to live honestly, that is, to pay our way. Let us spend our own money. Grace teaches us how to live and how to die. Then again, "Let your eyes look straight forward. Ponder the path of your feet." There is plenty to do, and little time to do it.

So you see what consolation we have in the Word, and what blessed commands, and all this is found out in living our text—being brought into the wilderness, having wilderness warfare, having to meet with Satan. Yes, you will learn. "God moves in a mysterious way." That He comes to re rescue, and helps the poor soul who groans, being burdened, so that he can say, "He brought me up out of the horrible pit and miry clay." Thus acknowledge Him in all your ways, and lean not to your own understanding.

Femont, N. C., May 22, 1906.

Dear Brother Gold: My mind this morning is to write to you, yet I scarcely know from what cause or what to write. I must tell you since I saw you last I have suffered much. God in His great wisdom and goodness has again sent the messenger of satan to buffet me and perhaps for a destruction of my flesh, that at last my spirit may be saved in Christ Jesus. But the trial of our faith is more precious in the sight of God than silver and gold. We shall be tried as by the **refiner's fire** and shall come forth as pure gold. Although His billows and waves have gone over me, and "waters of a full cup have been wrung out to me," yet through it all I feel that I "have been kept by the power of God through faith in Christ Jesus. His arm has been underneath me, strengthening and sustaining me. I feel to say with David, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Brother Gold, I feel that if these sufferings and afflictions are for the glory of God and would add one iota to Christ's dear kingdom, I should not murmur one time, but should rather rejoice and be exceeding glad. But alas I feel that I am nothing and worse than nothing. In all my sickness I feel that the love of God has been pres-

ent and around me. May God bless those pure women who seemed to me as so many ministering angels. I am sorry to say that the cares of this life and the love of money seems to absorb almost the whole mind and attention of the men.

Brother Gold, I sent you a communication to the Landmark about the first of January and as it has not appeared I have decided it is unworthy. Please send it to me. Let me hear from you.

Affectionately,

T. F. SMITH.

REMARKS: Brother Smith, I started to have that communication printed, but part of it was lost, and I have never been able to find it. This I regret.

I consider that Brother Smith is a gifted writer, a patient and great sufferer; and I feel that God is with him and his tried wife.

P. D. G.

Crawford, Col.

Well, Brother Gold, we have just received a letter of encouragement from Brother Hardy, of Kansas, formerly of Kentucky, saying he would be at Ash Mesa if it was the Lord's will on the 26th, and preach for us. This is about 45 miles from here, and most of the brothers and sisters are intending to go if it is the Lord's will. We get so hungry for some crumbs that may fall from the table of our Lord and Master that forty or fifty miles don't seem very far when we hear the table is going to be set here in this wilderness. I expect to see several brethren then if I am able to go that have lately come in to that part of the country, but unworthy brother, if not deceived. So pray for us here in our lonely condition.

L. S. GALYEN.

How does this sound to Baptists that fails to go a few miles to their meetings? It takes affliction to prove whether we love the Lord indeed.

P. D. G.

Raleigh, N. C., May 2, 1906.

Dear Brother Gold: I feel very poor and cast down and feel I am only receiving my just deserts, and I don't mean to complain in the least, for if I know myself I believe God is leading me in paths I have not known, and we know these crooked places will be made straight, and these rough places plain, and the best of all I hope to feel I am not forsaken, although if you were to ask me why I think it will be so I could only say His word declares it. I want to ask you a question: Do you ever get to the place that you feel to know God is true and everybody and everything besides Him in a measure is false I hope you will say yes, for I feel now and have for several days, that were it not that God cannot lie, I would have no hope here nor hereafter. I have thought much of confidence lately, and how often men deceive each other, sometimes intentionally, and sometimes unintentionally. We confide in some people so much at times. We do not doubt their sincerity, when perhaps they are carefully laying their plans to deceive us to their own interest, and when we find ourselves we are under the curse, for 'tis written, "cursed is man that trusted in man or maketh flesh his arm."

But not so when we trust in the Lord, "Blessed are all they that put their trust in Him."

They that trust in the Lord shall be as Mt. Zion that shall never be removed, but abideth forever."

"Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

I have simply quoted these verses because they have appeared to me as comforting portions of the word. Now as I said when I trust in man I am under the curse, and that is why I trust in him. Even so when we trust in God we are under His blessing, and that is why we trust in Him. It takes the faith that overcomes the world to make

us look up to the supreme one and acknowledge, besides Him there is none else, declaring the end from the beginning, and from ancient times the things not yet done, saying my counsel shall stand, and I will do all my pleasure. This is the truth of God, and I am glad I believe it will stand when my sinful body shall lay beneath the sod. There are some now as there were in the apostle's day that have a form of godliness, but deny the power thereof. But I love that doctrine that ascribes all honor and glory to Him who sits upon the throne, and we know if we love the doctrine that others do not, grace has made the difference, and instead of boasting you feel like saying in the spirit of humility and meekness, "Thanks be unto God for His unspeakable gift."

The church everywhere I hear of almost seems cold, but generally in peace, and I hope we desire to wait the Lord's coming, the vineyard is His, and He will water it every moment lest it die.

Christ is the vine and His children the branches, and we are assured it is only as we abide in Him that we bring fruit. But while His people are so closely related to Him as to be members of His body, flesh and bones, it is no less true that we are just so related to Adam in the flesh, and just as we are sure to bring good fruit when we abide in Jesus, just so sure we will bring bad fruit when we abide in Adam. Now can we change this? Is this according to God's purpose? Or did it just happen to be so? Or how is it? Where was Job when God laid the foundation of the earth and stretched the measuring line thereupon? Where was poor, finite man when God declared the end from the beginning?

My hope and belief is that nothing has ever transpired in Heaven or earth, nor ever will, that was not declared in eternity by God Almighty, declared and foretold by the prophets things just

as they have taken place. Who moved them to speak? "Holy men of God spake as they were moved by the Holy Ghost."

The meanest act ever committed by men was so completely foretold by the prophet that none of us who have read the scriptures can doubt but what that old prophet was under the divine control of God when he penned the words down, describing the crucifixion of the innocent Son of God. But let us remember this does not in any sense excuse the perpetrators of the deed.

Though we feel at times to almost know God has a purpose in wrongdoing, yet we always feel best when we do right.

The wicked King when his decree caused all the male children two years old and under to be put to death was fulfilling scripture, Rachel must weep because her children are not. Here is God's purpose fulfilling every jot and tittle of the law and prophecy, but that does not excuse the wicked King. Now the King had a purpose in His decree and that was to destroy Jesus, but His purpose failed, but God's purpose was carried out in every way. He very clearly demonstrates the wickedness of Man, and at the same time shows His power in taking care of Jesus who must go into Egypt in order to be called out. He must go into Nazareth lest He could not be called a Nazerene. Don't we clearly see there is no end to this most wonderful truth of God's dealings with the fathers and it is so as He deals with His people yet, speaking by His Son, the appointed heir of all things, by whom He made the worlds. Well as I have gotten back to the beginning I think I'll stop.

With much love,

W. A. SIMPKINS.

REMARKS: Yes. You have well expressed my view of the difference between God and man, and between those that trust in God and those that trust in man.

God cannot lie. Man cannot tell the truth. What we call the best men, godly men, cannot tell the truth fully as God does, because they do not know it as God does.

They that trust in God show that their hearts are purified by faith. If we believe God we believe and love the truth, and are of the truth. If we believe in and trust men we prove we are under a corrupt spirit and are cursed.

I greatly enjoyed reading your letter.
P. D. G.

Elder P. D. Gold, Dear Brother: I am concerned about our people uniting with orders of this world and if the good Lord will direct me I will try with the best ability that he gives to write a few words of admonition to those that fear God and desire to keep his commandments.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? 2nd Cor. 6:14. We are taught by this that we are not to be yoked up with such as do not believe in our Lord. Our Lord is above all things of this world, hence to serve him aright we are to forsake all to follow him. Notice his language, except ye hate father and mother, and your own selves also ye cannot be my disciple. Of course this does not mean for us to hate their bodies as a portion of God's creation, but if they sin we are to hate that sin in them just as if it was our bitterest enemy.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2nd Cor. 6:17-18.

Now we learn by this that we are to come out from among them and be separate from them, not even to touch their uncleanness, but to be separate

from their wickedness. They who? Unbelievers. Now, dear brethren, hearken unto me as one that loves you and wishes you well, if I know my own heart. Do not bring reproach upon the cause by going from us and neglecting to assemble yourselves together for the sake of joining yourselves to unbelievers. Is it not much better to serve the Lord than bow down to the image of Baal? Where did all of these orders start from? I will answer as one that believe they all sprang from the Masonic order. I believe that she is the mother of them all, and their meaning is not to worship Christ in the way that we worship him, but that each must do his or her part in order to be saved. I heartily endorse Elder L. H. Hardy's piece concerning the Masonic order, but would have been glad for him to have spoken plainer concerning her children. I have seen some of the evil of these little young Masons among us, and feel like crying out with a warning voice to show God's little ones the error of their ways, hoping that the good Lord will give them repentance and bring them in the right way. I will hear none. Some Junior, Odd Fellows, Labor Union, Merchants' Association, Farmers' Alliance, Farmers' Association, and all others that are joined together are all equally as bad. Now I am not after the world for joining themselves to orders of that kind, for the world will love its own, but such things ought not to be in the church of Christ, and I do hope the dear brethren that have gone off into such things will return, leave off the evil of their ways and ask forgiveness of the brethren and live as becomes God's dear children before they cause so much evil. For we cannot serve God and Mammon. If we serve the Lord we must not partake of these orders of the world. I had just as soon belong to the Methodist lodge, and try to stay in the church of God as the Masons, and I had just as soon try the Missionary

lodge as the Juniors and the Lutherans as Odd Fellows. Brethren they are all of the world if we are the church, so let us that love each other and love the church depart from all such wickedness and serve the Lord.

I do not speak of these things because of envy, but I want to see the little band of God's children in a unit—all striving to keep the unity of the Spirit in the bond of peace. It is a great task for me to warn God's people to flee from the wrath to come, for I so often feel my own weakness and sinfulness until it seems that if I only could keep my body under subjection, that all would be well with me, although I have tried to be silent and not try to speak in the name of God. Then my poor heart would burn within, causing me to suffer and feel the weight of the ministry so heavy upon me until I would again make the attempt, realizing woe is me if I preach not the gospel. Pray for me.

Your unworthy brother,

W. M. MONSEES.

Denton, N. C.

Fremont, N. C., June 21, 1906.

Mrs. Tripp, Dear Sister: Please pardon me for attempting to write. After reading your piece in the Landmark. I felt like I wanted to write. Now I feel like I can't. If I could know that my letters were as comforting to the brethren and sisters as theirs are to me, I feel like I would be doubly paid over and over again, but I can't express what I feel. O how unworthy I do feel, even in attempting to write. I know I haven't any worthiness of my own. Christ is our sanctification and redemption, and our all, Savior of sinners, of whom I am chief. The older I get the more I hate my own life, and worldly amusements, and O how it thrusts me to see Baptists going into these things. It takes the power of God to keep me, and I thank God that I am not my own keeper. If I was I

would never reach heaven. What have we to boast of? Nothing. What a happy exchange to depart and be with Christ.

Jesus thou art the sinner's friend,
As such I look to thee,
Now in the bowels of thy love,
O Lord remember me.
Howe'er forsaken or distressed.
Howe'er oppressed I be.
Howe'er afflicted here on earth,
Do thou remember me.
And when I close my eyes in death,
And creature helps all flee;
Then, O my great Redeemer God,
I pray, remember me.

I am so glad my salvation is not dependent on works. How I do rejoice that it comes through and by our Lord and Savior Jesus Christ. Christ is my only hope. When I can realize this blessed hope, I am made to rejoice, but when he hides his smiling face I am wretched, but with thee I'm blest. Why should the children of a King go mourning all their days? Great comforter, descend and bring some tokens of thy grace. I have heard very good preaching of late. While I can't tell much, but I want you all to know how good I do love this doctrine, and yet I haven't words to express it; but anyway it is sweeter than all this world to me; not only this world, but worlds could not be enumerated; and I have once hated it worse than anything on earth. Let us not fall out with the world because they don't love it; they can't, because their eyes have never been opened. I know I am a sinner, and often mourn because I cannot live the life I wish to live. That gives me a lot of trouble, but not only that, but to see Baptists following after the world. If we are killed to these things how can we live any longer therein? If we sow to the flesh we shall of the flesh reap corruption; if to the Spirit life everlasting. Every sorrow, every groan, every

sign, every pain and every temptation seems to strengthen me, and they are daily. Some time the Lord sends the comforter in the midst of all these, and then I am made to rejoice. I have no confidence in the flesh, for the flesh profiteth nothing. And the flesh is in the churches. That is why there is so much coldness, and it will take the Spirit of the Lord to bring the children of God together. I think some time God has a purpose in all this to show us that we are no more than filthy rags, and that all our help must come from him. All through the scriptures the flesh failed, but the spirit always won the victory; so I feel it is the same way here. Some time ago, I became very discouraged, and when I woke up one morning these words came to me with force: Do not be discouraged, for Jesus is your friend. He will give you grace to conquer, and keep you to the end. How I did rejoice. Tongue can't express the joy I received from that message. I said when it came, O Lord is it for me? I felt it was too good for me, and then I said it's enough. I felt safe, I felt his everlasting arm was underneath me. I feel so now. If the Lord don't keep me I will go down in despair, but we need to be shown these things again and again. I could write more, but I am already too lengthy. May the Lord and Savior Jesus Christ be with us both now and forever, is my prayer for Christ's sake.

Your unworthy sister,
MRS. FOREST YELVERTON.
Fremont, N. C.

Angier, N. C., June 4, 1906.

To the many brethren, sisters and friends, with whom I met on my late tour in Eastern North Carolina, who requested me to write on my return home, I will give a brief sketch: I first visited old South Quay church, Va., on the first Sunday in April I arrived at Franklin on Wednesday before stopped with our esteemed sister,

M. J. Rawls, whose home has been a welcome one for Baptists, specially for preachers, for many years. Spent the day and night with her and pleasant family, and Brother and Sister Johnson. Thursday morning went down to Suffolk and changed cars, went up to Wakefield, where I was met by Mrs. Shockley and son and taken out to their pleasant home. Mr. Shockley is section master on the railroad. They are good sound Primitive Baptists, though have never united with the church. I am satisfied they are fit subjects. I preached twice near their home at a school house among strangers—some of whom seemed to be interested in the truth of the doctrine we hold, which I tried to set forth in as plain, simple manner as the Lord enabled me. I am convinced and satisfied that there are people scattered in various sections who have never heard our people preach. When they do hear it they believe the doctrine because it is according to their experience, as they have been taught of the Lord.

Saturday, Mr. Shockley took me in his buggy to Franklin, twenty-five miles, to Sister Rawls'. Sunday we went out to the old church, but few were out. There are but a few members and they—the sisters—are old and afflicted and not able to attend. Sister Rawls is a faithful and active member.

From here I next went to Elizabeth City, N. C., where I met our much-loved and esteemed, Brother C. C. Aydlott, and our beloved Elder C. Meads. We preached Monday night in the Northern Methodist church house to an attentive congregation who seemed to be much interested. There are a few Primitive Baptist here. They are thinking of building a house of worship and hope brethren and friends will aid and assist them in so doing.

From Elizabeth City I went to Powell's Point Elim church where I met a few—not many members here—but true and faithful. Then crossed the

sound to Kitty Hawk Banks to Providence church where I met considerable congregations Saturday and Sunday; had good and pleasant meetings, day and night. They are as faithful and loving band of brethren, sisters and friends as I met anywhere and as much devoted. They take their children out to the meetings—boys and girls, and they sing and seem to enjoy it. I think it is right for Baptists to have their children go with them to their meetings. If the old-time doctrine of our ancient fathers who have continued steadfastly in the apostles doctrine and fellowship is good enough for us, it is good enough for our children. I am sure it is the only doctrine that will stand the test when all the doctrines and commandments and delusions of men will fall and perish. They have their origin of men and are not supported or sustained by the word of God.

I next visited and preached for the church in Tyrrell county—Bethlehem—3rd Saturday and Sunday in April; had good and pleasant meetings. Visited our aged and esteemed sister, Lydia Holliday, who I think is in her 97th year. She is able to be up about the house; has her spiritual mind and delights to converse about spiritual things. I greatly enjoyed the company of this dear aged pilgrim and saint of the Lord. Here is a faithful band of brethren and sisters.

I next visited the church in Hyde county, preached on North Lake and South at Mason's Point and at Tiny Oak school house, where I had a good congregation Saturday and Sunday. Much interest manifested.

Next at Rose Bay, where we had a pleasant meeting.

From here was taken across the water by dear Brother John R. Lupton and nephew to Goose Creek Island church, 5th Saturday and Sunday, where we had good and pleasant meetings, found all in love and peace, as I did at the other churches.

From here was conveyed across the sound in a sail-boat twenty-five miles to Cedar Island, where I met the people in sadness and distress on account of so much sickness and death. That dear sister, Holland Goodwin, died about the time I arrived at the old homestead. Next evening Mr. Write Goodwin's wife died also, also Mr. Wm. Harris' baby. I had some service at each house before they were taken to their last resting place. I greatly sympathized with this dear people. I preached at the church Saturday and Sunday and hope I was blessed of the Lord to comfort the hearts of the mourning, sad and bereaved people.

Next visited Hunting Quarter church and Nelson's Bay; then to Davis' store and to the church at Marshallburg; then to North River church and to Beaufort, Morehead City, Wild Wood and Newport, LaGrange, Nahunta, Goldsboro, Chapel, Cross Roads and Bethany fourth Saturday and Sunday. This was a good meeting; three united with the church and were baptized Sunday by their pastor, Brother Collier, who is a worthy good preacher. Elder J. W. Gardner preached at the church in the evening at 4 o'clock, and though feeble in body, he was made strong in spirit and preached much to the comfort of the people. Sunday night I preached at Smithfield. Then to Little Creek and Clayton; then home. Was gone two months.

Dear brethren, sisters and friends, I would liked to have particularized more than I have but it would have made it too lengthy. I will say to one and all, I hope my visit among you was of the Lord and blessed of Him to your comfort. I hope I feel thankful to Him for His goodness and mercy to me and to you for your many tokens of kindness to me. May He bless you all to live in peace and love and to die in the same.

Your brother in hope of a better world.

J. E. ADAMS.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

VOLUME XXXIX No. 16

WILSON, N. C., JULY 1 1906

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EDITORIAL.

EVERYTHING OF ITS KIND.

It is the law of matter that everything brings forth of its kind. In the vegetable kingdom that is true.

Grass will reproduce grass of the same kind. Trees do likewise. This is a law implanted by Him who is the creator. This holds also in the animal king. Cattle bring forth cattle of the same kind. The rule has no exception in mankind. While there are differences in men in shape, size, ability, favor, length of life, etc., yet they are all men. Everything brings forth of its kind. That which is born of the flesh is flesh. Nor is there any exception to the universality of God's law. That which is born of the Spirit is spirit.

Each one also has its domain and characteristics, and operates within its range. The higher the order of creation the greater the liberty and power of each order. He that is spiritual judgeth all things, yet is judged of no man. For that which is natural cannot judge or understand that which spiritual.

We find also that the character of thought and conduct of an age, a class, a race of people impresses its peculiarities on those then living and acting. The governing forces of an epoch im-

press themselves on the minds and thoughts of the people then living. Hence we note the marked differences of people who appear on the stage of time. The Romans have stamped on their individuality a stern, abiding conviction of the majesty of law, and the power of armies and arms. They were the mighty conquerors of that time.

In the domain of religion this is also true. There has always been one leading mark of separation of religious devotees into Arminianism and predestinarianism. In countries where the majority of the people are holders of one side there is a general acceptance of that view of the truth, or what they considered is the truth: and the character of the people is colored and marked accordingly: whether it be in the flexible, vacillating weakness of the one, or the rugged, stern nature of the other.

In the false churches or professions of mankind it is also exhibited, as well as in the true church of God. In the matter of preachers and preaching it is manifest. Among those that contend that man holds his destiny in his own hand, and controls by his own power, there is no such thing as God calling one to preach according to such power as Jesus called whom he would and they always obeyed, as in the case of the apostles. But with them a man chooses to be a preacher as one chooses a profession, or his parents choose for him. One makes up his mind that he will be a Christian and he gives his heart to God, and the man is the architect of his own fortune.

Now the characteristics of the particular age or opinions prevailing will dominate in this man who decides he will be a preacher. Take for example the present generation with its notions and sentiments concerning religion, and see them blossom, flourish and ripen in a popular preacher. For the sentiment, notions, doctrines and ways of the denomination will produce a preacher that is the child, the offspring of this

denomination, and as is the child so is the man. He must be educated in their system of religion. He must be brought up at the feet of their Gamaliel. He must be popular and fascinating according to their tastes and notions. He must preach the doctrines they all believe of course. He must be able to shed tears of sympathy and tell graveyard tales, play upon the carnal ears and passions of the hearers, and gain their consent by such methods to join the church.

As money is the lever and chief factor and power in the operations of the world, he must be as expert as a banker or merchant in gathering in the shekels, in order to convert the world. He must be skilful in his methods to raise the money. As all means are justifiable to gain their end, he must cheerfully employ all agencies to gather in the money. In order to be popular he must court the good opinion of the young ladies, manage to get them to have him called on to marry them. As marriage is one of their means of grace that is one mark he puts on them. For when he unites persons in matrimony that helps to bring them within the pale of the church. To study to get power and influence over mankind is one of the schemes most diligently employed by such preachers. To bring all the young people within the power of the church, or to possess the fountains is accomplished through Sunday school education very effectually.

Feigned humility, good words and fair speeches, cunningly devised fables, interpretations of scripture to suit their views, are common methods with them. A form of religion without any power is fashionable. The great mark and proof of their success and that they are the Lord's servants is the gains or numbers they bring into the church supposing that gain is godliness.

Making merchandise of you. The more people they can induce to join

their churches the more stock in trade they have as merchandise. Cursed children, given up to covetous practices after money is a sure mark by which God's people know them.

Ambition to be great in saving souls and adding stars to their crown, they call self-sacrifice and crucifixion to the world. There is no question in their minds but they are right and doing service to God. This is a legitimate product of such an age or state of mind of the masses who are led by these practices. But why do the followers of such preachers and the devotees of such a system not see that the Bible condemns them? They are blind and their teachers are blind, and if the blind lead the blind they both or all fall into the ditch together. God sends strong delusion to them that receive not the truth in the love of it. There is no more devoted, determined a set of people than these who are wedded to their theories and notions, presumptuous, self-willed, heady, high-minded.

The apparent sanctity these preachers claim regarding their very touch healing or saving. Virtue is in them. Witness how they claim to offer salvation to all that will come up and give them their hand. They say just give us your hand and give your heart to God. ~~Is it~~ ^{is it} the right hand of fellowship? ~~Where~~ ^{Where} do we see any thing of this sort among the apostles of Christ? Ananias did not put his hand on Saul until the Lord had showed him he was a chosen vessel of God.

When the brethren saw the grace of God given (already given) to Paul and Barnabas they gave to them the right-hand of fellowship. So giving the hand is not to impart grace, but to recognize what God has already done. For the true servants of God fellowship such as the Lord has cleansed.

The apostles never appear as mediators, or agents, or instruments to introduce sinners to the Lord, or act as popes for men. They preached Jesus

as the only name under heaven given among whereby we must be saved.

What great pride and pretension there is in the name of religion here in this world.

God's humble and poor, dependent servants claim no merit or efficacy in the creature. There is not an example in all the Bible of a true servant of God presuming to do such a thing as is common among the clergy of modern times.

The true preacher of the gospel is called and prepared as such always have been by the Lord Jesus who is the same yesterday, today and forever. The doctrine is the same it was of old. He is separated unto the gospel of God as they were of old, and for Jesus sake suffers the loss of all things, lays down his life, is sensible he is a vile sinner, and can do nothing good of himself, is killed all the day long, throughout his life has conflicts with sin and the devil, has perils among false brethren, is cast down in the dust and abhors himself, has no certain dwelling place here, is a follower of Jesus and dwells in him, is hated of men because the doctrine he preaches is hated of men; but preaches just what the prophets, Jesus and the holy apostles of the Lamb preached, and is one with them. His strength is in the Lord, and his record is on high. Such an one is the product of the doctrine of Jesus and is of the faith of God's elect, and the broad seal of God is upon him, and the followers of Jesus receive what he preaches because he tells what they have seen, tasted and felt of the word of God, and therefore they are witnesses to each other, and each confirms the other.

A gospel preacher does not flatter men, has not men's persons in admiration because of advantage or gain thereby, preaches what he knows the carnal mind does not and cannot believe. He seeks to please God and not men. The world thinks he is queer, old fogy, and he is unpopular with

mankind.

Yet he is the real and true friend of mankind, because he tells the truth. If you receive him you receive Jesus. Which one of these preachers do you love?
P. D. G.

FRAGMENTS.

Crumbs are fragments of a loaf. Bread that is tough and not well prepared does not crumble well. Then crumbs should be as good and savory as any part of the loaf. In order for this to be true the least things said should be in harmony and as good as the great things one utters: for that which is told in secret should be as true as that which is trumpeted from the housetop. Hence there should be no whispering. For when one whispers he is telling that which he does not want known generally. Why? Is it too good to be known at large? No. It is too bad. It is hurtful to some one.

Jesus said gather up the fragments that nothing be lost. All that Jesus said shall be told to them that are designed to know it. Every word of warning, reproof or comfort he uttered shall be communicated to the very individual ones for whom he intended it. Every deed he performed shall reach unto every one for whom it is done. Nothing shall be lost. The fragments gathered up of the loaves and fishes—the fruit of the land and water—shall all be eaten to the strengthening of the hungry so that all shall be filled. Nor will these crumbs or fragments ever become stale or mouldy. But they that are in the wilderness or in a desert place shall not be sent away empty lest they faint.

What or who are the ends of the earth? Gentiles, or those far off were the ends of the earth in the days of prophecy. The Jews were the center, the chief and favored nation, God's people, and the Gentiles were aliens, strangers, not owned as the Lord's

people. The prophets were not sent to them.

Nor was the worship under the law designed for them as nations. The oracles of God were not committed unto them. When God said by the prophet, look unto me and be ye saved all ye ends of the earth, Gentiles are meant. For they were far off from Jerusalem, the place of worship. But in spirit and truth every one leprous with sin in his own view feels that he is far off, cast out and unclean, unfit to draw nigh unto God.

It was necessary said Paul and Barnabas to the Jews that the word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles.

For so hath the Lord commanded us saying, I have set thee (Jesus) to be a light of the Gentiles, and that thou shouldest be for salvation to the ends of the earth. And when the Gentiles heard this they were glad and glorified the word of the Lord, and as many as were ordained to eternal life believed, Acts 13:46-48.

The spirit of the scripture is not a contradiction to the letter, but is the fine flour of the wheat, the inward and spiritual meaning, the life, the honey in the comb, the apples of gold in the pictures of silver, brought out on great feast days that the multitudes of the hungry may be filled with the good things of the gospel feast.

They to whom it was first preached entered not because of unbelief. Faith must be mixed with the word in them that hear. There is no strength in the letter or sound of the word unless mixed with faith in them that hear. The healing, saving power must be in the hearer. Thy faith hath saved thee. Food or bread does not minister strength to him in whom there is no life naturally. Natural bread might be injected into the stomach of a dead

man and it would cause no life. It might be placed in the stomach of a man not hungering for food and it would not strengthen him. The hunger produced by life must exist then food profits.

Faith when mixed with the word in them that hear causes entrance into the rich field the Lord has blest. This faith must be in the person hearing. Preaching the word brings the good fruit or causes it to spring up in the good and honest heart, and here is the good feeding and the fruitful obedient life. Faith does wonders where it dwells. Its performances are witnessed in the household of Israel. Abel's acceptable offering brings the joyful witness of the coming of Jesus. It opens the way into heaven and hides death from view in the believing Enoch. It guides the builder Noah in the construction of that ark that rises above all the flood, and transports all its passengers into a new world.

It moves Abraham to abandon his heathenish country, and guides him safely in an unknown country destined by God's appointment to be the home of Israel, and he becomes the father of many nations. It lifts Moses from under the curse of Pharaoh, and introduces him into the palace of that proud monarch who planned to slay Israel, and fed him while he learned the secrets of Egypt's power.

It led Moses at the right time to desert Egypt and choose to suffer with taker with them of the hidden wealth reserved for them by the God of their fathers.

This faith will arm one to fight, and nerve him to endurance, and bring victory over every enemy: yet there is no overcoming without faith mixed with the word in them that hear. It matters not how great may be the occasion, or that many of the tribes of Israel may witness the giving of the law, and seemingly respond to Moses and say, all that thou commandest us we will

do; yet unless there is faith mixed with the word in them there is no entrance into the promises of God. We must be doers of the word and not hearers only. Unbelief will bar any and all that are controlled by it, and shut out and render impossible their entrance into glory. They could not enter because of unbelief. Even though the works were finished from the foundation of the world, yet because of unbelief some could not enter. For without faith it is impossible to please God.

P. D. G.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

God who commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. He is the true light that lighteth every man that comes into the world.

There is no other true light, Jesus lighteth every man that comes to the light or is enlightened.

Now such as have this light are to let it shine before men. How? Suppose you are in distress. What are you doing? Are you showing that you hope the Lord will deliver you? Are you trusting in the Lord? Or are you taking some short cut to get out of your trouble? Are you casting your care or burden on the Lord, or transgressing the Word of God? Cannot the Lord deliver you? Your only way to glorify him is to serve him, wait on him, keep yourself far from every evil work.

If you are in such distress that you cannot deliver yourself, and no man can deliver you, but you abstain from the appearance of evil, and God delivers you, have you not honored God by trusting him? The three Hebrews refused to bow to the image of the King of Babylon. They were thrown in the burning, fiery furnace. But God deliv-

ered them. Their enemies could see the hand of God in this. Now did the men who saw these Hebrews in the burning fiery furnace give God the glory when the Lord delivered them? Yes. And they will also give God the glory always if we so walk before him as to trust alone in him.

One is involved in some debt, but instead of delivering up all his property or goods to pay the debt, he smuggles or hides away part of it, has he glorified his Maker? One is in deep distress, but instead of praying to God for relief, or bearing it with patience, he resorts to something the word of God does not warrant. Now has he glorified God? No. The people feel that he has not endured. He professed to believe God rules in heaven and on earth, and works all things according to his own will. Now if he believes this truly will he not endure when the test comes, and commit his case unto God in faithful living, and will not God send his angel and shut the lion's mouths, or deliver him? Yes, and then the people will see for themselves that God is for him, and they will glorify God.

If we do no more than others what has been done for us or in us more than for or in others. The light of God in you will cause you to so act that others will take knowledge of you that you have been with Jesus, and have learned of him, and they will give God the Glory.

P. D. G.

PHOTOGRAPH—SUBSTANCE.

Quite a number of letters have been received from subscribers to the Landmark appreciative of the photograph I mailed to them recently. In reply I would say to them all that they are welcome to it.

Perhaps if they knew what a trouble the original has been to me at times they would not think well of the shadow. Yet we care for our flesh, we nourish and cherish it, and spend our

days in labor and toil to supply its constantly recurring demands.

We love each other's company, and smile with our friends that smile, and weep with those that weep. In their faces we see mirrored joy and sorrow, care and ease, anxiety and peace.

But our pictures cannot speak, nor feel, talk, nor smile. They make no response to our appeals. The dumbness of silence dwells in them. A type or shadow has no life, but yet it is an outline, a figure, of something better in the Bible use of such characters. But not so with our photographs. My picture does not sin: I do. It does not feel pain: I do. It does not hunger: I do. It does not blunder: I do.

How wonderful to behold the image of Jesus in his people. A reflection of his beauty often appears in their suffering patience and grief. We greet in them the gracious appearance of his holy character.

If we love those that bear the image of Jesus then it is evident that we love Jesus the substance. For though none can shine as he does, and none can equal Him who is altogether lovely, yet if we love those that at all bear his image more surely do we love Jesus the glorious reality, and love his appearing. As Jesus appears we also appear. He is the brightness of God's glory, and the express image of his person. When we shall see him as he is we shall be like him. For when he thus appears all darkness, corruption, mortality death will be swallowed up in victory and we shall appear in his likeness or appear with him in glory. The power of the natural sun has power to reflect or show its own form and brightness in certain substances or mediums, though it has not power to destroy all blackness, nor all other colors. But Jesus the sun of righteousness has power to change us from glory to glory, and fully destroy all sin, death and corruption, and so fully reveal his own life and glory in us that when he ap-

pears in his great glory his people also shall appear in that glory and shine above the brightness of the sun in his likeness, and be like him and forever satisfied.

P. D. G.

GROWTH OF THE A. AND M. COLLEGE.

The amazing growth of the A. and M. College requires constant enlargement of the teaching force and apparatus. In civil engineering 96 students, not counting freshmen, require a whole separate department of special teachers, two professors and four instructors, all expert. W. C. Riddick is head professor and R. E. L. Yates is head professor of mathematics. Every student of civil engineering in the college, including all sophomores and juniors, are engaged in work all summer.

In electrical engineering there are 92 students and three professors, not counting freshmen. These students also are at work wiring buildings, running 'phone wires, etc., etc.

There is a new head of the Textile Department, Professor Thomas Nelson, of Lancashire, Eng., and a new assistant, Prof. B. Moore Parker, a graduate of Lowell Textile School, an A. and M. boy, and a native of Raleigh, grandson of the late B. F. Moore. The Textile Department will soon be overflowing with students.

In Agriculture three new professors are to be elected. Prof. Sherman (entomologist) has returned from Canada. Prof. Reimer is to return in Horticulture. There will be ten special teachers in the agricultural faculty and two hundred students are expected.

The drill and discipline of the college will be modified. A separation will be made of civil and military duties, and all friction done away with. Drill will be brisker and discipline severe in all essentials with freedom in non-essentials.

APPOINTMENTS

W. M. MONSEES.

High Point, July 22.

Bunker's Hill, 23.
 Saint's Delight, 24.
 Pine Ridge, 25.
 Clear Springs, 26.
 North View, 27.
 Snow Creek, 28.
 Russell Creek, 29.
 Green Hill, 30.
 Dan River, 31.
 Concord, August 1.
 Bell Spur, 2.
 Convelance needed off railroad.

J. E. ADAMS.

Barbee S. H., Chatham county, N. C.,
 Thursday before fifth Sunday in July.
 School house near Mr. Siler's, Friday.
 Old Brush Creek, Saturday and fifth Sunday.

SAMUEL SNIDER AND J. E. WILLIAMS.

Liberty Hill, July 6.
 Clark's Grove, 7 and 8.
 Watson, 9.
 Lawyer's Spring, 10.
 Pleasant Grove, 11.
 Union Grove, 12.
 High Hill, 13.
 Crooked Creek, 14 and 15.
 Meadow Creek, 16.
 Bear Creek, 17.

J. A. MONSEES.

High Point, July 18, at night.
 Greensboro, 19.
 Burlington, 19, at night.
 Durham, 20, at night.
 Flat River, 21 and 22.
 Surl, 23.
 Roxboro, 24.
 Storie's Creek, 25.
 Ebenezer, 26.
 Prospect Hill, 27.
 Country Line, 28 and 29.
 Lick Fork, 30.
 Dan River, 31.
 Danville, August 1, at night.
 Martinsville, August 2 and 3, at night.
 Sardis, 4.
 Pleasantville, 5.
 Wolf Island, 6.

Pleasant Grove, 7.
 Arbor, 8.
 Lynch's Creek, 9.
 Wheeler's, second Saturday and Sunday.
 Rouge Mont, 13.
 Roxboro, 14.
 Shiloh, 15.
 Thence to Country Line Association.
 Conveyance needed when off railroad.
 Will Brother A. F. Neal please meet at
 Madison in the morning of August 4th.

GARDNER BRYAN.

Bethany, July 3.
 Smithfield, 4.
 Little Creek, 5.
 Clayton, 6.
 Rehoboth, 7.
 Fellowship, 8.
 Sandy Grove, 9.
 Willow Spring, 10.
 Oak Grove, 11.
 Durham, 12, at night.
 Surl, 13.
 Storie's Creek, 14.
 Flat River, 15.
 Wheeler's, 16.
 Prospect Hill, 17.
 McRay's, 18.
 Burlington at night.
 High Point, 19, at night.
 Philadelphia, 21 and 22.
 Cool Springs, 29 and 30.
 Mill Creek, August 4 and 5.
 Will Brother Clayton meet me at Helena.
 He will need conveyance when off rail-
 road.

E. E. LUNDY.

Good Hope, Saturday and third Sunday in
 July.
 Coleman, Monday.
 Crooked Creek, Tuesday.
 Mt. Lebanon, Wednesday.
 Mt. Zion, Friday.
 Little Vine, Saturday.
 Harmany, fourth Sunday.
 Fairview Academy, 4 p. m.
 Elder J. D. Vass arrange for Monday.
 Lambsburg, Wednesday.
 Mt. Vernon, Friday.
 Sandy Creek fifth Sunday.

Greensboro at night.
 Durham, Monday night.
 Colored Church, Tuesday night.
 Raleigh, Wednesday night.
 Clayton, Thursday.
 Sheffield, Saturday and first Sunday in
 August.
 Hunting Quarter, Wednesday after sec-
 ond Sunday.

Will some one meet myself and wife at
 Mt. Airy on Tuesday night after second
 Sunday in July.

Also will Mr. C. T. Pope or Mr. Thomas
 meet me at the Southern depot, Winston-
 Salem on Thursday evening after the fourth
 Sunday in July. Will be on train from Mt.
 Airy.

Also some one meet me at Greensboro on
 fifth Sunday evening in July on train from
 Sanford.

A. G. MORTON.

Tyson's S. H., Saturday before the second
 Sunday in July.

Wadesboro, at Brother Adam Green's sec-
 ond Sunday.

J. E. ADAMS.

Fellowship, Saturday and first Sunday in
 July.

Rehoboth, Monday.
 Clement, Tuesday.
 Hannah's Creek, Wednesday.
 Benson, at night.
 Oak Forest, Thursday.
 Corinth, Friday.
 Hickory Grove, Saturday and second Sun-
 day.

Reedy Prong, Monday.
 Seven Mile, Tuesday.
 Hornet, Wednesday.
 Mingo, Thursday.
 Black River (Dunn), Saturday and third
 Sunday.

L. H. HARDY.

Durham, Tuesday night after the second
 Sunday in July.
 Rougemont, Wednesday and at night.
 Hurdle's Mills, Thursday.
 Wheeler's, Friday.
 Prospect Hill, Saturday and third Sunday.
 W. P. Warren's, Sunday 4 o'clock p. m.

W. W. BARNES.

North Creek, first Sunday in July.
 Bath, Monday.
 White Plains, Tuesday.
 Moratlock, Thursday.
 Jamesville, Friday.
 Skewarkey, Saturday.
 Spring Green, second Sunday.
 Bear Grass, Monday.
 Flat Swamp, Tuesday.
 Conoho, Wednesday.
 Mt. Zion, Thursday.
 Kehukee, Friday.
 Deep Creek, Saturday.
 Lawrence's, third Sunday.
 Williams, Monday.
 Hopeland, Tuesday.
 Falls, Wednesday.
 Pleasant Hill, Thursday.
 Mill Branch, Friday.
 Upper Town Creek, Saturday and fourth Sunday.
 Moore's, Monday.

ISAAC JONES.

Newport, Saturday and third Sunday in July.
 Sheffield, at night.
 Bethel, Monday.
 Kitty Hawk, Friday, Saturday and fourth Sunday.

MISTAKE.

A communication from Sister Lou Edwards was published recently which referred to the session of the Bear Creek Association in 1905.

Some might think it was the session of 1906, which is not true. There is no fault in Sister Edwards in this matter.

P. D. G.

ASSOCIATIONS.

Elder P. D. Gold, Dear Brother: The church at Flat Creek desires you to publish in Zion's Landmark, that the Association of Abbott's Creek will be held with the church at Flat Creek, Rowan county, N. C., to commence on Saturday before the fourth Sunday in August next. An invitation is extended to all brethren desiring to come,

especially ministering brethren. Those that come by railway will write before hand to Brethren Samuel Snider or J. L. Morgan, or A. N. Surratt. They will be met at the nearest station, which is called Richfield, Stanley county, N. C., and conveyed to the M. H., a distance of eight miles.

POOL, Rowan County, N. C.

LOOK OUT FOR HIM.

Any information leading to the whereabouts of my brother, W. M. Edwards, whom I haven't seen in six years, will be appreciated. When last heard from he was in Texas.

S. L. EDWARDS,

606 E. Main Street,
 Durham, N. C.

On Saturday before the first Sunday in June, 1906, the South Mattamuskeet church convened with the church at North Lake.

Conference was opened by praise and prayer to Almighty God.

Motion, first, Elder E. E. Lundy sat as Moderator. Second, visiting brethren and sisters of the same faith and order were invited to seats with us. Third, The door of the church was open for the reception of members, when John A. Shaw came forward and was received and given the right-hand of fellowship. Fourth, We deem Brother Shaw worthy.

A motion was made that after baptism we ordain Brother Shaw to the full functions of the gospel ministry.

After attending to other church business the conference adjourned until tomorrow.

Sunday, after the baptism, conference was opened by prayer to Almighty God, when we proceeded to ordain Brother Shaw by a presbytery composed of Elders E. E. Lundy, D. W. Topping and W. W. Barnes, and deacons by laying on of hands, and prayer by W. W. Barnes, and D. W. Topping. After which it was arranged for Brothers Shaw and Lundy to speak, which was done ably and to the point. We hope that the churches that Brother Shaw is called to visit will help him. He is a poor man and needs assistance.

Done by order of conference the first Sun-

day in June, 1906.

ELDER E. E. LUNDY, Moderator.

C. F. Benson, Clerk.

The Country Line Association will be held, the Lord willing, with the church at Mount Zion, Va., four miles North of Virgilina, Va., on Saturday, third Sunday and Monday in August, 1906. Visitors going by rail will get on the Atlantic and Danville Road and get off at Virgilina, where they will be met and cared for on Friday before the meeting. We invite our brethren, sisters and others who love our Lord Jesus Christ.

By request of the church.

L. H. HARDY.

The Staunton River Primitive Baptist Association will convene with the church in Danville, Pittsylvania county, Va., at Ridge Street Tabernacle, commencing on Friday before the second Sunday in August, 1906, and continues three days. Brethren and friends are invited to attend. Those coming by railroad will be met at the depot.

I. J. DURHAM, Church Clerk.

No. 256 Gray St., Danville, Va.

Wilson's Mills, N. C., June 18, 1906.

Elder P. D. Gold, Dear Brother: Some one

has made a mistake in the Landmark in giving the place where the Smithfield Union is to be held. Please change this so there will be no mistake. The next term of Smithfield Union is appointed to be held with the church at Mt. Gilead meeting house on the fifth Sunday and Saturday before in July, 1906, and not at Hannah's Creek.

Brethren and sisters and ministers are cordially invited.

Yours truly,

J. A. BATTEN,

Union Clerk.

Brother G. J. Scott's postoffice is Jacksonville, N. C.

SPECIAL EXCURSION RATES,

ONE AND ONE-THIRD FARE

To all points south of Ohio and Potomac and east of Mississippi Rivers, including St. Louis, via Atlantic Coast Line. Tickets on sale July 2, 3, and 4th, final return limit July 8th.

For further information, communicate with your nearest agent, or write

W. J. CRAIG,

Passenger Traffic Manager,

26-tf.

Wilmington, N. C.

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P. D. GOLD.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS

Dear Madam: The life of faith, joy and peace, and an heartfelt union with the dear Redeemer, as the blessed effects of eternal love; and the doctrine of eternal election in Christ, the Rock of Ages; from whence these soul satisfying streams perpetually flow, are my favorite themes: and as you are not insensible of the value of these unmerited mercies of God, nor of the assurance and security which they afford to an enlightened mind, I do not know that I can entertain you with a more interesting subject.

This life of faith is a familiarity and a divine correspondence, carried on between the Most High God and a redeemed soul. by which the mind is ennobled, the understanding enriched with the knowledge of heavenly treasures, and the affections inflamed with a fervent love to the Father of all Mercies. Faith is a fruit of God's Spirit, begotten on the mind by the Holy Ghost; "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.' It is called the faith of God's elect, because it is peculiar to them; "As many as were ordained to eternal life believed." It is called the faith of the operation of the Holy Ghost, because it is brought forth under his prolific operations. It is a divine and unshaken persuasion of the reality of a divine report, deeply impressed on the mind of man, and is the

result of an eternal unity which subsisted between Christ and the elect from everlasting; the bond of which unity is God's everlasting love to Christ and to his elect in him. Thus faith firmly credits a divine testimony, and makes the happy possessor most assuredly know that he is an heir of all the blessings testified of. Faith is an eye and sees all the wonderful works of God both in grace and in providence; yea she pries into his eternal council, and at times sees Him who is invisible. All the ancient saints saw the promised seed at a distance, and spake of him as present; and the blessed effects of every vision justified the prediction. This proves their life to be a life of dependence on God; they conversed with Him in his promises; their expectations were employed in looking out for the fulfilment of them, and patience waited for the issue; and after they had endured awhile, they inherited the promises. Faith applies them to the renewed and heavenly mind. Faith doth the same kind offices to the soul that the hand doth to the body; for it lays hold of eternal life, and realizes the promises with such a firm assurance of their full and final accomplishment, so as to quicken and enliven every power of the elect soul, and make it joyful, in the hope of the glory of God.

Faith eyes the obedience of the Saviour, and applies it to the disquieted conscience; and is attended with the in-

ternal witness of the Holy Ghost, assuring the conscience of the sinner that Jesus is his eternal righteousness before the throne of God; while peace from the atonement made by the great Mediator, sweetly flows in, as proof that the Most High God is appeased, and the sword of justice sheathed in the Son of God. O mysterious scabbler! Thus, Madam, this long and dreadful war between God and sensible sinners is ended, and eternal peace proclaimed to all believers.

Faith eyes the atoning blood of the surety, and a multiplication of pardons is produced therefrom, which faith applies; and thus she purifies the heart from all the filth or guilt daily contracted through our manifold infirmities. And to maintain life in her beloved habitation, she leads her possessor to a throne of grace, and there begs the bread of heaven, and does her office in attending every good petition: she claims her privileges in her own country, and her freedom in her own city; she will take no denial at a throne of grace, nor will her Faith deny her suit. Faith in us is of high extraction; God ordained her; Christ possesses her; and the Holy Ghost produces her. God has greatly honored faith, and it is certain she will never dishonor him: By her allowed fortitude and importunity she glorifies her Father, and her Father will ever honor her. She keeps house at the expense of the Savior, and fetches all her food from afar.

She being of divine origin, will exist forever. In the church militant faith is both the eye and the hand of the soul; but in the church triumphant she will be only an eye: divine light can never be extinguished.

Faith despises all human inventions and human assistances: and ceases to act when carnal wisdom is invited to take the reins of government; but always accomplishes the decreed and desired end, after fleshly sufficiency has

left us exposed to ridicule.

Faith, if she is let alone, will make her despicable habitation stand firm against all assaults; for she establishes her house upon a rock. She will lead her armies on through the most formidable host of opposers; for none overcome the world but believers. In short that man is eternally rich who has her, for God is his portion; and this she freely declares before every adversary, as it is written, "Rich in faith." He stands firm indeed whom she establishes; and he is sure to hold on his way, if she leads him in the path. Every fallen countenance that appears in a persecutor is an indication of a conquest made on that adversary, either to reduce him to the sceptre of Christ, or leave him to the judgment of God. Faith can blunt the edge of a sword, disarm a flame of its force, stop the mouth of a voracious lion, and make a devil fly to his cave. God himself is her shield, and she is the honorable and victorious hand that wields it. Our wealth, honour, success, victory, safety, and eternal security, lay in the possession of her. The Lord increase thy faith, while I remain, Dear Madam, thy willing servant in the Lord,

W. H.

Winchester Row, May 4, 1784.

Dear Brother Gold and Brethren scattered abroad—Greeting: While reading and meditating upon that great book—the Bible—the scriptures of eternal truth of our God, His divine character and power, as the great and allwise Creator and sovereign ruler of the universe, the disposer of the same according to His eternal purpose and pleasure, as seemeth good to Him to do, I am made to wonder with solemn awe, and to exclaim with the Apostle Paul, "O, the depth of the riches—both of the wisdom and knowledge of God: how unsearchable are His judgments and His ways past finding out. For

who has known the mind of the Lord," etc." I am sure that nothing according to my limited understanding of His holy word has ever taken place in time, or can occur, but what was fully comprehended by Him from the beginning, as He declares by the Prophet Isaiah, "that He comprehended the end from the beginning, and from ancient times," saying "My counsel shall stand, and I will do all my pleasure." He is the Almighty Jehovah, the wise disposer of all things according to His eternal purpose, which He purposed in himself. So it becomes such poor finite creatures, worms of the dust, as we are to be still and know that He is God and besides Him there is no Savior. That He is just, holy and righteous in all He doeth, or suffers to be done, whether we are reconciled to it or not. Now as to His eternal purpose in the salvation of poor lost and helpless sinners: It is so plainly taught in the holy scriptures that none can be mistaken in the literal teaching of the Bible, that salvation is of the Lord, from first to last, and unconditional so far as the sinner is concerned, but is according to God's eternal purpose and grace given in Christ Jesus before the world began, but made manifest to poor sinners in time, by the appearing of Jesus Christ, and fully realized in the heart of the poor sinner by being quickened into life by the holy Spirit; "and you hath He quickened who were dead in trespasses and sin." That it was not by works of righteousness which we have done, or could do, but according to His mercy who was rich in mercy, "for His great love wherewith He loved us—even when we were dead in sin." All this done for sinners through the atoning merits of our great Redeemer, Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and from the curse of the law.

It was declared of Him even before

all this is revealed, made manifest in a poor sinner's heart, he or she will delight to give Him all the glory, and crown Him Lord of all, as I did near thirty-five years ago.

He was born, that His name should be called Jesus, for He shall save His people from their sins. Now if we credit or believe this scripture we are bound to admit that Jesus did do what the angel declared He should do; and this will be fully manifested in due time in God's time, to all the heirs of promise. "It is of faith that it might be by grace, to the end the promise might be sure to all the seed." Let me say in conclusion when the precious evidence of this is manifested will ascribe salvation to the Lord.

With love and good will to all.

J. E. ADAMS.

Avondale, Ala., May 6, 1906.

Dear Brother Gold: I feel to write something again for the Landmark.

I desire to write only upon such topics as are of vital importance to the "household of faith."

It seems to me that there are times when some things ought to be emphasized more than others, for the welfare of the people of God. It seems to me that now is the time to emphasize the "things that make for peace," and "things wherewith one may edify another." When I see the widespread desolation and ruin wrought among our people which are the results of a departure from the teachings of Him who "spake as never man spake," and from the agitation of subjects productive of trouble and confusion rather than of peace and harmony, I almost lose interest in what is called doctrinal writing and preaching, what does all my claim to doctrinal soundness amount to if I have not charity which beareth long, and is kind, vaunteth not itself? Is not puffed up, thinketh no evil, hopeth all things, endureth all

things, and covers a multitude of sins."

It seems to me, lack of this spirit of charity is responsible for much of the trouble and alienation that now exists among the Primitive Baptists. The spirit that would drive a brother from us simply because he differs with us on some point of doctrine is neither the Spirit of Christ or of charity. The whole tenor of the gospel is to save—not to destroy. Paul said: "Knowing therefore the terror of the Lord, we persuade men."

"Peace on earth, good will toward men," is the gospel message. Predestination and election is no more the doctrine of Christ than the responsibility of men to God. The Lord holds his people to account for their conduct in this life and He "gives to every man according to their works," and the man who would hide behind predestination as an excuse for his sins has an improper conception of divine truth. I believe that gospel ministers ought to study the causes that lead to trouble, division and alienation, and do all in their power to correct such evils and remove such causes, first in themselves and then in their brethren, provided it is done in the Spirit of Christ. There is nothing in this world that touches me so quick as to see and hear a person acknowledge they have done wrong. I have but little patience with the brother or sister that never does wrong. What kind of spirit must one possess who has treated his brethren wrong and then never willing to acknowledge it, and make amends. "He that loveth not his brother whom he has seen, how can he love God whom he hath not seen?" "Love is the fulfilling of the law."

I believe, dear brethren, that I have been too rigid and exacting in my past life, but in so doing I followed the pattern of many other and older brethren. I am sorry now that I could not see and did not act differently. Oh, I have

done so little that has been of any real value to the cause of Christ. Brethren in the ministry, let me beseech you, "Let your moderation be known unto all men." Let us do every thing in our power to unify the people of God. Let us labor to "build the old waste places," and "raise up the foundations of many generations," that we may be called "the repairer of the breach, the restorer of paths to dwell in." Read 58 and 59th chapters of Isaiah. How is all this to be done? "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions, and the house of Jacob their sins." It strikes me that it is as much or more important to live right as it is to believe right. "Faith without works is dead being alone," and faith produces good works—not evil works.

Now, Brother Gold, before I close this letter I wish to touch upon a subject, that is being agitated to some extent and one that I think is seriously threatening the overthrow of our government and is calculated to bring more trouble and confusion in the church if persisted in by Primitive Baptists: I have reference to "labor unions" that exist and are being organized all over the civilized world. I believe if things go on as they are progressing now, in ten years from now a man will not be allowed to make a crop on his own land unless he belongs to the "Farmers' Union" or some other union, and then I suppose it will have come to pass that "no man might buy or sell save he that hath the mark of the beast, or the number of his name." In my humble opinion, every man that belongs to any of these organizations carries the "mark of the beast." (See Revelation). These organizations are ruled by selfishness and prejudice. There is not a spark of Christianity in them. "The "Golden Rule" has no place among them. It is of foreign birth. It arrays class against class. They are responsible for strikes,

riots, suffering and bloodshed. They take away the freedom of men to work when, where, for whom and for whatever price agreed upon; and how any Primitive Baptist can believe in or advocate such things is a puzzle to me. It is claimed by some that it is a matter of necessity to belong to those organizations, but I am living in the midst of all these things and I live without belonging to them and I follow shoe mending, carpenter's work, garden work, etc., for a living. This is an age of extravagance and luxury, and of course if we expect to keep pace with the procession we will have to "get in the swim." I have had a test of this question recently and I know what I am talking about. "The love of money" which is "the root of all evil," is the ground of it all. Every brother and sister ought to esteem the blessings and privileges and peace of the church above every thing else, and act accordingly. First, seek the kingdom of God and His righteousness, and all these things shall be added unto you."

I now feel like closing this letter with the prayer Jesus taught his disciples to pray:

PRAYER.

"Our Father who art in heaven,
Hallowed be thy name;
Thy kingdom come, Thy will be
done in earth, as it is in heaven,
Give us this day our daily bread,
And forgive us our debts as we forgive
our debtors,
And lead us not into temptation, but
deliver us from evil:
For thine is the kingdom, and the
power, and the glory, for ever.
Amen."

This prayer covers all the ground.

Yours I trust in faith, hope and
charity. H. J. REDD.

Dear Sister: Since you and Dora have left I have been out walking and looking, but oh on entering the house,

lonely, so lonely, and my troubles increasing, and it seemed that the mercy of the Lord was in my mind as it daily is, and those words dropped on my mind, "Oh Lord, in mercy to us speak," and I came in and took my hymn book to search for the hymn that contained those words, and the first hymn that I read was:

"In darkest hours and greatest grief,
A view of Christ gives joy and light.
Among ten thousand He's the chief,
He turns to day the darkest night."

Oh, yes, how true it is he can surely turn darkness to light, for he has changed me from walking in the dark as heretofore, and oh you know that that load in my breast grew intensely. Oh it did seem to me that if I just could utter it or open my mouth and let it out, how, oh how I would be relieved, and bursted into tears and fell on my face to try to pray: for reading over this song then, turning and reading the song—"Oh when Shall I see Jesus," the fifth verse reading thus:

And if you meet with trials
And troubles by the way,
Just cast your care on Jesus,
And don't forget to pray."

And don't forget to pray; then I fell on my face to try to pray, but could not, and the view of the cemetery where my dear child is buried came in my view, and oh how hard it is to think of his being so far and gone forever, and these words came to me so plain, Oh dear Lord, thou gavest thy dear son to hang on the cross to bleed and die, that poor sinners might live. Thy son, yes, then, is my son better than thy son? No indeed, and felt that the Lord had pardoned my dear son and bought him with his precious blood. Then why should we wish him back again? When the Lord has suffered and died

that he might live, and Alonzo has also suffered and died, and is out of this world of sin and care. Then we should as much as in us is try to prepare ourselves to meet him in glory. Yes, for where the Lord is there is no sin nor care! but ever to sing glory to God in the highest. The other night on going to bed this scripture was given me, Micah 5:4. Next morning I took my Bible and looked to see what the scripture was, and it reads thus: "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide. For now shall he be great unto the ends of the earth." Then in reading on for information, when I came to the latter part of the seventh verse of the sixth chapter, it reads, "Shall I give my first born for my transgression, the fruit of my body for the sin of my soul." No tongue can express the agony of soul. Oh the Lord has taken my child. The dear Lord be merciful. Oh God hast thou taken my dearly beloved son, and caused him to suffer. Oh to suffer intensely for my sin, and transgression? My cry continued. Oh God, be merciful to my unrighteousness. Oh wilt thou dear Lord? I laid my book down, got up and went to the woods close by, fell on my face, and poured out my ardent cry. Oh dear Lord, wilt thou give me the full assurance of faith that my son is better off? Oh wilt thou be pleased to, and wilt thou, oh dear Lord, relieve me? Oh, if not I shall die, and it came back immediately, better off, better off. Yes, he is in that blessed land where saints in shining order stand. Oh bless the Lord, oh my soul, and all that is within me, bless his holy name. But then it was why, why is it thus? Then did the Lord take my first born for my sin? Just think, for my transgression, and the fruit of my body for the sin of my soul? Cause him to suffer all this because I had sinned? Why Lord is it

thus? But for awhile my tears were dried up, and I was perfectly satisfied as to the abiding place of my son: but the question why, and yesterday the answer came in the sufferings of Christ. Oh then blessed are they who die in the Lord. But, oh, dear Lord, my sin and transgression wilt thou forgive? If not then I shall surely die: but the next week or the week after my arrival from Baltimore I was dead, and yet was alive, and did not know, could not fathom it out; and last Monday morning it came so plain to me, dead to nature, and alive to trouble. Yes, how true, alive to trouble. Prayer filled my mind, the things of this world have no charms for me then. And I can only say dear Lord, have mercy on me, and dear Jesus raise me higher, and at this morning the sound farewell: then—when the time came for me to take the last look at the body, yes the lifeless body of my dear child, my first born, the fruit of my body, when I kissed his lifeless form good-bye, oh the sound farewell forever, never more will I behold this side of eternity, then oh just think, and did the Lord cause him to suffer and die for my sins and transgression. Oh dear Lord forever, but thou hast given us the full assurance of faith that he is in that bright and happy land where saints in shining order stand. Then wilt thou, dear Lord, forgive me my sin and transgression? I feel this morning that I want to beg everybody then to pray for me, and if I have departed from the faith as it is in our Lord and Savior Jesus Christ, I hope all will pray for my return, that when I am consigned to the narrow limits of the grave, where there is no eye to pity, and no tongue of compassion, pray then that I may die in the full assurance of faith, and go to a city of habitation, where there is no sin and transgression, and where the sound farewell will not be heard. Bless the Lord, oh my soul, and all that

is within me, bless his holy name, for the Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

But after reading those scriptures that I spoke of over and over again for a few days the Lord showed me some few things I first saw, the top of the verse read thus: Will the Lord be pleased with thousands of rams or ten thousands of rivers of oil. Now you see he was not pleased with it, and after a time the sixth verse was shown to me, and it reads: Wherewithal shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Nay but my first born don't you see? And after pondering for a few days and wondering why the preceding verse was shown I could not see it before. He hath shewed thee O man what is good, and what doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God. Our dear Brother Lawrence's prayer was addressed to me, it seemed, and I could not but help to say thank the Lord for putting it in his mind, and I thanked him for thinking we have a faithful pastor at Briery Swamp, and don't we feel thankful to the blessed Lord for this great blessing, for I feel that it is a great blessing to us to have a pastor to go in and out before us, and one that is blessed with the word of God: and can feed the flock. And in all my trouble and bereavement I do so much sympathize with our dearly beloved Sister Roebuck, the widow of Brother Joseph Roebuck. O her troubles have been so great. May the God of heaven bless her and her dear family while in this world, and when their departure comes may he remember them when he goes into his kingdom. Paul says, if in this world only we have hope we are of all men the most miserable, and O how true. I can say with the

poet some times, come welcome death, I'll gladly go with thee. Then I feel to hope that my sins and transgression would be to an end. Please, will some brother that has the mind and light on this scripture give their view, Micah. 5:4-7. I have a great desire to hear it explained. I had a letter from my son's dear wife yesterday, June 14th, lamenting her sad and bereaved state, and also so lonely, with three little children, and can never more hear his footsteps to gladden their hearts, nor hear his voice to cheer them. May God bless them in time and in the end take them home with him to rest, where we believe they will meet their husband and father, and there to forever sit around the throne of grace and sing praises ever more.

Today being the 18th inst. I will write the exercises of my mind, or some at least, in writing of the sufferings of Christ concerning my son's sufferings. I did not get the fulness of the subject in it this morning. Is thy son better than my son that he should not suffer for my sake? Then, dear sister, you see it was for the sake of Christ that he suffered, and not for my sin and transgression. Then, O now you see I must suffer for my sins and not for another. O then how could we wish him back again? But O the pain; my burden don't seem to diminish. The poet describes my feelings somewhat this morning. O that I could repent. Oh that I could at least submit, at Jesus' feet to lay it down. To lay my soul at Jesus feet. Then in humble submission we would wait at his feet. Again the poet—

Thy mercy seat is open still.
Here let my soul retreat.
With humble hope attend thy will,
And wait beneath thy feet.

But I guess you will tire on the subject, tire hearing my lamentations, but

I am not satisfied, only when I am writing. It seems when I can tell my troubles to some one or write then it gives me relief; but I did not tell you, and don't know as I can, but when we were on our way back, when we passed Fortress Monroe where he had spent three years of his life, how sad it was and the United States flag hung waving, what a sad sight it was to me. Seeing this one fluttering where he had walked past and been on parade so many times, and then there being one spread over his coffin. O the colors of the red, white and blue, how sad the thought. But may I sing:

Farewell, vain world, I'm going home.
My Jesus smiles and bids me come;
Sweet angels beckon me away,
To sing God's praise in endless day.

Brother Gold, I will send this for publication. Remember me at a throne of grace.

RUTH TRIPP.

Route No. 5, Greenville, N. C.

REMARKS: Years ago I was in much distress on account of a church grievance that we could not settle. Death appeared to me far preferable to life. The grave opened to me as a sweet resting place. During this great distress the Lord sealed comfort and relief to me in these words, "He hath showed thee O man, what is good: and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?" Micah 6:8. Instantly I was made willing to live, and have been ever since. When the prophet asks the question, where-with shall I come before the Lord and bow myself before the high God? Is there any thing I can bring to atone for my sin? If I could bring all burnt offerings, or rivers of oil, if I could offer my first born son, if I could give the fruit of my womb for the sin of my soul, would that avail any thing? No. It would be utterly rejected. Nothing

that I can do, give, lose or suffer can atone for my sin. Nothing but the blood of the only begotten Son of God can atone for my sin or yours. If God so loved me as to give his only begotten holy Son to save me, how unspeakable this gift of grace. God made him who knew no sin to be sin for us, that we might be made the righteousness of God in him. Should not this reconcile us to God? We must forsake all for him, and we will find all in him. May the Lord still comfort our sister.

P. D. G.

Elder P. D. Gold, Dear Brother in Christ: I this morning attempt to write what I hope the Lord has done for me. I feel very unworthy to do this, but it has been on my mind for a long time. This morning I arose with a heavy impression, not knowing the cause. I attempt to write. When I was about sixteen years old thought about death oppressed me much. Not wanting my neighbor girls and boys to know anything about it I still kept on in my sinful way, would go to parties, wanting an excuse not to dance. I kept on in this way for some time, and my last trip I went to a quilting on Friday, and a party at night. The next day, on Saturday, I went to another and a party at night, and acted as the rest; took part with them. As I finished my last set my troubles rose so great I said aloud, if I knew that I would never enjoy a set any better than I did that I would say it is my last. Then my partner said, why didn't you like your partner. I answered him, you are all right. I then rushed for the porch to try to pray to my Lord and Savior, but felt I could not. I returned home begging the Lord to give me a spell of sickness, and let me suffer for the sinning I had done in those two nights, and perhaps some day there might be a chance for me to be saved. I was taken with a deep cold which gave me great relief.

I grew worse and worse, being satisfied that the Lord had heard my prayers. I bore my afflictions with great patience. It turned to the pneumonia. My father and mother wanted the doctor. My throat was sore. I could hardly swallow. My head rose. I could scarcely hear. The pain in my breast and shoulder was very severe. My fever was raging very high. I then wanted the doctor. I began to think I was going to die. My troubles came with greater force ever. All that I could say was: Lord have mercy on me. As the bright sun withdrew his light all was dark with me. I did not want any one to know my troubles. I could not swallow in that time. There was a great number of my friends and relatives, and my dear old grandfather that I did not want to know my condition. My sins grew heavier and heavier. I saw hell was my portion. My tongue was made stiff. Oh I can never tell how I begged for God's mercy. My tongue was made loose and I could talk as plain as I can now, and with a loud voice I confessed my sins before my Lord and Savior, and people who were there. I begged my father and grandfather to pray for me. I was sinking down in death and hell without hope. Words can never tell my dreadful condition. It seemed that every sin I had committed was before me and that night, even the little trifles of my childhood days were before me, and it seemed that my greatest sin was, using face powders and disobeying my father in my childhood days when he would tell me something to do, and I would say, oh why don't you tell Catharine, who was my elder sister. If there are any readers of this piece, please remember to honor your father and mother| This was a great sin to me. I still was sinking down. I begged them all to pray for me, for my sins were so great the Lord would not hear my crying, which was Lord have mercy on my poor, un-

worthy soul. I kept on this way till after midnight begging for mercy, and longing to see the light of the sun one more day, for I told them I was bound for hell, and I should never see as bright a light as the sun any more. I loved the Primitive Baptists with a love I had never felt before, and I must then bid them farewell, and go to eternal woe. I was then willing for the first time in my life, for God's will to be done. I then told them to lay me down and let me go, for God was just in my condemnation, and I was then willing for God's will to be done. They laid me down in blessed peace, for as my head rested on the pillow a calm and peaceful feeling reached my poor sinful heart, and I saw my dead body go to the old burying ground, laid out as if it were dead. It came to the place and I heard a voice saying this is the place you are to be buried, but not yet. I opened my eyes and saw the beautiful sunlight on the window. All was new to me. My troubles were gone for several days. This went with me:

Fear not brethren, joyful stand,
On the borders of your land.
Christ the Father's only Son,
Bids you undismayed go on.

I soon began to have doubts and fears. My great uncle came over to see me after I was better—so I could sit up. He asked me to tell him my hope, and oh how it cut me low. I felt like I had deceived him and all the rest. I gave him no answer, but wanted to go to the church I loved so well. I felt I was not worthy of a name in the place. My troubles grew heavier until I went, was received and baptized. I felt better. It was a great pleasure to me, though very unworthy. I felt to have a sweet home with them, but since that day I have strayed so far from the path of duty which has caused me to

lament and mourn, but, Brother Gold, I am still marching on trusting in the same Lord and Savior that snatched me from death, hell and the grave. You can do what you think best with this. If I never see it printed it will all be well with me.

Remember me in your prayers, and also the whole household of faith, for I feel I need the prayer of the righteous while I stay in this sinful and unfriendly world.

Yours in hope,

ROSETTA BRASWELL.

Smithfield, N. C.

Polkton, N. C., June 14, 1906.

Dear Brother Gold: Please do not think that I think to write you a good letter because I am addressing you this morning.

I have just received a letter from your pen, and wish to express to you (if I could find words appropriate) the comfort and consolation it has afforded me.

Yes, indeed, I am in the wilderness, and a barren, waste place I find it to be—dense, dark, and cloudy; yet all the clouds seem to have been passing over until this morning a "little white cloud" came which dropped quite a refreshing shower; and while I am still in the wilderness, and know no way out while I remain in this tabernacle, yet there has been quite a season upon the parched and dry ground. And shall not the wilderness and solitary places be made glad? The little plants and herbs have been made to raise their drooping heads once more towards the sky, and while they have somewhat a tough and sickly appearance from enduring so long a drouth, yet they are the more refreshed, having all this time been forced to take root downward for sustenance. You know a drouth on young plants naturally makes them more hardy and able to stand hardships, because it

toughens them and makes them take root down deep in the earth enabling them to better stand the scorching heat of summer, and also enables them to better withstand the fury of the raging storm.

While this is true in a natural sense, it is also true spiritually. But I do not mean to say by any means that I am strong, for surely I am less than the least of all saints; yet I do feel that these things are true in the Christian's experience. Sometimes during the spring when people are starting their crops it rains every few days, as it has done here this spring, and gets everything very sappy and tender, and, as it has taken root only in the surface, as it were when the drouth comes on, the scorching sun almost withers it to the earth, and sometimes very nearly blasts the entire crop.

Perhaps I have written enough now to worry you, but it seems that I can hardly stop yet. I want to say that I am simple enough to compare myself to these things, and illustrate it in this way. When I was first made to know the Lord (if indeed I have ever known him and to claim such knowledge almost makes me tremble), and was brought by his power, as I trust, into his militant kingdom, my inmost soul was filled with love, joy and praise from day today. To say love, joy and praise does not express it. It was all of these and more in the strongest terms expressible. For days, weeks and even months I knew no sorrow. The showers were continually falling and I was continually filled with praise—refreshed by these falling showers. But, oh, when the drouth, the time of fiery trials came on I had not much root, as it were, and I was just simply almost cut down. I thought I never could survive. My hope withered and all but died, yet did not finally die; and before life was finally exhausted another little shower came

and renewed my strength, and thus I continue to live; but the showers seem to be so light and far between compared to what they were at first, that I have been almost forced of late to give up and conclude I have never known anything aright. But, Brother Gold, I thought you were led beside the "still waters" and that you rested in "green pastures" and did not have to give much attention to the detractions of the wilderness?

If you would be glad to cheer a poor drooping heart, then it seems that you would be glad of having written me. Just think what good news from a far country is to a poor lost child—hungry and thirsty—almost famishing as it were.

Did you think you were handing a "cup of cold water" to such an one yesterday when you were writing that letter? A feeling of my unworthiness to receive such letters as you write often keeps me from even asking you to write to such as I am, although I appreciate them more than I can tell.

Yours in love and sweet fellowship,
 LOUISE A. EDWARDS.

Linwood, N. C., June 7, 1906,

Route No. 2.

Dear Brothers Gold and Lester, and all the dear readers of the Landmark: I feel I hope and trust that I am one of His, but I can only hope. Hope that is seen is not hope. So we live in hope. I hope none of the Lord's people do not feel as low down as I do at times, but I know the Lord's will must be done. If we feel cast down it shows that the Lord has taught us what we are. I hate to feel vile but I am glad I have been made to see my sins. Paul says when we are weak then are we strong. We have to become as little children or we can't see the kingdom. The flesh wants to be high, but the spirit says humble yourselves that you may be exalted. The Lord knows what

is best for us, for he says we know not how to pray or what to pray for. That shows me we can't pray without him. Lord teach us how to pray and what to pray for. Paul says he is less than the least of all saints. If he was less than the least of all saints what am I? I don't feel to be Paul my any means; but dear child, it will take the same spirit to change us that it took to change Paul. Little ones, be of good cheer. Christ says he has overcome the world. He says in this world ye shall have tribulation. If you are in trouble about your past life be of good cheer, for the good Lord says he came to seek and to save that which was lost, and I believe all of God's children feel to be lost when the blessed spirit comes to them. May the good Lord remember little ones the world over, in my prayer for Christ's sake.

Dear children of God, pray for me, if it is your heart's desire, for I feel to be one of the least ones, if one at all.

Brother Gold, the Lord has given you wisdom from on high to explain scripture so plain: our writing is a great consolation to the readers of the Landmark.
 H. T. COX.

Maple Hill, N. C., June 27, 1906.

Elder P. D. Gold, Dear Brother: I will try to write you, though with a sad heart the life and death of my last wife, Nora P. Jones. She breathed her last breath on last Saturday morning, the 23rd of June, about 7 o'clock in the morning.

I left home on Friday morning before the 3rd Sunday in this month to fill a few appointments, and to go to Kitty Hawk the fourth Sunday to the Union meeting. When I left home Friday morning I left my dear wife well, standing on the porch watching me leave. But little did I think that would be the last time that I would ever see her dear face, or hear her sweet voice. But alas when I reached

home Tuesday evening about 9 o'clock she had been buried about 27 hours.

Dear brethren and sisters, tongue nor pen cannot tell the anguish of my poor heart when I reached my lonesome home and met my bereaved children, and no mother's voice to be heard, and no footsteps to be heard on the porch where she often met me when I would return, and greet me with some kind word. Dear Nora was not there. She is gone never to return.

Six of my oldest children, together with Nora's three little children and Brother Joe Brown, and Sister Brown, Sister Littleton, Sister Lundy and H. D. O'Briant were all at my lonesome home waiting my return. They did not know where I was.

As soon as the boys found out she was so sick Nora told them to send for me. They wired to New Bern, to Elizabeth City, and to Kitty Hawk, but I did not receive and thing till last Monday evening at Elizabeth City, and could not leave there until next morning, and O my soul dear brethren, can you imagine how I felt? My tears were my meat and have been days and nights since. I miss dear Nora everywhere I look. I walk my house over and over, but cannot find her. I go to the cook room and she is not there. I go to the table and she is not there. I go to the bed room and she is not there. My little children cry and no mother is there to dandle them on the knee. O what shall I do? So often I have returned home at late hours in the night and found a light, and she would say I have been looking for you. But I shall never hear that voice again.

We were married August the 28th, 1900, and I can say of a truth the short stay that we have lived together has been joy and sorrows mixed, for she has been greatly afflicted with asthma. She has had two attacks of pneumonia. I have stood by her so often and thought every breath would be the last.

I have so often heard her praying in the dark hours of night, and sometimes when it looked like she could not live she would raise her hands and slap them together and say, "Bless the Lord O my soul, and all that is within me, bless his holy name."

I can say of a truth that she has filled the place of a wife, and as a step-mother: she has been everything to me that a wife ought to be. She could attend to her house business. She could attend to my farm business. There was not any thing but she could turn her hand and help me. She was willing. She was good to my children. She was worth a great deal to my daughters. She had the care of the family, and when I left her at home I was not uneasy but that she would do the best she could.

She was kind to the poor. Any one coming in need she would divide with. Her neighbors would often come to her to get her to cut and sow for them, and it seemed that she did not know how to say no, if she could work. She had many friends in this country, and I am sure she had many where she came from. She labored on Tuesday, and was up most of Wednesday and Thursday, and Friday she was confined to her bed, and died on Saturday morning, she could not retain anything on her stomach.

Dear brethren, I just wonder why I went to Kitty Hawk. I was very low down on Friday and Saturday. I felt like there was something wrong Saturday night. It did not seem to me that I slept one hour. Brother Lundy would ask me what was the matter. I could not tell him, but felt I ought not to have gone. I was in a dread when I started feeling like I am doing wrong, and surely I am mistaken in the whole matter. I know I could not have saved her life, but if I could have been there to wait on her, and hear her last words. I asked my children if they did

all they could. They said yes, and the neighbors and the doctor did all that could be done. The doctor was with her when she died. She told Sina, my baby daughter by my first wife, that she was going to die, and told her that she would have to take care of her children, and to be good to them. It has not been long since she told me she would not live long. Oh I said you do not know. Nora's oldest child, Posey D. Jones, is 5 years old, and her baby will be 4 months old the 3rd day of July, so that I feel that my preaching is about over.

Before she died she told my children to send and get her a good coffin and put her in it, and keep her until I came. But they said they could not do it.

Now, dear brethren and sisters, if you can pray for a poor sinner like me, I trust you will. So farewell. Your poor brother in trouble.

ISAAC JONES.

REMARKS:—What a sad and sorrowful case. Sister Jones was a good, faithful, loving wife, and did what she could for Brother Jones and his children and the Baptists and others.

Truly the Lord's way is not our way. Whom he loves he chastens. Many are the sorrows and afflictions of the Lord's people.

We know not what awaits us, and we know the Lord is good and always does right. May he comfort Brother Jones and his family and her mother.

P. D. GOLD.

Rocky Mount, N. C., July 4, 1906.

Dear Brother Gold: You came to officiate in the burial of our little girl, and spoke such comforting words to my wife and me. We are so glad to have you come to us just at this time, when so much sunshine had gone out from our home, because God had purposed to do His will, and take unto

himself our dear babe, that He might gladden her soul eternally, as she had our hearts for the short space of time she was loaned to us. Little Helen was so playful and sweet, and of course our home misses her sorely; but, Brother Gold, I rejoice to know that she is resting sweetly in her Savior's arms, for He has given her a home far superior to any dwelling place known to this land of strife and sorrow. I loved my little Helen as fondly as it is possible for one to love his child, and felt at times, while she was sick, that I just could not bear so great a loss, then I would try to ask the Lord for sustaining grace in case of her death. This, I feel to say, has been granted abundantly, and there has come to father and mother alike, in this bereaved home, a more complete reconciliation to the will of God, than I ever before realized. Indeed, I think I know more than ever before the meaning of the words of the Savior when He said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

What a blessing it is to be able to obey this precious command, and thereby receive the rest so faithfully promised by Jesus, who does all things well. I feel that in the midst of my grief God has been merciful, in that He gave me a sufficient supply of grace, without which I could not have borne so well my trouble. I am glad that I have an all-wise and an all-powerful God, who is just and good, and who can do no wrong. All praise to Him forever!

I hope you and family are well. My wife has been sick in bed for more than a week, but glad to say she is improving, and I hope will soon be up again. But for her illness I might have written you sooner. My wife joins me in love to your and yours.

Yours in an humble hope,

J. E. MOORE.

Dear Brother Gold: If such a sinner as I may so call you, I send you some heart-felt expressions, uttered on paper. If you deem them worthy of a place in Zion's Landmark you can insert them. I realize daily I am but a poor sinner, unworthy the blessed notice of Jesus, yet I hope an object of his care. I have wandered from him, but he has abided faithful, which when known makes me reverence and love him. His goodness is greater than all my wanderings and sins. To him be glory and praise forever. Amen.

W. LIVELY.

"He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." The grandest character ever known and conceived of which human language fails to portray, and human mind fails to embrace and comprehend. The mystery of godliness, God manifest in the flesh, justified in the Spirit, preached to the Gentiles, received up unto glory, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." "The Alpha and Omega," "the beginning of the creation of God." He that hath the keys of death and hell. The beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty; the least and the greatest, the humblest servant in the house of God, who came to minister and give his life a ransom. The days man betwixt us. The sacrifice, the life, the way, the truth, the treasure of riches and wisdom, the root and the offspring of David, the bright and morning star, the all in all over all, God blessed forever. The only potentate, King of kings and Lord of lords, the High Priest, the Prince of Peace, the river of God, the mountain, the rock of refuge, the wisdom, righteousness, sanctification of his people, "the Lamb," the lion, the bullock, and the goat, the burden of prophecy,

the fulness of the Psalms, the head of the body, the captain of salvation, whose name is above every name in this world and the world to come. Who can have compassion upon the ignorant and those out of the way, saves the worst of sinners, can sympathize with the weakest of the weak, whose eye beholds and whose great, kind heart and whose watchful eye is over the little ones, Jesus the Savior and the salvation of God. When we see him and know him we lose all sense of enmity. Forgiveness flows in our hearts. We would not hurt nor destroy in all his holy mountain. We find it a high honor to fall at and kiss his feet, and find that to be a glorious place of rest to our troubled and distressed and sin-sick souls. Yea, we exalt and say bless his name. None on earth like him, none in heaven to be compared to him. We say he is the chief among ten thousand, the one altogether lovely. We stand around the throne saying, blessed and honor and power and dominion and glory to thy name, for thou wast slain and hast redeemed us to God by thy blood out of every nation and kindred and tongue, and hast made us kings and priests unto God and his Father. In view of such a redeemer is it any wonder that our souls are lost in wonder, love and praise. Christ is the hope of his people, and in this distressing time in Zion if we will all look to him all bickerings and strife will at once cease. God grant that we may all see his face, cease from strife and enjoy the peace that flows like a river.

W. LIVELY.

Any information leading to the whereabouts of my brother, W. M. Edwards, whom I haven't seen in six years, will be appreciated. When last heard from he was in Texas.

S. L. EDWARDS,

606 E. Main Street,

Durham, N. C.

ZION'S LANDMARK

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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

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EDITORIAL.

SELF.

Go where I will here is this same self—I the sinner, nor can I get away from him. It is I myself. Sometimes self appears to turn reformer and affects much shame and deep sorrow, and then flattery comes up with the expectation of much better doings and great favors. There is a soft, spongy place easily reached in me that is readily captured by such deceitful appearances which though disappointed a thousand times still has an ear open to the promises of this self. At times when the soft zephyrs blow, and times and seasons are auspicious, suddenly—even while self is saying smooth things such as eat, drink and be merry, and is wiping its mouth as though there is no sin—there meets me to wither all my joy some vile thought so bold it appears as a deed, some base temptation defiling me and it stains all my fancied goodness, and away goes all my apparent reformation, and it is the same vile self with all its crookedness, the sow wallowing in the mire, or the dog returning to his vomit.

One does sometimes become so wearied with self, How can I think well of myself when all of its corruption at times confronts me, and I can have no confidence in the flesh, yet can-

not escape it? Go where I will there it is. Do what I may there it is ever active staining and polluting all I do. If alone self is my companion. If in company self is the first one I see and hear. I know he is a liar and yet I listen to him. He always fools me, yet I still allow him to deceive me.

How can I respect myself? If another had deceived me one thousandth part as much as self has I would not believe a word he says, nor follow him at all. Oh wretched man that I am, who shall deliver me from the body of this death?

The answer comes in the revelation of Jesus. There is no condemnation to them that walk not after the flesh, but that walk in the spirit. 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 (these new things) are of God.

But what has become of the old man? Where is this self? Does the child of God have any distress with this self? He is the only man that has this warfare or distress.

P. D. G.

THOMAS.

Thomas was one of the twelve apostles. He was not a Judas to betray the Lord. He was not a devil, but a real disciple. The character of each disciple is somewhat shown in the words and conduct of each.

Thomas is sometimes called doubting Thomas.

At one time Thomas said, Let us also go that we may die with him. His disciples do die with him. He died for all of them, the one for the many, and thus all were dead, or all died. But that was not what Thomas meant. He had not the faith to feel that whatever Jesus did was all right—that faith to feel there can be no failure in him, and blessed are all they that are with him. Faith works by love. If Thomas had been exercised by this faith he

would have felt there can be no failure in Jesus. It would not have been a case of desperation, let us die with him.

Again, Thomas said to him, Lord we know not whither thou goest, and how can we know the way? How little we know of Jesus except by faith. If we know him we know all things in him. He is the way, the truth and the life. How can one be confused who knows Jesus.

Again, after the resurrection when the other disciples told Thomas the Lord had appeared unto them then and of course was risen, what did Thomas say, Unless I thrust my hands into the nail prints in his side I will not believe. How hard are the conditions unbelief puts in the way. What a monster of cruelty, sin and death is, faithlessness. There is no love, joy, peace, nor hope, no obedience in unbelief. Whatsoever is not of faith is sin. Some appear to think there is no guilt in unbelief. Except ye believe that Jesus is the Christ ye shall die in your sins. He that believeth not God hath made him a liar. Can there be a greater sin

Jesus after this said to Thomas: "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Thomas said unto him, "My Lord and my God." Truly Jesus is the author and finisher of saving faith. He reveals himself in such glorious proof that unbelief is cast out, and joy comes into the soul. How gracious is Jesus, how full of power and goodness. Truly his thoughts are not as our thoughts. We are the sinners. If our hearts are right we believe in the Lord Jesus. We have no cloak or covering for our sin. When our hearts are right we are worshipping the Lord Jesus. When we are in unbelief we have our excuses, and lay the blame somewhere else than upon ourselves.

The great and good fight is the fight of faith against our corrupt, unbelieving heart.

P. D. G.

I read in a book recently, called a story of the Bible, that God said to Adam and Eve if they would repent and believe they would be saved. The book perhaps has the proper title—a story. For it is not the truth. When a boy a story was called a lie or meant one. It means that to me yet.

Adam was of the earth earthy—a natural man, and the natural man receives not the things of the Spirit of God. Christ is exalted a prince and a Savior to give repentance unto Israel.

Adam is an earthy man, and that is his range and limitation. In Jesus there is remedy for Adam. There is provision made in the gospel to cover Adam's nakedness. The Lord God made coats of skins and clothed both Adam and Eve; but it was not any act of theirs. It was all done by the Lord God.

P. D. G.

THE RIGHTEOUSNESS OF FAITH.

What is the difference between the righteousness of the law and the righteousness of faith? Moses describes the righteousness of the law, "that the man which doeth those things shall live by them," Rom. 10:5. But the righteousness of faith speaks on this wise, "Say not in thine heart who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith we preach, That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness, and with

the mouth confession is made unto salvation," Rom. 10:6-11. The Holy Ghost guided Paul thus to show what is the difference in the two ways. If you are saved by the righteousness of the law then you must do all the law commands. You must be a doer and not a talker. If you fail in one point you fail completely. It is not like a man that does a little of the task and therefore can get a little of the pay. Cursed is he that continueth not in all things written in the book of the law to do them. If you fail in one point you are guilty of all. Instead of receiving a little or some reward for what you have done you are as guilty as if you had transgressed every precept, for you are guilty of all. There is no man that has ever kept the law but Jesus. By the deeds of the law no flesh living shall be justified.

The law that came by Moses is not a system that man has devised, or that he can change, or add to, or take from. Nor is it made for a righteous man, nor to make a man righteous. If man were righteous he would not need a law. By the law is the knowledge of sin. I had not known sin but by the law. It was added because of offenses. The law works wrath—that is it shows the wrath of God against sin. For the law is holy, and finding man a sinner (not making him one,) it can only curse or condemn him. Hence by the deeds of the law shall no flesh living be justified. Death is its penalty and death it brings.

Then where is the hope for a sinner? It is not by any thing he can do or suffer. However there is no way of convincing one of this only by what he experiences. When God sends his fiery, consuming, killing sentence of death into the conscience of a sinner then he knows the guilt of sin, and dies or acknowledgcs the justice of God's holy law that condemns him, and he is cut off, killed to man's works,

or to trusting to what man can do to keep the law of Moses.

The righteousness of faith is as far above and as different from this system or way as life is from death, or as light is from darkness. There is no creature doing in this. There is no work of man in it. Man ceases from his work. There is no strength of man called for, or needed. There is no merit of man required. There is no wisdom of man allowed. It does not say there is something to be done by some other. No, the work is already done. It says not who shall ascend into heaven, that is to bring Christ down. He has already come. It says not who shall descend into the deep, that is to bring up Christ from the dead. He is already risen. It is finished. Do you believe this in the heart or indeed and truly? For, with the heart man believes unto righteousness, not of man, but the righteousness of God. By faith man receives the righteousness of God. Jesus is become the end of the law for righteousness to every one that believes. Jesus is received in the heart that believes in him. There never could be wrought in man by his works so glorious a change as is wrought in him by the Spirit of God, for a heart of faith is given him, or the faith by which God purifies the heart making the man one with Jesus in the righteousness of God by faith, which is to and upon all that believe. Christ is received by faith and dwells in the heart by faith. It is Christ in you the hope of glory justifying you from all things from which you could not be justified by the law of Moses, or by any of man's works.

How do you know that this so great and glorious and wonderful a change is wrought in a man? He tells it. His tongue is loosed to tell it. Yea a new tongue is given him, as a new heart by which he believes in Jesus is given him. His speech savors

of the pure language of Canaan now. He proclaims that salvation is of the Lord. No longer does he talk of what creature man must do to be saved. But he tells what Jesus has done to save him and has saved him. He preaches Jesus. He tells what great things the Lord has done for him, and has had mercy on him, He confesses Christ or confesses unto salvation.

This is what we desire to hear of one who comes to the church. That one has something to tell and the church loves to hear it.

How glorious to believe in Jesus and glory in him as your righteousness, and trust alone in him. This is the only thing that ever satisfies Moses and shuts the mouth of the devil, and comforts the vile sinner, hides death and raises you to heaven. It is the arm of the Lord revealed. Blessed are all those that trust in Jesus.

P. D. G.

A friend requests my view of Heb. 10: 26-27, "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

The current of the stream of wonderful thought in this epistle to the Hebrews (Jews) is to show the superiority of the priesthood of Christ over that of Levi, and the new covenant of grace over that of works, or the law that came by Moses. The especial figure or type illustrating the superiority of the priesthood of Jesus Christ is the man Melchisedec, greater than Abraham, for Abraham paid titles to him, and he blest Abraham. Furthermore his priesthood was without beginning or end, and made so by the oath of the Most High God.

In the most exhaustive and wonder-

ful manner the priesthood of Christ, making all his people perfect forever by offering himself once, and then entering on his priesthood in heaven where he ever liveth to make intercession for them by and in the new covenant of grace, wherein: God remembers their sins and iniquities no more forever, the writer sets forth the eternal perfection of this priesthood. Hence there can never be another priesthood, nor can Christ ever be offered again, for he dieth no more.

In the 6th chapter of Hebrews it is said, if those who have tasted the good word of God, and powers of the world to come (the gospel world), should fall away it would be impossible to renew them unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. That would call for his crucifixion again, and show that his first crucifixion was not sufficient, and hence it would put Jesus to an open shame. This would show the failure of the Lord Jesus. The writer does not say that a child of God can, or ever does, thus fall away and be lost forever, involving the failure of the atonement of Christ; but that if one of those born of God should thus fall away it would be impossible to renew him again to repentance, because there could never be a greater offering than that of Christ, and he could never be offered again.

The offering up of Jesus furnishes the ground and cause of renewing his people unto repentance, and all other spiritual blessings. But all this would be a failure, and he that falls would be crucified to himself afresh, and made most wretched, and Jesus would be put to an open shame. Hence this case is presented to show that one of the Lord's people could not thus fall, or there cannot be a cause or case that could occur or operate to produce such an effect.

The case under consideration is

Somewhat analogous to that. For there remaineth no more sacrifice for sins. Now if after we have received the knowledge of the truth we should so offend against Jesus, so sin against light and knowledge wilfully, what a sore and dreadful looking for of judgment and fiery indignation would seize us. What a fearful thing thus to fall into the hands of the living God.

What is it to sin wilfully? It is not the sin of ignorance. It is not being overtaken in a fault. It is not where one is taken by surprise. But rather a presumptuous sin, where one planned to do what he knew was wrong, and is a sin against Christ and the church, what he had premeditated, what he not only knew was wrong, but what he willed to do, has done willingly, and with a wilful, perverse spirit. Now what can he do, where can he go? He has intentionally or wilfully sinned. Christ dies no more. There is no further sacrifice for him. He is turned over to dreadful or fearful looking for of judgment or fiery indignation which shall devour all the adversaries. It is able to devour and consume every adversary in this wilfully sinning man. He thinks that he himself will be devoured.

No; but the piercing to the dividing to him to sweep him into destruction. asunder of soul and spirit will appear. It will seize his sinful, wilful spirit or adversary, and devour all this wilful, perverse spirit to sin.. For God is the judge of his people. He that despised Moses law died without mercy under two or three witnesses.

Of how much sorer punishment (sore indeed), suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace. How fearful! What a grievous thing it is for a child of God

to wilfully sin. What a fearful thing thus to fall into the hands of the living God for God is the judge. Vengeance belongs to him. He will repay. For the Lord shall judge his people. Suffering as long as one lives here in this world awaits such an one. He is saved yet so as by fire.

P. D. G.

SCRAPS.

They say the Bible has contradictions. What kind of people say so? Such as do not love its teachings. The Bible bears marks and evidences of its divine authorship which those that desire to know the truth will consider.

One common objection to it is, How could Moses have written the first five books of the Bible when the last part was written after he was dead? Well, was not the first part written before he was born? Who told him what occurred before he was born? Oh they say he received that by tradition. Well but who told him what occurred before Adam was created, or before there was a man, or before the earth appeared?

Tradition is not the source of information of the writers of the Bible. The most correct statements are made in that book. Holy men of old spake as they were moved by the Holy Ghost. All scripture is given by inspiration of God, so that the truth is fully declared in the Bible.

Moses was a prophet. God showed him what had come to pass before he was born, and before man was created, and also showed him what should come to pass after death. What is too hard for the Lord? Could he not have moved Moses to write the manner of his own death as well as any thing else?

It is important for us to understand the meaning of scripture customs and language. For instance, one adopts another as his child or heir.

We will say he is 40 years of age when adopted. There are two meth-

ods of counting his age after that, one from his natural birth, the other from the time of his adoption. When he would be 41 years of age literally he would be 1 year old as an adopted child.

There are many miracles that is events different from and greater than the ordinary occurrences of nature, such things as we have never seen, such as God creating all things that are made in six days, sending a flood to drown the world, the crossing of the Red Sea. Now we have never seen iron swim, nor men walk about in a burning fiery furnace. Who has believed this report, and to whom is the arm of the Lord revealed? The Bible states what we believe according to the power of God whereby he raised Christ from the dead. Our faith does not stand in the wisdom of men, but in the power of God. The same power by which He worked these uncommon events called miracles is the same power by which we believe these things, or it is by revelation they are shown to us. When would our natural eyes ever see a miracle, or our natural ears ever hear one?

The power by which God works opens the understanding of men to believe the things reported in the scriptures.

We believe lies because there is a lying, corrupt principle in our nature that feeds on such things, loves such things, and is controlled by such things. If the principle of falsehood was not in us we would not believe and love falsehoods. If there were nothing in us but truth we would not believe any thing but the truth. He that is of the truth heareth God's word, for God is truth, and there is no lie in him.

He that believeth not God hath made him a liar. What greater evidence of corruption could one give than to disbelieve God.

The power by which God made and upholds the world so controls those that dwell in God that they are kept by the power of God through faith unto salvation ready to be revealed in the last time. Such as are blest with the Spirit to believe in God rejoice in his power and faithfulness. His nature, character and doings are the chief cause of their rejoicing. While they abhor themselves as sinners, they receive the gracious truth that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but should have everlasting life. This blessed truth dwells richly in their hearts and is their defence against all lies, sin, the devil and death.

But there is another class of mankind that will hunt up the infirmities or weakness of God's people, and delight in dwelling on them, spewing out their own shame. For instance the scripture which tells of the errors and sins of the Lord's people states that Noah planted a vineyard, and was drunken with the wine thereof. Ham saw the nakedness of his father and exposed it. The more noble Shem and Japheth walked backwards and spread a covering over their father. Was not that far nobler? But the men that have Ham's nature will do like Ham did. They will hunt for filth like a dog and feed on that, and gloat over it, and magnify such things, and advertise themselves and proclaim their enmity to God, and that they are of that wicked one and do his works. Thus each one proclaims what manner of spirit he is of by what he believes, whether true or false, and each acts according to the principle in him, and each shall be judged according to his works. Is not this true, and shall not the judge of all the earth do right?

CIRCUMCISION.

Circumcision means a cutting all

round, fully, completely, or a cutting off. Then spiritually by the circumcision made without hands or without human agency by the circumcision of Christ, the body of death is cut off, slain and made an end of, for our sins are nailed to his cross. We are separated from our sins, and from the lusts of the flesh, the eye, and the pride of life. Hence we are the true circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Now how does one regard himself that is thus placed. He has no confidence in the flesh, none in self. He is vile in his own eye and in himself. He never does any thing he can glory in. He never sees any thing good in himself. "I know that in me that is in my flesh there dwells no good thing."

He is not worthy of being noticed. He returns good for evil, for when evil is done to him he feels that is what he deserves. When he is reviled he reviles not again, because he does not feel that vengeance belongs to him. He is meek and lowly—a worm and no man.

If he is cast off from the Lord he feels he deserves it all, for he is the chief of sinners. He is cut off from dependence in man.

But what thinks such an one of Christ Jesus the Lord? Why he is all and in all. There is none other to whom he would go. Jesus is the most lovely and glorious character he ever heard of. It does not matter so much about me, but let him be glorious and reign and all is well. I love to hear him preached, and to trust, serve and worship him.

When I am cast down and abhor myself one believing view of him crucified, my life, and righteousness, then all is well. Let me go. I am vile, and not worthy to be noticed. But let him be exalted a prince and a Saviour, and I reign in him. As he is so am I,

crucified with him, nevertheless I live, yet not I, but Christ lives in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.

Ye are dead to the law by the body of Christ, that you should be married to him who is risen from the dead even Jesus, that your fruit might be unto God.

P. D. G.

OBITUARIES.

ELIZABETH HOLLAND GOODWIN.

The subject of this notice was born November 5, 1833, was married to John L. Goodwin October 30, 1863, and lived happily together until April 1, 1896, the Lord took her soul, as we have good evidence to believe, to that Heavenly and sweet rest. There were born unto them eight children, four sons and four daughters. Three living, one son and two daughters. Four grandchildren.

She united with the Primitive Baptist church on Cedar Island the third Sunday in February, 1880, was a faithful and consistent member as long as she lived, always loved to attend her church meetings and did when she was able to get there. Peace was her heart's wish and desire, at home and abroad. She was baptized by Elder John R. Rowe, pastor. She was an industrious woman and worked hard day and night; would often take the Landmark after bed-time and read till late in the night. For three years she stayed with her daughter, Martha Carrion, most of the time, and died at her home. She was taken sick with paralysis on Tuesday night and died the next Tuesday, May 1st, 1906.

Dearest mother, thou has left us to weep and mourn, but we believe in our hearts that you are sweetly resting on that heavenly shore where parting will be no more. Farewell dear mother, sweetly you rest, while we so much miss you. We believe you are happily blessed forever.

Written by her daughter at the request of the children.

MARTHA W. CARRION.

APPOINTMENTS

J. M. CREWS AND J. W. FLINCHUM.

Pine Ridge, third Sunday in August.

Grove School House, at night.

HENRY TAYLOR.

Pleasant Grove, August 3.

Lawyer's Springs, 4 and 5.

Smith's School House, 6.

High Ridge, 7.

Bethany, 8.

Wadesboro, 9.

Tyson's School House, 10.

Jerusalem, 11 and 12.

Howard's Chapel, 13.

Freedom, 14.

Albermarle, at night, 14.

Mountain Creek, 15.

Big Creek, 16.

Rock Hill, 18 and 19.

Sugg's Creek, 20.

White Oak Springs, 21.

Mt. Tabor, 22.

Pearce's Chapel, 23.

Tom's Creek, 24.

Bear Creek, 28.

Liberty Hill, 29.

Jones' Hill, 30.

Some brother can arrange appointment for the 17th, between Big Creek and Rock Hill.

J. W. GARDNER.

Bethany, Saturday and fourth Sunday in July.

Union, Monday.

Smithfield, Tuesday.

Clement, Wednesday.

Four Oaks, Thursday.

Hannah's Creek, Friday.

Benson, at night.

Funeral of Aquilla Hamilton at John Hamilton's near Pine Level fifth Sunday. . .

J. T. COLLIER.

Durham, Wednesday night before third Sunday in August.

Roxboro, Thursday and at night.

Country Line Association.

Willow Springs, Wednesday after.

New Hope, Thursday.

Dunn, Friday.

W. R. GALLIMORE.

High Point, July 19th, at night.

New Shepherd, 20.

Pierce's Chapel, 21.

Rock Hill, 22.

Calicut's Creek, 23.

Sugg's Creek, 24.

White Oak Springs, 25.

Mt. Tabor, 27.

Brush Creek, 28 and 29.

Mt. Tabor, 30.

Randleman, 31, at night.

Conveyance needed.

J. B. DALLAS.

Spray, August 6.

Shiloh, 7.

Pleasantville, 8.

Sardis, 9.

Cross Roads, 10.

J. A. MONSEES.

Danville, August 1, at night.

Martinsville, August 2 and 3, at night.

Sardis, 4.

Pleasantville, 5.

Wolf Island, 6.*

Pleasant Grove, 7.

Arbor, 8.

Lynch's Creek, 9.

Wheeler's, second Saturday and Sunday.

Rouge Mont, 13.

Roxboro, 14.

Shiloh, 15.

Thence to Country Line Association.

Conveyance needed when off railroad.

Will Brother A. F. Neal please meet at

Madison in the morning of August 4th.

W. M. MONSEES.

Maple Shade, August 3.

Laurel Fork, 4.

Little Flock, 5.

Panther Creek, 6.

Reed Island, 7.

Bethel, 8.

Pilgrim's Rest, at night.

Roanoke, 9.
 Staunton River Association.
 Old Mountain, 13.
 Cascade, 14.
 Dan River, 15.
 Moon's Creek, 16.
 Country Line Association.
 Wolf Island, 21.
 Greensboro, at night, 22.
 Abbott's Creek Association.
 Conveyance needed off of railroad.

T. W. WALKER.

Wolf Island, Thursday before second
 Sunday in August.
 Dan River, Friday.
 Staunton River Association.
 Shiloh, Tuesday.
 Stories Creek, Wednesday.
 Roxboro, Thursday and at night.
 Country Line Association.
 Virgilina, Monday night.
 Rock Academy, near King's store, fourth
 Sunday.
 Pleasant Grove, Tuesday.
 St. Delight, Monday.
 Bunker Hill, Tuesday.
 Abbott's Creek, Wednesday.
 High Point, at night.
 Salisbury, Thursday.
 Pine, Friday.
 Thence to the Abbott's Creek Associa-
 tion.
 Conveyance needed when off railroad.
 Will some brother meet them at Linwood
 Friday?

The next session of the Staunton River
 Union is appointed to be held with the
 church at Malmaison, Pittsylvania county,
 Va., Friday, Saturday and fifth Sunday in
 July. Brethren and friends are invited to
 attend.

E. A. STANFIELD.

The amazing growth of the A. and M. Col-
 lege requires constant enlargement of the
 teaching force and apparatus. In civil en-
 gineering 96 students, not counting fresh-
 men, require a whole separate department

of special teachers, two professors and four
 instructors, all expert. W. C. Riddick is
 head professor and R. E. L. Yates is head
 professor of mathematics. Every student of
 civil engineering in the college, including all
 sophomores and juniors, are engaged in
 work all summer.

In electrical engineering there are 92 stu-
 dents and three professors, not counting
 freshmen. These students also are at
 work wiring buildings, running 'phone
 wires, etc., etc.

There is a new head of the Textile De-
 partment, Professor Thomas Nelson, of
 Lancashire, Eng., and a new assistant, Prof.
 B. Moore Parker, a graduate of Lowell Textile
 School, an A. and M. boy, and a native
 of Raleigh, grandson of the late B. F. Moore.
 The Textile Department will soon be over-
 flowing with students.

In Agriculture three new professors are
 to be elected. Prof. Sherman (entomologist)
 has returned from Canada. Prof. Reimer
 is to return in Horticulture. There will be
 ten special teachers in the agricultural
 faculty and two hundred students are ex-
 pected.

The drill and discipline of the college
 will be modified. A separation will be made
 of civil and military duties, and all friction
 done away with. Drill will be brisker and
 discipline severe in all essentials with free-
 dom in non-essentials.

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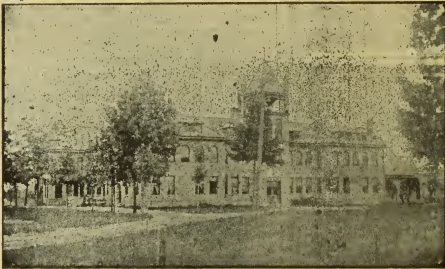
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Asplur, 1906

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 lofty 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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DEVOTED TO THE CAUSE OF JESUS

THE FOUR SEASONS.

To the Virgin Daughters of Zion:

The children of the kingdom are compared to wheat.

When soil is to be prepared for wheat, taking it in its wild or weedy state, it must be done in summer. The land must be thoroughly fallowed and the weeds killed by being thoroughly covered with the plow, torn with the harrow and pressed down with the roller until the land has nothing left on it of all of its old growth.

Even so our great husbandman comes in and fully and thoroughly tears up all of the fallow ground of our hearts breaking out these very ugly weeds of sin and their iniquity, tearing them to pieces, analyzing them so that we may see all of their component parts, that there is no good thing, no thing spiritual nor desirable in them, but everything to hate and loath and turn from with a true repentance given from above. Thus the land is left barren of its products. The summer heat kills all the filthy weeds, as the powerful heat of God's Holy Spirit manifesting the destructive powers of God's holy law against sin, burns up all of the Phariseeism, Arminianism and self-righteousness of our natures, killing all that is within us in which we trusted for life and salvation. Thus the summer burns us up and consumes us until we are left to cry, "Oh my leanness! my lean-ness!" And, "Behold I am vile."

Thus the soil is prepared for the seed. It is done by the inner teaching of the Holy Spirit who is the manifestor of all the works of God in us. The divine guardian who dispenses the good things of the kingdom to the heirs of promise. Those things are theirs, give unto them in the divine will, fully secured to them by the atoning sacrifice of Jesus Christ on the cross, and now they are being prepared for the reception of these divine favors by the Holy Spirit. How good is our God to us, how slow to anger and how full of tender mercies.

The husbandman is too wise to sow seed in order to prepare the soil or to sow it among the weeds.

Neither do men put new wine in old bottles, the bottle would break and both the wine and bottles would perish.

The autumn season comes in and the wheat is sown in the ready prepared soil. The farmer looks over his field and sees that nothing is left to hinder the growth of the very tender plant when it springs forth. No briars are left to rust and destroy the wheat as it gets on towards maturity. As the young blade springs up it is full of praise and every tendency is upward.

Even so the Lord sows his good seed in the soil he has prepared, in the heart of the barren and desolate one. Just where no fruit is, none to be expected, there the Lord scatters for the increase He has ordained. The word spoken by Him is a fruitful word and he does

not sow in vain. He has said: As the rain cometh down from heaven and the snow, and returneth not thither again, but watereth the earth," etc. "So shall the word be that goeth forth out of my mouth; it shall not return unto me void: it shall accomplish that which I please and prosper in the thing wherunto I sent it."

How blessed is this word that is spoken by the King who has power and will prevail. He has laid help on one that is mighty, one who is able to save unto the uttermost them that come to the Father by Him. He never undertakes a case in vain. Satan with all his host cannot so much as retard His progress nor delay His purpose for one moment. When He speaks it is done, when He commands it stands fast. Glorious husbandman, He does things just at the right time. Just as there was an appointed hour for Him to die to pay the atonement price, even so all He does is done just at the appointed time and done to never be undone nor done over. What the Lord doeth He doeth forever.

It is a pleasant autumn season when the seed of the grace of God are sown, not the bloom of spring, but pleasant and comfortable.

Then the winter with its cold north winds, it down-pours of rain, ice and snow, when the young plant appears to be dying and some times looks dead and the farmer feels discouraged at his prospects. However, our God never gets discouraged; "He shall not fail nor be discouraged till he bring forth judgment unto victory." He holds the north wind as well as the south in His fist and gives them commandment at His will and they obey Him. These must blow upon the garden of the Lord that the sweet spices thereof may flow out.

The world never felt either the cold north wind nor the warm south wind. The dead feel nothing, nor know any-

thing. Just as the blessed gospel of our Savior sweeps over the dead world unheard, unfelt, not understood; bears no fruit, swallowed up of thorns, laying by the wayside or upon the stony ground farnishing, not breaking it, causing neither voice nor hearing, but it reveals to the living the true condition of the dead and makes them remember the pit from whence they were digged and the rock from whence they were hewn, and makes them rejoice in faith and look forward in living hope even though the winter is upon them and has filled all the soul with apprehensions and caused them to hover up close under the garment of the husbandman.

It is in this wintry season that men become discouraged and even the ministers of God mourn because of the apparent barrenness of their labors. Churches complain of great coldness and all begin to cry. "Will the Lord forget to be gracious? Will His tender mercies quite fail forever and will He remember us no more?"

Oh what a time of desolation this appears to be.

Younger brethren in the ministry, don't be discouraged for He who rules the summer in your soul rules also the winter. Even persecutions and evil speakings with many false accusations may come up from men and sometimes from those in the church, and you may begin to fear that you will fall at last by the hand of Saul, for there is an inward enemy tempting you to agree with what those outside are saying and you will be passing the sentence on yourself.

Be not discouraged, my brethren, but rally around the standard of King Jesus for He can and will prevail. Don't seek to deliver yourself by seeking vengeance on those who are speaking evil against you, but keep in remembrance Him who has said, "Vengeance is mine; I will repay, saith the

Lord." If you see the point of the sword ready to be thrust into you don't be alarmed, Jesus is your shield and stands there taking all these things on Himself. "Whatsoever ye do unto one of the least of these, my little ones, you do unto me." And, again, "No weapon that is formed against thee shall prosper and every tongue that shall rise against thee in judgment thou shalt condemn."

Rejoice in the Lord for He is good, for His mercy endureth forever.

One jealous minister of envious heart said of another: "He is not recognized by the Primitive Baptist churches as a gospel preacher." If even such evil things as these may be said against you, still go on trusting in the Lord, for He is able and will deliver you. It is only the winter season and it will only bring you low at the feet of Jesus and keep you there.

Then, if you preach for months and even years and there is no increase in the flocks over which the Holy Ghost has made you overseers, don't be discouraged for every church must pass through its wintry seasons. Then the water sprouts and fungous growths die. The tender wheat may appear to you to be dying too, but remember that our faith must be tried and wheat must have deep root to stand up under the winds and showers which must come on it by an bye. We do not know the blessedness of this terrible ordeal in which our God is preparing us for higher and more noble purposes at a time to be revealed by Him in our experience. David had nothing to fear when the lion and the bear came and took away the kid; nor did he when the champion challenged the armies of the living God; nor when Saul sought to slay him, nor Abraham his son. The Lord had said, "Go and anoint David to reign over my people Israel," and reign he must. Even after he came into the King's house he had to go away

and pass through many sorrows before he could reign, but when he came to the throne he was a shepherd in Israel and a man of war. Think of him, and of Daniel, of the Hebrew children, of Paul and Silas, of Peter, but most of all of our dying and risen Lord and glorious victory and take courage in the rough stones, icebergs, cold winds, rain, hail and snow. Remember that in all of these there is a treasure rich and rare which you must have, and that the stones of Zion are of fair colors in all her borders and her foundations of sapphires, and take courage for it is only the wintry season and a part of your inheritance which you must possess or you are not an heir of promise. If you bear the image of the earthy you shall also bear the image of the heavenly. Bless the Lord, praise Him whose name is holy for His wonderful works to the children of men.

The spring time is near at hand. We see the tender plant being resurrected out of the cold sod where it had sunk down during the cold winter which is now over and gone, the flowers appear on the earth, and the voice of the turtle reaches our ear and,

"The warm south wind that's in that
word

That shows our sins forgiven,"

Blows so sweetly in our souls that we begin to forget the troubles of the winter and see the tender plants and the trees of righteousness, the planting of the Lord clap their hands for joy and all of the little hills skip like lambs. Surely the beauties of Sharon and the excellency of Carmel is upon us and we are refreshed.

The same hand that has endured through the winter may not now see the growth of spring nor the approaching harvest, for the Lord said to some, you shall reap that whereon you bestowed no labor. But what is that to us? Which is the greatest test, to en-

dure hardness or to reap that on which we have bestowed no labor? The Lord gives to every man as He will. If He has given to one power to endure and labor through sore trials and afflictions, let him praise the Lord, and if he has given unto another to reap in His harvest let him do it humbly and not boastingly, for the Lord hateth a high look and a haughty spirit. Also He has said that He will carry the lambs in His bosom and gently lead those that are with young, but the sat will He utterly destroy.

Therefore, rejoice, Oh ye barren, for the Lord will turn your desert into a fruitful field, wherein the roses spring forth and the flowers send out a pleasant perfume; your dry land into springs of water with such great quantity that there shall be no lack, and your wilderness into fountains of gardens wherein you shall be washed and cleansed from all of your filthiness.

Then you shall see the harvest and the wheat coming into the garner of the Lord. Then there shall be no battles to fight nor any enemy in view, for the word of the Lord speaks and says, "Arise, shine, for thy light is come."

How blessed! Praise the Lord for His unspeakable gift!

The summer is the time of threshing and separating the grain from the straw and chaff, a time that tries men's souls and causes many to turn back and walk no more with Jesus, but I cannot now speak more upon this subject.

The Lord bless thee, Oh virgin daughter of Zion, and give thee grace to endure unto the end that you may be saved.

Yours in sweet labor,

L. H. HARDY.

Reidsville, N. C.

Elba, Va., June 25, 1906.

Elder P. D. Gold, Dear Brother:
Through your kindness I have been receiving the Landmark since last Octo-

ber, except the 15th number of February, and the first number of May, and I was so sorry I missed getting the one that had your picture. Dear brother, you will never know how much I appreciate your kindness in sending me the dear old Landmark. It is so much comfort to me in my sad, lonely hours. I have been a cripple from rheumatism for fifteen long years, and have been bed-ridden for the last four years, and what I have suffered in body and mind is only known to the Lord: yet I feel He has blessed me in many ways; for every blessing we receive is through and by him: but I get so low down in my feelings sometimes, and have so many trials and troubles to pass through that I feel like surely the Lord has forsaken me: yet when the dark clouds pass over I can rejoice and sing praise to him, and feel that I can say as Job said, I know that my Redeemer liveth. I must confess that those seasons of rejoicing are few with me, but what are all my sufferings here? They will all soon be over, and if I can only be at rest when I leave this world that will be enough. I am so vile and sinful, have so many evil thoughts that I some times fear I am deceived, and have deceived the dear people I love so well: yet I would not exchange my little hope for ten thousand worlds like this, for I know there has been a change in me of some sort, but whether it is from nature to grace I know not: but if I know my own heart it is my desire to live right. Though it seems to me I fall far behind the mark. Oh that I could live as I want to live, but as Paul says, when I would do good, evil is present with me, and my great imperfections oft make me to doubt, tho' Jesus has promised he will not cast out. One thing revives me when brought to the test of all my eyes see, I love Christians the best, and Oh what a pleasure it is to me to meet the dear people of God,

and hear them tell of the wonderful dealings of the Lord with his people.

Owing to my afflictions I have not been to preaching in nearly five years, but our good, kind pastor comes and preaches here in our home sometimes, and Oh what a feast it is to my poor hungry soul.

Brother Gold, I would like to have your views on Galatians, 3:1-4, if it is not asking too much of you. I do enjoy your editorials so much. They are both comforting and instructing to me, and I also enjoy the pieces written by the dear brothers and sisters. Often when I read them I feel I would so much love to meet them and tell them how much I have enjoyed their writing, and I hope ere long to meet all of the dear people of God where sickness, sorrow, pain and death will be felt and feared no more.

Oh, dear brother, will that not be enough? I feel this morning that I am willing to suffer anything the Lord sees cause to send on me in this world, if he will only take me to dwell with him when I am called to leave this world of trials and troubles. Well, I will close for fear I worry you. Many thanks to you for your kindness. Pardon all that is amiss, and pray for me and mine.

From your little sister in Christ, I hope.
DEMER SIMPSON.

SAVED BY GRACE.

Cowen, W. Va., Nov. 19, 1905.

Elders P. D. Gold and Lester: When I awoke this morning the religion of the world and the religion of God's people was on my mind. The Pharisees and Publicans are samples of the two. Read the 18th chapter of St. Luke. In this chapter the religion of the world is exalted. God's religion is humble, in the doctrine of grace. I believe it was a free gift bestowed on his people, because he loved them before they were created. God placed Adam and Eve

in the Garden of Eden and told them: "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." They did eat of this fruit and I believe they died in sin and fell under the curse of the law and had it not been for the love of the All-wise God he would have ever remained in this condition; but thank the Lord who giveth us the victory.

I believe God predetermined before the foundation of the world to save his choice of this creation. He is not willing that one of these little ones should perish, but all should come to repentance, his counsel will stand and he will do all his pleasure.

It is in love that God sends every trouble, and they are for the good of his children and he will give grace sufficient for all their needs. "God saves 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." This doctrine of election, promise and choice is the mystery which has been hid from ages and from generations, but is now made manifest to his saints, having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ according as he hath chosen us in him before the foundation of the world." The mystery is never known to us until Jesus is revealed in us.

We should not think it strange that the world cannot receive these things, because they have never been revealed to the world. When Jesus came into the world he began to reveal the hidden mysteries to those chosen in him

before the world began.

Jesus says: "Blessed art thou Simon Bar Jona for flesh and blood hath not revealed it unto thee but my Father which is in heaven."

Dear readers, we are saved by grace according to God's will.

Perhaps you have never had such an experience as this, if you have not then you cannot understand me. I am a strange creature. I cannot understand myself.

The blessed Lord is our comfort when all other comforts fail, surely I have realized this, and yet he is the last one to whom I go. I feel so wretched in the sight of God I feel like an outcast.

Dear brethren and sisters pray for me in my weakness and unworthiness.

Your brother, I hope,

C. W. BLAKE.

Whittle's Depot, March 19, 1906.

Elder L. H. Hardy, esteemed brother in a precious hope: Some time ago you wrote an article for Zion's Landmark about singing. I now realize some of its meaning and sweetness. I am very fond of singing and love to try to sing and feel to regret so much within myself my deficiency in that capacity, as in many other sweet graces of Christianity, yet I feel to praise him and adore my blessed Redeemer in the realm and with the portion of his sweet spirit, or rather a foretaste of his love and mercy that I feel to hope has been shed abroad in my poor sinful heart, if not deceived. Now I set out to tell you about our singing school taught at White Thorn Primitive Baptist church by our highly esteemed and sweet singer, Brother E. A. Stanfield. It shall always be cherished in me as a time very much enjoyed. I wish I could write so as to give the subject justice, but whoever is pleased at self when they are made to feel the corruption within? Now I need not under-

take to write you in regard to his alertness in that respect. It does seem he ought to be made very happy and no doubt his heart is made to leap with joy when he can feel to sing with the spirit and with the understanding also. But no doubt feels he has nothing to boast of, but rather to count himself an unprofitable servant; but I feel great good is accomplished by his sweet gift and want to encourage the good work. We have been made very glad to have him with us so long. His third school will soon come to a close with very good prospects of getting others. I wish him to let us hear from him often through the pages of Zion's Landmark, as his short piece in March 15th was read with interest and much good to the cause. Hope if he feels to do so to visit us again in our homes and sing with and for us.

Dear Brother Gold, please publish this short piece in your paper. Would like to have your views on the first verse of St. Luke, fourth chapter, What spirit that led Christ into the wilderness.

I close with love to the household of faith and for the sweet peace and welfare of you everywhere, and may God's love constrain us that we may run after him. No more for the present.

Affectionately,

F. L. HODNETT.

Scotland Neck, N. C., July 6, 1906.

Dear Brother Gold: According to the request of the dear brethren and sisters and friends that I met in the mountains, I promised them that I would let them hear from me through the Landmark when I got home. The Lord blessed me to meet all my appointments. I never missed any of them. I filled the last one the 17th of June at the Falls, and reached home that night about 8 o'clock, and found my wife and all well, for which I desire a pure heart to thank God for his

many blessings which have followed me all the days of my life; for I felt like I could use the language of David in the 25th Psalm, Unto thee Oh Lord do I lift up my soul. Oh my God I trust in thee. Let me not be ashamed. Let not my enemies triumph over me. Yea, let none that wait on thee be ashamed. Let them be ashamed which transgress without a cause. Show me thy ways Oh Lord, teach me thy path, lead me in thy truth and teach me, for thou art the God of my salvation. My dear brethren, I felt the power of these words in my soul when I was made to look back over my long journey, and see the many churches I had visited, and the dear brethren had received me kindly, and also my preaching that I preached among them. No objection to my preaching as I know of, but all seemed to bid me God-speed in the service of God, and felt to realize that God had been with me, and had led me in the way he would have me to go; for he is God and besides him there is no God. He has all power in heaven and on earth, and none is able to stay his hand. Now if men believe he is this God why are they not walking according to his command? Why are they found walking after the ways and fashions of this world so much, and associating with them who deny the power of this God, and teaching that he is a God that is trying to do, and would do if man would let him do. Brethren, can we believe, such a god as this? No, we cannot, for God does not teach his people that way. He first teaches them to know that they are sinners, and that there is nothing good in themselves that they can do to justify themselves in the sight of God. They see that nothing but mercy could reach their case, and in this condition they realize that He is God, and cry out unto Him for mercy, for pardon and forgiveness of their sins. When it pleases God to reveal Christ unto

them as their Savior then they see that all this salvation was done for them from the foundation of the world, according to the will and purpose of God our Father, and they can never trust in the gods of this world any more, for it takes this to make the difference between the church of God and the world. Brethren, if we be the church of God, let us prove it, for Paul says if ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above and not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth. Here is then a work for us to do to prove that we are that people whom Jesus Christ died for and rose again for their justification, by mortifying our members here on earth, and keeping our bodies under subjection, not found in line with the world doing the things which God has forbid, but let us be found turning away from them, and be found in the service of our God, and assembling ourselves together at our church meeting where we can sing spiritual songs, and make melody in our hearts to God, and not let our preachers be preaching to the walls of the house and unto the benches, but let them preach to us, and let us take heed unto their preaching, and thank God for the gift of them whom he has made able to speak of the riches of his kingdom, and to the comfort of us, and to the glory of his name. By this life we show unto the world we are not of the world, but are led by the Spirit of God. Dear brethren, I have not written as I thought I would. I thought I would write you and tell you how I enjoyed myself while I was with you, and thank you for your lov-

ing kindness while I was with you, for I surely enjoyed being with you, and meeting the dear brethren of God who preach the glorious gospel of our God. Brethren, I cannot mention the names of you all, but please each one receive my thanks, and may God bless you all and lead and guide you by his unerring Spirit through this unfriendly world, and at last take you home in glory.

Brethren, I will stop right here, but I hope I have written as the Lord has directed my mind.

Brother Gold, this is the first time I have ever written any thing for publication. Please correct all mistakes and if you think it fit to be published, you can do so: if not, cast into the waste basket. It will be all right with me: I will leave it entirely to your judgment, for I want to be the last one that ever should speak or write anything that would be dishonoring to the cause of Christ.

My wife joins me in love to you and Sister Gold.

Your little brother in hope of eternal life, if not deceived.

W. B. STRICKLAND.

Benson, N. C., April 25, 1906.

Elder P. D. Gold, Dear Brother: If one so weak and vile as I should claim such a near relation with you, I feel like it would be a sweet relief to me to see you and talk with you today, but perhaps I would be like I usually am, unable to tell you half of what I thought I would and would fail to express my thought and feelings so as to be understood. I am a strange mystery to my self and feel like I am to every one I meet. I have been traveling a lonely way for a long time, it seems to me, as one groping their way in the dark, and now I feel foot sore and weary, and am "ready to halt, for my sorrow is continually before me."

My prayers and cries all must be in vain, for it seems that when I look for

good then evil comes unto me, and when I wait for light there comes darkness. But this I know that it is not in man to direct his steps, I can only hope that He who hath delivered will yet deliver, and I know that His faithfulness never fails, but I am so rebellious and impatient that it seems I can't stand still to see His salvation, and I am so fearful that I have never known Him and that I have deceived myself and others. I can see hope for others where it seems is none for me. Yet I know it is just, for I am unworthy of any thing good: am worthless and vile. I will bring my imperfect writing to a close, for it is composed of murmurings and complaint, but dear brother, remember me at the throne of mercy, for I feel so cast down and forsaken. Sister Emma often speaks of you, and would be glad indeed for you to visit her again. She has been sorely afflicted and bereaved this year. She has not been well in a long time. Her baby died in January and her little boy, her first born, has been very low more than five weeks. We all are fearful he will never be well again. My natural surroundings, I think, add to my anguish of spirit. If I could only say at all times, "Thy will be done," but my selfish nature wants His will bent to mine, instead of mine to his. Brother Gold, I have not written this for publication, for I don't think it would be of comfort to any one, but have written merely to relieve my mind to a small extent, for it does help one some times to tell their trouble to some one else. I have derived much comfort from your conversations and editorials.

Your little sister, if one at all,

HATTIE HINES.

Elder P. D. Gold, Dear Brother: I have a mind this morning to write a few lines for the Landmark by way of answering the request of some of the

dear brethren that I met on my trip I have just finished. I left my home in Union county on January the 23rd, and returned to my home March the 3rd, and found my family well and enjoying good health. I filled all my appointments except two, and that was on account of a heavy sleet January 26, and 27th. I tried to preach forty-two times, and met with the following named Elders on my trip, to-wit: W. C. Jones, J. S. Ward, J. J. Hall, W. A. Simpkins, J. E. Adams, T. J. Collier, P. D. Gold, Wm. Woodard, J. S. Woodard, J. F. Farmer, G. W. Boswell, Thomas Felton, E. E. Lundy, Isaac Jones and C. C. Brown. I met with many good brethren and sisters who showed their appreciation of my visit by their kindness to me. I feel that the good Lord blessed me to speak on all occasions. Hope to visit you all again some time in the future. May the good Lord bless you all, is my best wishes. Farewell.

HENRY TAYLOR.

Monroe, N. C., R. F. D. No. 2.

January 20th, 1906.

Dear Sister Walker: Yours of the present month was received with the greatest of pleasure. I have thought of you many times since my stay with you at the Union meeting at Snow Creek, and how nice you treated us all at your hospitable home, a welcome home for the Baptists. You spoke of feeling so low spirited and if I was there what a comfort I would be. I don't feel I am a comfort to anyone. I love to be with you, dear sister, for you have been a great comfort to me. You said even the sound of my voice revived you so much. I feel complimented to hear that from you: yet I don't feel worthy of that. I feel to be the least of the least, if one at all. I think at times I am in everybody's way, had better be dead than living. I don't see how you think that I am

such a light for the church. I feel if I could shine as you do I would be of some benefit to the church, yet I believe each one is filling his place allotted for them to fill. I don't believe we will turn neither to the left nor the right, but run our course that God intended. The Book says he works all things after the council of his own will. He speaks and it is done, commands and it stands fast, works and none can hinder, hinders and no man can work. Then let us lean on that everlasting arm who is able to hold us up. He will not allow us to be tempted above that which we are able to bear, but makes a way for our escape. He is our help in every time of need. I don't know some times how I go through this world of troubles I have to bear. We read that it says through great troubles and tribulations we shall enter the kingdom. We cannot go through this world on flowery beds of ease. We must bear the cross, endure the pain, supported by his word. But we are left to ourselves, and when that is the case we have to fall, and are brought low at the foot stool of Jesus. Then it is we see there is no strength in us, and that we are not our keepers. We cannot come down, neither go up of ourselves. We are dependent creatures. So let us look to the Lord our help, for there is no other source by which our help can come. He is our Prophet, Priest and King, and Shepherd, the Lamb that bled and died. I think so often, did he shed one drop of blood for me, was it my sins that nailed him to the cross? So sure as he shed his blood for us we will surely sing his praise Dear sister, we cannot praise him half enough. We are so carnal and full of the world, but let us run with patience the race that is set before us looking unto Jesus who is the author and finisher of our faith, and press forward to the mark for the prize of the high

calling in Christ Jesus, trusting in him when my days are numbered up that he may stand by us in the hours of death, that we may die rejoicing, and that we may go wafted home to glory where is no more sickness and trouble there: but one bright day always and ever more, and meet the loved ones gone before, and what a meeting that will be if I am so fortunate to ever enter that home of rest, where all will be happy and sing the great Redeemer's praise. I have been too lengthy, sister. I will close.

BETTIE MOORE.

EXPERIENCE.

Elders Gold and Lester, Dear Brethren in Christ Jesus: It is through much weakness that I make the attempt to write. But I will try to write out some of the dealings of the Lord with me a sinner. I was born January the 23d. 1846, and was raised up by very strict parents. They tried to raise their children up in the way they would have them to walk, hoping that when they got old they would not depart from it, and I was a very wicked boy, and disobedient to my father and mother, they being strict and using the rod upon me severely did not subdue the power of sin that was in my wicked heart, and I grew up in sin and folly, not knowing the danger I was in until the 35th year of my age. Though when I was growing up I would see that I was mean and would think I will try and do better, and I would get along very well for a while; then at some unexpected time that wicked nature would rise up in me and I would do something mean again, and I would feel bad and would wish that I could be like my youngest brother, name Caleb, a moral and well disposed boy, and I was to the contrary. I had heard him read of Jacob and Esau, and I would compare Brother Caleb and myself to Jacob and Esau, think-

ing that he would be saved and I would be lost; but this did not cause me much trouble, only I wanted to be moral and have a good name. He would want to read the Bible. I was not concerned about the Bible, and wanted him to go and play with me, but I believe that his mind, though but a small boy then, was on some thing better, but I went on in sin and folly rolling sin under my tongue as a sweet morsel, drinking it down as the ox drinks water until I was past thirty years of age. After this time I was a little desirous to be a Christian, and resolved in my mind to do better, and went on in this way for some time until it seemed that my temptations were worse, and so I continued to get worse instead of better all the time. Sometimes it seemed that I was getting better, would try to pray to the Lord to help me, and I got so good that I felt to be good enough and believe that Satan got me to believe that I was good enough, and I began to follow up the Primitive Baptist church, and had my name put on the Primitive Baptist church book, and was baptized and saw that night that I was deceived, and I told some of the members about it, but I could not get them to believe it, and they let my name remain with the church for four or five years, a nuisance in the way. I would go to preaching and could see all the members enjoying themselves and there was no enjoyment for me and times I would have a great desire to be a Christian, and the desire would be so great that I would feel at some time that the Lord will change my heart, when again I would feel that he will not.

I had my name put on the church book in June 1870, and in the fall of 1880 I was taken down with typhoid fever, and in a dream I saw my body dead, and in a coffin, and I was much disturbed in the dream, and was sud-

denly aroused, and as quick as a thought I saw that my doom was sealed. These words were presented to my mind, and I spoke them as they came: I have got to go to torment, and there burn as many years as there are grains of sand on the sea-beach, and I am no nearer the end than I was when I was put there, and I saw as plain as I ever saw the day light that this was my doom. It was right here that the veil was taken from over my heart, and I saw my sins, and thought I would be dead in a few minutes. About this time Brother Caleb came in the house where I was and I told him my condition, that I had to die and go to torment. He said no, you have not. I said, yes I have, and I never will be able to tell any one my feelings; but I saw I was lost and ruined for ever and ever, and all the people in the world combined together could not have made me believe there was any salvation for me, as vile a sinner as I was, and I would freely, freely have exchanged chances with the brute beasts, and said I would exchange chances with a mule, and the answer was that won't do, for a mule has never committed an sin, and some little time after this it was forced on my mind that I had to go to torment alive, and the furnace seemed to be presented to my mind, and I thought it had to be seven times hotter for me than any one else, and I saw as plain as day that this was my condition, and the scriptures would roll through my mind condemning me to eternal death, and Brother Caleb came in again, and I told him that I had to die and go to torment alive, and he said, no you haven't, for satan has got no power over death. This seemed to revive me for a moment, and then the condemnation seemed to return with more force than before. I lay in this condition about a fortnight, and could not promise myself one mo-

ment of time. I could not utter a word of prayer, I felt so condemned that I could not ask God to have mercy on me, for I could not see how God could be just and save such a sinner as I was; and while I could not utter a word of prayer, yet the whole desire of my heart was that I might be saved, and my disobedience to my father troubled me worse than anything else, I had ever done, and he was dead, and I could not go and ask him to forgive me. Then trembling over a gulf I lay, but dared not move my lips to pray. I had provoked a dreadful God, and trampled on a Savior's blood. I am sure I could witness with the poet when he wrote this, for I felt like my prayers would never do me any good, and I never will be able to express the condemnation that lay heavy on my guilty soul. I felt a hot steam within which was the wrath of God poured upon my guilty soul, and that there was no rest for me on earth, nor in heaven, and I had thought if I ever was convicted for sin I would know all about it, but God says I will bring the blind by a way that they know not. I will lead them in paths they have not known. So we are not to know that our mourning and groaning on the account of our sins is working for our good until we are brought through, and when Christ is revealed in us the hope of glory then we can see how God can be just and save sinners. At the time that the Association was held at Morattock on Saturday night, when the eternal day began to break I was not delivered quick like some are, but I was perfectly calm for three hours. My wife came to me and I spoke to her and said good morning. I felt that a day had broke that I had never seen before, and from this time on I did not feel such heavy weight of condemnation. My sins would come and go, and seemed to be lighter, and they gradually

were off, until they were all gone, and then I had a hope in God, and my mind would question where is the Savior, he is not revealed, but my heart would be rejoicing, giving thanks to God for the work that he had done, and I felt like a great change had taken place in me that all of this world combined together could not cause, and right here, Brother Gold, are some things very strange to me. but naturally speaking the day breaks before the sun rises, but it is the light of the sun that breaks the day, so it is spiritually, and hope sprang in my heart in God, but Christ had not risen. Now I will speak of the strange thing. My mind was directed toward the east and there seemed to be a dark cloud, which looked very heavy, and it seemed to remain there for some days. This was not natural, but then it all vanished away, and rising, and in that light was a small child coming up in the light. Then I lost all sight of it for a long time, and I though it was all nothing, but I started to a Union meeting at White Plains in Beaufort county, N. C., and on the way up there I felt so bad and unfit to go I thought I would come back home, but my wife said to me, Let us go on, so we went on to the meeting house, and when we got within about five miles of the house my mind was directed toward the east, and about as high as the sun is at two hours in the morning Jesus appeared in the element as plain as if I had turned my head and seen him; but I did not turn my head to see for I felt it was enough; so he appeared to me a living Savior, and I felt that he was my Savior, so it made my drooping soul to revive and look to him who is the Savior of all of his redeemed people from righteous Abel to the very last vessel of mercy that is brought in; and in his own time he will call them into his kingdom, and they will be all of one mind as regards

the way of life and salvation through our Lord Jesus Christ, and in him they hope and trust and believe who is over all and God blessed forever and ever. Amen.

Now back to where I left off. I sometimes felt like I would have no reason to ever doubt any more; at other times I feel nearly all my hope is gone; yet I believe what I have past through was the work of God. For many years I have had some impressions to exercise some in public, and I have tried at times, and my feeling was calm, and at other times I have tried to say something and wished I had been silent: so such as this has been my travel through to the present day.

T. F. HOLADIA.

Rocky Mount, N. C., July 12, 1906.

Dear Brother Gold: I thought I would write to you as I could not talk to you Sunday. It looked like I missed my wife worse there than I did at home. I cannot tell you how I feel, only I know I have lost the best friend I have on earth, or ever will have. You said your wife was sick once, and the doctor said he had lost all hopes of her getting well, and you said you did not know how well you loved her until then. That was the same case with me. I miss her more and more every day. I can't tell how much I do miss her. She was a good, kind wife, and a Christian woman. There are but few like her and none in my estimation. But the Lord knew best, and he did right, and a blessed thought she was blessed with a bright hope in our Lord and Savior Jesus Christ, and I am satisfied she is at rest with her Lord, while there is a vacancy left in my home which can never be filled: yet I can rejoice at the blessed thought she is in the presence of her Lord, and there forever blessed. Brother Gold, pray for me, for I feel the need of prayer, if any poor sinner ever did.

May the Lord bless you is my prayer
Your brother I hope

S. J. JARRELL.

REMARKS: Sister Jarrell was to me one of the dearest among our people. How I did miss her at the Falls at the last meeting. She filled her place, and it was so sad to think we should see her no more. How expressive was her face as she fed on the truth, and how rich was her conversation, and how faithful and courageous were her words.

No doubt your greatest comfort is she has laid her army by and rests at home.

How wonderful to be blest as you were with such a wife.

May the Lord still bless you.

P. D. G.

Reidsville, N. C., July 4, 1906.

Elder P. D. Gold, Dear Brother: Enclosed you will find the experience of Sister Garrett which I would be glad you would publish in Landmark. It was such a feast to me, if not deceived. I want others to read it. She was the mother-in-law of Brother T. R. Williams, one of our deacons at Wolf Island. I and Brother Trent went to see Brother and Sister Williams last Sunday. He has not been well since the Association at Sardis in May. He is better now. We hope he will be well enough to be at Wolf Island next Saturday and Sunday. We miss him so much when he is not there. He is about 82 years old. His wife is not much younger, but it is very seldom that they ever miss a meeting, although they live some fourteen miles away. Brother Gold, come to see us at Wolf Island whenever you can. We are always glad to see you and hear you preach. There was one baptized at our last meeting on Sunday. Two others joined the church the same day, one of which was my dear wife, the other a young brother

Stone. They will be baptized next Sunday, the Lord willing. We have great cause to be thankful to our Blessed Lord for his goodness and mercy to us. Pray for us when you can feel to do so.

Your brother in hope of eternal life.

R. P. SUMMERS.

Madison, Rockingham

County, N. C., 1855.

Dear Brother in the Lord: Though I feel unworthy to call you so; though we are strangers to each other in the flesh, I trust we have been brought nigh by the blood of Christ; if so, I need not hesitate to call you brother, for if we are what we profess to be, we are one in Christ. I have been a child of grief and sorrow pretty much ever since my youth. My dear mother died when I was about eleven years old, and left me to grieve. She was a very pious woman and I trust the Lord was with her when she died. I thought a great deal about my future destiny in my youthful days, though the blessed Redeemer taught me I could do nothing myself. Dear brother, please excuse me for attempting to write to you, for I feel that I am one of the weakest of saints, if one at all; but I have for some months been impressed to write the cause, the Lord only knows; though I am weak, the great Redeemer is strong, and without his power I can say nothing. I thought I would give you a small sketch of my experience and exercises through life thus far, though I fear I shall weary you with that which is not interesting. In the year 1839, it pleased the Lord to show me the awful condition I was in. I tried to pray and tried to read, but everything seemed to condemn me. I felt a heavy burden within my breast, and my prayers seemed to reach no higher than my head, I felt so wretched and sinful. I was just left at the feet of sovereign mercy for my Re-

decmer to do as he pleased with me. I felt willing to suffer anything it might please the Lord to put on me if I could be saved; not for anything I had ever done to inherit salvation, but for the sake of the blessed Savior who was crucified on the cross to save just such a poor wicked sinner as I felt myself to be. At length, overcome with trouble and guilt, a heavy load, I sank beneath my burden; have mercy, O Lord God. I thought I should die without relief, and knew that if I died in this situation I must be eternally lost. I went to my father-in-law who I believed was an humble follower of the Savior; he told me the Lord was the one to look to; if he had begun a good work with me he would carry it on. I thought so, too, but the question was, whether it was the work of the Lord or not. I remained in this forlorn situation, if my memory serves me right, about two weeks. I was sitting alone one evening thinking over my wretched case, when my heavy burden of guilt left me, the cause I know not; I would not believe the Lord had pardoned my sins, though I felt delightfully, and walked the floor singing:

When Jesus beheld me in nature,
Pursuing the road unto pain,
He brought me my sins to disown.
Then cleansed my soul from the stain.
How sweet were the accents of pardon,
How quickly my guilt did remove,
When I could behold the sweet wonder,
That God such a sinner should love.

I prayed that my burden might return, but I could not get my load of guilt back again. I could not feel satisfied about my situation. I lay down at night and tried to pray the Lord to reveal to me whether I ever was wrought upon by his Spirit or not, and the most beautiful light ap-

peared unto me; it seemed like a small glimpse of lightning near the color of gold. O my dear brother, my soul was filled with delight: I then believed I was one of the number for whom Jesus died. But O my brother, it did not last me long before I was one of the most wretched creatures on earth. I felt that I was deceived and had deceived others. I walked the floor and wrung my hands. I felt neither fit to live or to die, and knew not what to do. I went to bed at night much distressed. Towards morning I fell asleep, and when I awoke my first thought was—O that I could believe I was a Christian; and these words—“thy sins are forgiven thee, go in peace,” came to my mind with great joy; and O my soul, I raised up in bed rejoicing. I felt like I could not be thankful and praise the Lord enough. About this time I united with the Central church and was baptized by Elder George W. McNeely. I sometimes feel so happy when I think of these things that if it was the Lord's will I would be glad to soar away to mansions on high, where the wicked cease from troubling and the weary are at rest; and then again I think it troubles me to leave my kind companions and tender offspring to grieve for me. My husband is as strong an Old Baptist as I am, in principle, though it has never yet pleased the Lord to reveal his face unto him but I trust you will help me to pray for him, for it would be the most pleasing thing to me in this life, to see my dear companion prepared to own the Lord and Master for his King.

In the year '47 I became very cold and careless, my heart felt almost like a lump of ice, I was in such a cold state that I felt like one condemned; when I would be at church and be invited to take a seat with God's people, I felt that I was not worthy to be

there; but still I felt desirous to go, hoping I might hear something fall from the lips of the righteous that would afford me some consolation. On the ninth of September I lay down at night and for some cause I could not sleep; I felt a heavy burden within my breast; I tried to look, fearing I would see some awful sight to condemn me. though I kept trying to pray to God to please to have mercy on me, and reveal unto me whether I ever was his or not, and it seemed to me that the glory of the Lord shone round my bed; I felt like I was filled with the goodness of God, and that I could not be thankful enough. I raised up in the bed singing—

Dear Lord, if indeed I am thine,
And thou art my sun and my song,
Say why do I languish and pine,
And why are my winters so long?

I feel sometimes that I have but a short time to stay here in this wilderness of sorrow, though if I can but wear the Christian armor right, Jesus will support me; many are the afflictions of the righteous. We all have to suffer here in this vale of tears; some with sickness, pain and afflictions: some with one trouble and some with another; these things are necessary chastisements for our transgressions; we should all try to be resigned to the means.

When it goes well with you, please remember your unworthy sister,
CLARISSA WALTON GARRETT.

Althou' I'm in a barren land,
My Savior smiles and spreads his hands,
Jesus speaks peace unto my soul,
Why should a wave around me roll?

If my companion, bosom friend,
Could pray to God his love to send,
O 'tis a sight I long to see—

Him, what I now profess to be.

I know I'm not a hypocrite,
Altho' I may deceived be,
And if it is my unhappy lot,
I pray, O Lord, remember me.

Oh, could I speak my Savior's worth
Oh, could I set his beauties forth;
But I'm too vile, too prone to sin,
To take of goodness, so divine.

Dear Savior, be my guide and stay,
And watch my steps from day to day;
O please to guide me—help me pray,
And keep me in the good old way.

Now let me put my trust in thee,
In whom I hope I do depend,
Thou art the only source to flee,
When'er my soul doth need a friend.

What shall I render to my God,
For all his blessings and his word?
Oh, let me ever thankful be,
For all his righteous gifts to me.

Now let my soul thy tribute pay—
Rend'ring thanks from day to day,
And may my praises ever be,
That Jesus died to rescue me.

When I was filthy and unclean,
He kindly washed away my sin;
When I was troubled in the night,
He filled my soul with pure delight.

I wish to praise him while I live,
And everlasting honors give,
Who gave me eyes my sins to see,
All glory to the trinity.

C. W. G.

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EDITORIAL.

ONLY BELIEVE.

In approaching the above subject, by way of consideration, I thought to see what Webster says in definition of the word believe, and in the strict sense of language and the derivation of words by which it is given true and full expression I am ready to accord him that degree of authority granted in the judgment of public opinion, in matters pertaining to the revelation of divine truth and the consideration of the things which accompany the salvation which is of the truth, I feel that though I be not able to derivate words from their original root into my own language, yet I must be allowed to make some deductions which by their peculiar strength of aptness seem to more readily and consistently adapt themselves to the environments which form the frame work, so to speak, of my hope of salvation and to that exercise by which I am made to confide in and rest upon my hope. Literal derivations are made from languages which, to me, are dead, and the one making them must go back into the archives of the dead past, but if I, in considering the subject at hand, should make deductions I must reach out unto those things which are before—unto a

living root from which living words are derived which give form and expression to a pure language, which the Lord said he would turn unto the people in that day—which is this day. —Jesus said: The words that I speak unto you, they are spirit, and they are life. These words are neither derived nor defined but the words and their meaning are alike revealed, therefore their derivation and definition came to the auditor as spoken by their living author having in them the life and understanding of the divine speaker. David says: With the heart man believeth unto righteousness; and again, My heart inditeth a good matter; and again: I am the pen of a ready writer. David personates Christ, who is the Pen and his Father is the ready writer, who said: I will put my laws in their hearts and write them in their inward parts, and they shall know me. When the Jews asked Jesus what they should do with the women, he stooped and wrote in the earth, and it was the writing of the Lord God as in the earth wherein his will is done as it is done in heaven, and those men who were of the earth earthy felt in their hearts the convicting power of that which Christ wrote, and could not stand before him. The convicts go away convicted and the condemned goes free. We cannot say what Jesus wrote but we have the effect. "By the law is the knowledge of sin." This knowledge seems to have come to these men, therefore he must have written that law as he stooped bowing his back under the mighty hand by which he was used as the pen is used to indicate that which is indited. Jesus being made to be under the law was also under the curse of the law; therefore whatever the law said to any one it said to him, and whatever its effect upon those who were under it the same was more fully perfectly and wonderfully effected in him, even before it

was in them, and it was for them that they might be saved and that they might believe in him to this salvation. In the clause, "only believe," is salvation—it is of salvation—it is unto salvation.

The one who thus believes has already been saved, is now being saved, and shall be saved, but as he believes to the saving of the soul there cannot be an entering into rest until that which shall be is fully obtained. As one believes according to the working of that mighty power which God wrought in his Son when he raised him from the dead, to believe not only brings him to that resurrection, but his belief is perfected and completed in it, and he fully and perfectly believes by it, and is thus manifested as a child of God, and having received in himself resurrection from under the law he comes forth into the fullness of the blessings of the gospel of Christ, and is henceforth no longer under the law, but under grace, and is kept by the power of God through faith unto salvation ready to be revealed in the last time. Martha believed that Jesus could keep her brother alive, therefore she said: Lord hadst thou been here, my brother had not died. That is good belief, much better, I dare say, than that of many in this day who claim to believe in Jesus, but it was not sufficient to meet the desire of those distressed sisters and their brother died. She said she believed or rather I know even now whatsoever you shall ask of God, He will do it. That was a good confession of faith in Him but it did not bring about that which was intimated and therefore seems to have been insufficient good as it was. Jesus said: Thy brother shall rise again. I know it, said Martha, in the resurrection at the last day. That was good; just what we as a people, and all the Christian world believes; but it brings no comfort to these be-

reaved and afflicted ones. Jesus said unto her: I am the resurrection and the life. He that liveth and believeth in me shall never die, and he that believeth in me though he were dead yet shall he live. Martha believest thou this? I believe that thou art the Christ the Son of the living God that should come into the world. That was indeed a good confession, one in word upon which many base their hope of heaven, and yet it does not bring to these dear sisters the fond hope or desire of their hearts. All these confessions of belief in Jesus are all that could be claimed that men can do, ought to do, and must do in order to be saved, but the lesson here taught does not so confirm us in belief in Jesus to warrant the claim of salvation thereby, for Martha has not thereby attained unto that which she most earnestly desired. But she is in the way and must come to the end of her faith and must know Jesus and the power of his resurrection and what is the way and salvation of God, however little she may know of that way whither he goeth who has just declared himself to be the way, who so tenderly inquired of her where they had laid him, to which she replied, come and see. Did she really know where he was? Did she know where she herself was? Did she know to what she was coming, and the power and virtue of the Divine presence? No, not to the saving of the soul, but with remarkable persistency she contested every inch of the way, so to speak. If left to herself to work out that which she had professed to believe and know, would she have attained unto or obtained that which she sought for? Never. No never. But thanks be to him who is the way, the truth, the resurrection and the life she was not thus left, but having come to the place where he lay, Jesus commanded that the stone be rolled

away, and poor Martha in amazement protested against it being done, because by this time he stinketh, but Jesus replied: Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Did Martha believe, if so, what? She does not seem to realize what is at hand, nor is it possible that she should. No one would naturally go into such a mysterious, unpromising, revolting midsts as this which now surrounds Martha and Mary to seek that which they so sorely need. But they are here, and the power which brought them here will not let them go. They must see the glory of God. For this very reason Jesus remained away and was glad he was not there when Lazarus sickened and died. Did these troubled ones believe? Yes, according to what do they believe, and what do they believe? Their belief is in him who is the resurrection and it is according to the mighty power whereby the dead are raised up in and by the resurrection, and the result is the dead come forth. This is not an individual personal belief. Martha does not believe for herself, nor is she raised from the dead as Lazarus was. She is not so particularly concerned apparently about herself, but about her brother. Some how her very being, life and happiness are wrapped up in the destiny, so to speak, of her brother. All her efforts have failed, her brother is dead, her hope is perished, and her very soul is filled. Jesus was not there then, now her brother is dead, buried and stinketh. Oh, what a miserable extremity, what an indescribable, mystical, transfixing expectancy—looking into the sea of death for the revelation by the Spirit of the hope of the Israel of God; the redemption and salvation of sinners—the blessed adoption whereby they cry out unto the living God, coming unto Him who is the end of the law for

righteousness to every one that believeth.

P. G. L.

My view is requested by F. L. Hodnett of Luke 4:1, "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."

1st. Jesus had just been baptized by John in the river of Jordan, and entered in righteousness upon His ministry. For though Jesus was the Son of God, and come from heaven, and knew no sin, and had the Holy Ghost from the first; yet it behooved Him to do every thing which was commanded. Indeed the more one is of God and like Him and draws near to him, the more careful that one is to obey God in all things.

One says baptism is not important, I can get along without it, or sprinkling or pouring will answer just as well. Look at the example of the Head of the church. Did He omit any thing? Follow Him. What did he say to John when John felt unworthy to baptize him? It becometh us to fulfill all righteousness. Because John felt unworthy to be baptized in his name does that excuse you?

2nd. Nor need you expect that you will have an easy time here in this world after you are baptized. Did Jesus? His greatest labor then began, and his sorest temptations and trials too. Then he put on the armor of God by a voice from heaven, and by the Spirit of God resting upon him. This life is one of labor, sorrow, suffering endurance and self denial to the end.

Jesus was led by the Spirit into the wilderness to be tempted of the devil. It was the Holy Spirit of God that led him. He was never led by any other spirit. Mark said immediately after his baptism the Spirit drove him into the wilderness, and He was there fasting 40 days, and tempted of

the devil. Jesus was always holy. He did not thrust himself in the way of temptation. The three Hebrews did not bind themselves, nor cast themselves into the burning fiery furnace. Their enemies did that. But they were faithful to God and served the Lord, and refused to bow to an idol, knowing what would be the consequence. Daniel was not eager to go into the den of lions. He did not throw himself into the den, but he was faithful to his God, and did not swerve from his worship though he knew what was the aim of his enemies.

We are to shun the appearance of evil, not presuming that we can stand when and where we have not thus saith the Lord.

But Jesus came into the world to meet righteously and destroy in the way of complete holiness the works of the devil. For He was manifested to destroy the works of the devil. He was holy in all his purpose and conduct. He meant it all for good. Such examples as Joseph sold into Egypt by his envious brethren for being faithful to the Lord showed his beauty and truth of character more clearly under the trial. Indeed trials and temptations bring out and show what is in a man, and conflicts show what is his strength or his weakness.

3rd. Adam fell under trial and the first temptation he encountered proved that he was of the earth, earthy.

But Jesus fasts forty days and was afterwards an hungered, showing he was a man. But the temptation of the devil who used this opportunity so favorable for him to operate on the appetites of man suggested a seeming advantage to Jesus. "If thou be the Son of God command these stones to be made bread." Here are two things, one is to prove yourself to be the Son of God. The other is you can satisfy your hunger. But Jesus knew he was the Son of

God. Why risk anything on a certainty? Why go out of the way to prove what is true already? Why listen to a temptation of the devil to do what appears to be a right thing? For to do a right thing can never be by hearkening to a suggestion from the Evil One. No good thing can come from Satan.

Therefore to hearken to him could never supply us with bread nor satisfy hunger. Man needs more than bread to eat, even if it is righteously obtained. Man shall not live by bread alone, but by every word that proceeds out of the mouth of God. His bread and drink was to do the will of his Father in Heaven. This is the highest and holiest obedience.

4th. Every temptation that ever assails man was used by the devil on Jesus. He met and resisted every one. The devil found nothing in him. He showed his holiness in these temptations, and hence proved that he was holy. He was tempted in all points as we are yet without sin. This is our holiness. The devil found nothing in him and he is proven to be from heaven.

5th. Jesus was led forth by the right way. He is the way. There is no other way of holiness nor of safety and victory. We overcome by the faith of him, by the indwelling in us of the Spirit of Jesus as we put on the whole armour of God we are enabled to withstand all the fiery darts of the evil one. We cannot resist the devil except as we are steadfast in the faith.

P. D. G.

BRANCHES OF THE CHURCH.

The different denominations, such as the Methodists, Presbyterians, Fullerites, Disciples, Episcopalians, etc., are attempting to unite. None of them have far to go, and not much to lose or to gain: for they are all Armirians and all use institutions and inventions of men, and none of them are contend-

ing for the faith once delivered to the saints.

The plea they use for this union is they are branches of the church of Christ.

Where is such a phrase used in the Bible or such an idea?

Jesus said to his disciples, "I am the vine: ye are the branches." These disciples were the twelve apostles, and not churches, for the church had not then been organized. Any ordinary school boy knows that a vine does not send out branches of different sorts, or bear different kinds of grapes. If you were to see a grape vine with some branches bearing sweet grapes, and other branches bearing sour grapes, some with white grapes and others with black ones, you would know they were not all the natural branches of that vine.

I am not surprised that these denominations are endeavoring to consolidate or combine, as that is the order of the day. Instead of being separate from the world they are getting more and more conformed to the world. While the teaching of the Bible is that we are to be a peculiar people, separate from the nations, not conformed to the world, but transformed by the renewing of our mind that we may prove what is that good and acceptable and perfect will of God in Christ Jesus concerning us how different is their course.

The church of God is one—one body and joined unto the Lord and one spirit with him, called in one hope of their calling, one Lord, one faith and one baptism. There be gods many and lords many, but to us there is one God and Father of all; (not of all the world, but of all his children,) and we are all of him: one Lord Jesus Christ by whom are all things, (all things of the true faith,) and we by him. We are exhorted to endeavor to keep the unity of the Spirit in the bond of peace. If

I say to you keep that you have do I mean that you should seek to obtain something? No, you already have it. You cannot keep that which you have not. We should hold fast what the Lord has given us—keep that which is committed to our trust, contend earnestly for the faith once delivered to the saints. For the time will come when some shall depart from the faith denying the Lord that bought them, denying the efficacy of the atonement, denying that the death and resurrection of Jesus is sufficient to insure the salvation of all the heirs of promise. Whereas Jesus perfected forever them that are sanctified by the one offering of himself once. These false teachers speak or teach perverse things for filthy lucre's sake, or because of the love of money, supposing that gain is godliness. They have men's persons in admiration because of the advantage or influence they suppose they will obtain in that way. They have a form or profession of godliness, but deny the power thereof.

We are commanded to turn away from such, have nothing to do with them in their corrupt forms of worship. Let them alone for they are blind leaders of the blind. If you do not wish to fall in the ditch with them keep away from them. As James and Jambres withstood Moses so do these resist the truth, men of corrupt minds destitute of faith. Those taught of God can see that they have departed from the faith of Jesus, and are nursing the corrupt sentiments of the world.

How do these denominations regard the followers of Christ? They hate them and speak evil of the doctrine of the Bible. The people of God shall be hated of all men. They are a sect everywhere spoken against. The world will love its own—love those that preach and teach what the world believes. What these denominations preach every natural carnal man, wo-

man and Sunday school child believes, every drunkard, gambler, thief and murderer believes, namely that Christ died for every one, but it is left for him to accept or reject Christ and each one can with the same mind that rejects the truth accept it, if he will make up his mind to do so, and he can if he will.

All kinds of worldly methods, agencies, means and measures, such as carnal men use, education, worldly influence, natural wisdom, human effort, all the ordinary means, ways and methods of men in the common affairs and enterprises of life are relied upon and used by them to make converts. They compass sea and land to make one proselyte.

If ever there was, is or will be a time when God's ministers should sound an alarm in God's holy mountain, and contend earnestly for the faith one and never but once delivered to the saints—not to the world—now is the time. Perhaps the infant wrapt in swaddling bands was never more mocked by professional devotion, but feigned humility than now. There is great appearance of fashionable religion in all the walks of life: but where is self denial, where is faith, where is death of the world and resurrection with Jesus, where is divine light shining in the walk, where is the salt that saves, where is the power of godliness, where is laying down your life for the brethren, where is the man that is crucified to the world and the world to him?

P. D. G.

OBITUARIES.

BENJAMIN SPRINKLE.

Benjamin Sprinkle, more commonly known as Bennett Sprinkle, was born December 1st, 1823, son of Thomas and Elizabeth Sprinkle. On October 7, 1852, he was

married to Miss Rebecca S. Shore. Unto them were born five children, three of which are yet living.

His wife, Rebecca, died June 1st, 1870, and on November 9th, 1871, he was married to Miss Sarah Watkins. Unto them were born four children, and three of them are living.

His wife Sarah died October 12th, 1901.

He joined the Church at Graham's in (probably) 1866, and was baptized by Elder T. S. Ring. Later he placed his membership with the church at Five Forks. The members of the church all died until he alone was left, and by some special proceeding he was given membership with the church at Saint's Delight.

A few years ago he had a severe stroke of paralysis (a disease to which the Sprinkle family seems inclined). Nearly or perhaps all his brothers and sisters have died that way, notwithstanding they all lived to ripe old age. Two brothers yet remain, Peter and James. From this stroke he partially recovered, but had several lighter strokes, and for some months could not walk. About 4 o'clock a. m. May 24th he received the final or fatal stroke, and death ended the scene at 2 o'clock a. m., May 25, 1906, making his stay on earth 82 years, 5 months and 24 days. His body was placed in the cemetery at Pleasant Hill, and on the occasion the writer spoke to a large and attentive congregation, and here we witnessed a scene that breaks the record with me. A little infant, grandchild, the offspring of Mr. E. C. and Laura Kerney, was born of immature birth and lived just four hours, and died just four hours before he did. They put it in a beautiful little casket, and during the funeral service the two caskets lay near together. This presented a very striking and impressive scene: to see this beautiful little child, which appeared to us as just a mere little bud or blossom of humanity, which had just opened its little petals to the breeze of time for the space of only four short hours, sharing equal in fate with its grandfather who had battled on the shores of time for more than four

score years. For want of room at the proper place in the graveyard they were buried in separate graves.

Brother Sprinkle was a Primitive Baptist of about the right type, and by his kindness and generosity towards me and our cause in common has left an indelible imprint in our mind that nothing but time and dissolution can erase. I wish to say to all his children I know it is only natural for you to grieve for papa, who was so kind and good, but we will not sorrow as those that have no hope, and especially to Sallie and Mr. Kerney, we can well afford to give the little child up to its better and heavenly parent. It is freed from the many snares of temptation and sin, and you from as many cares and responsibility. If it had traveled the road as long as its grandfather's death would at last have come in the end and now it is all over.

A. M. DENNY.

Pinnacle, N. C., R. No. 3.

SALLIE ANN SMITH.

Sister Sallie Ann Smith, about 74 years of age, died May 16th, 1906.

Sister Smith was the wife of brother J. B. Smith, of Johnston County, N. C. About 20 years ago she was received a member at Healthy Plains, Wilson, County, N. C., and baptized by Elder John Scott. Her death was remarkably sudden. Her husband had just been talking with her, and was then at work in his garden. She talked as usual saying she felt well and died instantly.

Elder G. W. Boswell preached her funeral.

She was a loving, faithful, peaceable church member, and was much beloved by the brethren that knew her, and highly respected by her neighbors. Such people when the Lord calls them away are much missed by the church and their neighbors, and specially by the surviving husband or wife.

But Brother Smith feels that his wife has been called from the evil of this world to the glorious rest of the people of God.

P. D. GOLD.

Angier, N. C., June 1, 1906.

Elder P. D. Gold, Dear Brethren, Sisters of the dear and much-loved and esteemed sister, Elizabeth Holland Goodwin, of Cedar Island. I will add a few lines to her obituary. I had known and been well acquainted with the dear sister for thirty years. I can truly say she was indeed a good, meek, humble, quiet Christian-hearted woman. All brethren, sisters and especially ministers can truly say hers was a welcome home for weary travelers. Many will remember her dear husband, J. L. Goodwin, a faithful and useful Baptist of Cedar Island church. His wife was equally faithful, as a deacon's wife, was good and kind to all and especially to the sick; had been out visiting the sick the day she was taken sick at night.

Too much cannot be said of such a good and noble woman and mother in Israel.

Let me say to the weeping and sorrowing children, sorrow not, as others without hope, for we have every reason she is resting from her toil and labor here below. May you, her dear children, remember her good examples and try to live as she did and may the Lord prepare you to meet her in that glorious home where parting will be no more.

J. E. ADAMS.

APPOINTMENTS

J. M. CREWS' AND J. W. FLINCHUM.

Pine Ridge, third Sunday in August.

Grove School House, at night.

St. Delight, Monday.

Bunker Hill, Tuesday.

Abbott's Creek, Wednesday.

High Point, at night.

Salisbury, Thursday.

Pine, Friday.

Thence to the Abbott's Creek Association.

Conveyance needed when off railroad.

Will some brother meet them at Linwood Friday?

W. T. BROADWAY.

High Point, August 14.

White Oak Springs, 15.

Suggs Creek, 16.

Calicut, 17.
 Rock Hill, 18.
 Old Union, 19 Funeral of Samuel Yates' wife.

Pierces Chapel, 19, 5 p. m.
 Workman's S. H. 20.
 Sandy Grove, near sister Bargers, 21.

HENRY TAYLOR.

Pleasant Grove, August 3.
 Lawyer's Springs, 4 and 5.
 Smith's School House, 6.
 High Ridge, 7.
 Bethany, 8.
 Wadesboro, 9.
 Tyson's School House, 10.
 Jerusalem, 11 and 12.
 Howard's Chapel, 13.
 Freedom, 14.
 Albermarle, at night, 14.
 Mountain Creek, 15.
 Big Creek, 16.
 Rock Hill, 18 and 19.
 Sugg's Creek, 20.
 White Oak Springs, 21.
 Mt. Tabor, 23.
 Pearce's Chapel, 23.
 Tom's Creek, 24.
 Bear Creek, 28.
 Liberty Hill, 29.
 Jones' Hill, 30.
 Some brother can arrange appointment for the 17th, between Big Creek and Rock Hill.

J. A. MONSEES.

Danville, August 1, at night.
 Martinsville, August 2 and 3, at night.
 Sardis, 4.
 Pleasantville, 5.
 Wolf Island, 6.
 Pleasant Grove, 7.
 Arbor, 8.
 Lynch's Creek, 9.
 Wheeler's, second Saturday and Sunday.
 Rouge Mont, 13.
 Roxboro, 14.
 Shiloh, 15.
 Thence to Country Line Association.

Conveyance needed when off railroad.
 Will Brother A. F. Neal please meet at Madison in the morning of August 4th.

W. M. MONSEES.

Maple Shade, August 3.
 Laurel Fork, 4.
 Little Flock, 5.
 Panther Creek, 6.
 Reed Island, 7.
 Bethel, 8.
 Pilgrim's Rest, at night.
 Roanoke, 9.
 Staunton River Association.
 Old Mountain, 13.
 Cascade, 14.
 Dan River, 15.
 Moon's Creek, 16.
 Country Line Association.
 Wolf Island, 21.
 Greensboro, at night, 22.
 Abbott's Creek Association.
 Conveyance needed off of railroad.

T. W. WALKER.

Wolf Island, Thursday before second Sunday in August.
 Dan River, Friday.
 Staunton River Association.
 Shiloh, Tuesday.
 Stories Creek, Wednesday.
 Roxboro, Thursday and at night.
 Country Line Association.
 Virgillina, Monday night.
 Rock Academy, near King's store, fourth Sunday.
 Pleasant Grove, Tuesday.

J. T. COLLIER.

Durham, Wednesday night before third Sunday in August.
 Roxboro, Thursday and at night.
 Country Line Association.
 Willow Springs, Wednesday after.
 New Hope, Thursday.
 Dunn, Friday.

J. E. WILLIAMS.

Concord, August 19th, at night
 Salisbury, 20th.

No Creek, 21.
 Pine, 22.
 Workmans S. H., 23.
 Toms Creek, 24.
 Thence to Abbotts Creek Association.
 Conveyance needed.

A BLALOCK AND P. D. GOLD.

Stories Creek Tuesday after 3rd Sunday
 in August—funeral of Sister Nora Jones,
 wife of Elder Isaac Jones.

D. A. MEWBORN AND P. D. GOLD.

Malmaison Tuesday after 2nd Sunday in
 August.
 Mill Wednesday.
 Cane Creek, Thursday.

D. A. MEWBORN.

White Oak first Sunday in August.
 Wilson, Monday.
 Raleigh, Wednesday.
 Durham at night.

P. D. GOLD.

Reidsville, Wednesday night before 2nd
 Sunday in August.
 Wolf Island Thursday.

J. B. DALLAS.

Spray, August 6.
 Shiloh, 7.
 Pleasantville, 8.
 Sardis, 9.
 Cross Roads, 10.

Mitchell Quick Relief is guaranteed to
 cure colic, cramps and dysentery.

If your druggist does not keep it, write
 for 25c. size to Mitchell & Gold, Proprietors,
 Wilson, N. C.

Reidsville, N. C., July 18, 1906.

Dear Brother: Those attending the Coun-
 try Line Association by rail from the West
 will leave Danville, Va., on the Norfolk
 train at 9:15 a. m., on Friday morning and
 reach Virgilina, Va., at 10:57.

Also they may call for reduced rate cer-
 tificates.

We will be able to get back to Virgilina
 on Monday, p. m., in time to take train
 back to Danville.

Affectionately,

L. H. HARDY.

CURED ME OF KIDNEY COLIC.

I take pleasure in recommending Mitchell's
 Quick Relief. It cured a severe case of kid-
 ney colic. It relieved the pain in a com-
 paratively short while and effected a cure in
 medicine.

In all cases of kidney colic a hot meal
 poultice saturated with Mitchell's Quick Re-
 lief should be applied to the small of the
 back, and twenty or thirty drops should
 be taken every hours in a little water until
 relieved, also frequently rubbing with the
 twelve hours.

J. W. HAYS.

Wilson, N. C.

Ritchfield, N. C., R. F. D. No. 2.

Dear Brother Gold: Please make the fol-
 lowing correction in our notice of the Ab-
 botts Creek Association. Those coming by
 railroad will be met at 12 o'clock noon by
 J. L. Morgan or Sam Snider. Address Rit-
 chfield, N. C., R. F. D., No. 2 (and not Pool)
 as was stated in the other notice.

Your brother in hope,

SAMUEL SNIDER.

The next session of the Eno Association
 is to be held with the church at Eno com-
 mencing on Tuesday after the 4th Sunday
 in September. It is intended to close the
 day before the Little River Association
 opens.

Reidsville, Thursday night.

Thence to Staunton River Association.
 Will some brother meet him Tuesday even-
 ing at depot in Raleigh.

Fisher's River Association History, by
 Elder J. A. Ashburn. We will send this in-
 teresting book with Zions Landmark for
 \$2.00.

There is a state of joy in perfect health, and a taste of sorrow in sickness. You have the power to go either road you please. If you want to take the road to health take the wonderful medicine 4 E's.

4 E's is the greatest vegetable tonic on the market today, it is scientifically blended, and is nature's own remedy for all mankind.

It has a direct action on the stomach, bowels, liver and kidneys. It promotes the secretions, assists nature to do its work in bringing the body back into harmony.

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Agents wanted in every town and county in the United States.

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A specific for all Liver, Kidney and Blood diseases. It is composed entirely of extracts of Herbs, Barks and Roots. It is an honest medicine, made to do the user good. A safe and sure cure for Rheumatism, Neuralgia, Dyspepsia, Liver Complaint, Sick and Nervous Headache, Kidney Disease, Fever and Ague, Constipation, and all Blood and Skin Diseases.

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ALLEN'S NATURE-COMPOUND IS SOLD ON A POSITIVE GUARANTEE TO CURE. In any case where the results are not satisfactory, we will cheerfully refund the money. A guarantee in every box.

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On receipt of a stamp we will send you a generous sample of ALLEN'S NATURE COMPOUND, enough to convince you that it is a true remedy. Six months' treatment for \$1.00—sent postpaid on receipt of price.

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<p>CURES</p> <p>Colic, Cramps, Cholera Morbus, Dysentery.</p> <p>RELIEVES</p> <p>Headache, Toothache, Backache, Sore Throat, Coughs and Colds, Rheumatic Pains, Burns, Bruises, Sun Burn, And many other aches and pains. Ask Druggist For It.</p>
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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Tatti, Va., 1906.

DEAR SISTER WALKER: I received your letter a few days ago and was truly glad to hear from you. I decided you did not get my letter. Your letter was a great comfort to me. I just thought I was bound to see you. I had written a letter to you and was undecided for a while whether to send it or not. It seems that satan stepped in between me and what I had written, saying you are mistaken, you do not know anything about that, that is what some one else knew, you have not experienced that. I cannot describe my feelings for a while. I thought I would put it away and not send it. Then I decided I would. I hope I have a witness. This scripture came to me in substance, the old serpent is always seeking whom he may devour. My dear sister you spoke of putting my letter in the Landmark. I do not feel like they are worthy of notice. Speaking from the Apostle Paul when he says, I speak that I do know, and testify to that I have seen. I feel to say that is my case.

The most of my time when I speak on the subject of religion, I feel so little and dependent when I think of my future destiny. You know the Lord says it is a fearful thing to fall in the hands of the Lord: yet we know we live under his mercies all our time, for it is by him that we live and move and have our being. Just think for a moment the very breath we breathe is not ours. He takes it away at his appointed time. He speaks and it is done: he commands and it stands fast. By him were all things created in heaven

and earth visible and invisible, whether they be thrones, or dominions or principalities, or powers, all things were created by him, so we are for him—a purpose invisible to us. We feel some times that we are no good here. We can't see for what purpose we are here. We feel cast away, yet there is a sense we know the Lord has a work for us to do, and when it is done, then will the end come. It will come like a thief in the night unawares to us. Now the question is will we be ready? Dear sister, the Lord is able to make us ready in the day of his power. We cannot be ready within ourselves. My daily prayer is, may he prepare me for that great day of the Lord, Oh that he may stand by me in the hour and article of death, and make me willing to go. Sister, do you ever wonder if this little hope we are living with will do to die with. Then when we feel this way we are brought low, or I should say, humble at each other's feet. We can just hope in Jesus; if we are saved it is right; if we are lost it is just. Se we can but trust in the Lord, if he is for us who is against us, though we feel cast down but not forsaken. He has promised to be with us in the sixth and seventh trouble. The Lord is not slack in his promises, but is the same today and yesterday and forever. I am different from any one else. My mind is always traveling. It seems I never have it to myself.

I wish that I could content myself and sit down at home like any one else. I would be so glad. If I am at home, my mind is talking with some of the

people whom I believe to be the people of God. You know there is a duty at home. I try to tend to it the best I can. When your body is in one place and your mind in another it is hard to work. Are you that way? I don't believe you are. I wish I could see you today. My mind is traveling today, and studying over the deep mystery of godliness; deep things belong unto God; revealed things unto man: so we just know what is revealed unto us. John says we know we have passed from death unto life, because we love the brethren. The question is, is it the right kind of love. So here comes hope again: we can but hope: hope is evidence of things not seen. What a man seeth, why doth he yet hope for. So we are just traveling and hoping all the time, and can't find a stopping place. I will now close for this time.

Your sister in Christ I trust,
BETTIE MORE.

My Daughters in the Faith:

I received yours, and read it with indignation; and shall take the liberty to answer it in three particulars. First, I will show you the word of the Lord. Secondly, detect the hypocrisy of thy heart; and, thirdly, I will shew you what will befall you in the latter days.

The Most High has not tied up his children from marrying; but says, "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." The blessed Saviour himself honored a wedding with his presence in Cana of Galilee, wrought his first miracle at it, and manifested forth his glory, inasmuch that his disciples believed on him.

Even our happy enjoyment of Christ is set forth by the term espousing; and our glorious entrance into blessedness, by the consummation of a marriage in the wedding chamber,

But God says, "Be not unequally yoked together with unbelievers." If a woman have a mind to marry, she is at liberty to marry whom she will, only in the Lord, 1 Cor. 7:39. Mark that, her liberty is limited to marry only in the Lord.

There are but two families in this world; the children of the Lord and the children of the devil, 1 John 3:10. If a daughter of God marry a son of Belial, she makes herself a daughter-in-law to the devil; and by this infamous step labors to bring about an affinity between the Most High God and Satan.

When God brought in his bill to the antediluvian world, unlawful marriages stood first in the account. "The sons of God saw the daughters of men that were fair; and they took them wives such as they chose;" and by this they brought on the dreadful deluge, and you are going to satisfy them in your proceedings; and by falling a sacrifice to their infatuations, you are endeavoring to bring on the final conflagration.

What! is there not a son of Israel that will satisfy thy desire, but thou must go and take a husband of the uncircumcised?

All the plagues, persecutions, woes, and captivities that fell to Israel's share in the land of Canaan, began with these mixed marriages. God has set forth the miserable match of Sampson as a caution to every believer. But if thy affections are saddled upon an ass, thou wilt go on, however perverse thy proceedings may be, unless the drawn sword of God should appear in thy way. I have shewn you the word of the Lord, which is the sword of the Spirit; and if you rush upon the point of that sword, expect to pierce yourself through with many sorrows.

Let me dissect the hypocrisy of thy heart. You say, he is a person of great property. This springs from the

cursed root of covetousness; "They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." As for his beauty that is but skin deep, and lays at the mercy of a cold or a fever. Jacob paid dear for this fading article; fourteen years' hard labour, many cutting disappointments, and her beauty was long balanced with a resproachful barrenness. And as her beauty was a kind of rival to God, he permitted Jacob himself to denounce her death in the face of her own father: "With whomsoever thou findest thy gods, let him not live." Rachael has hid them; and God took Jacob at his word, and sent the first arrow of death to the beautiful object. God likewise entangled her in her own words. When she said to Jacob, "Give me children or I die," God gave her a child; a Benoni; a son of sorrow, and she died in bringing him forth.

You verily believe that he will be converted to God. Yes; a likely matter, that God should convert a man to satisfy your carnal desires, and nurse your rebellion against his word. I know you will make a convert of him, rather than be disappointed of your lust.

Where will not a giddy woman run, when her wantonness is kindled, and she is left to kick against Christ! God compares such as you, who have waxed wanton to a wild ass braying after her mate. "A wild ass, used to the wilderness, that snuffeth the wind at her pleasure; in her occasion who can turn her away, all they that seek her will not weary themselves; but in her [wanton] mouth he will find her." He goes with you to hear the gospel and approves of it. No doubt of that; and he will appear to get a deal of comfort from it, too, while your carcass is perched at his right hand. But depend upon it lasciviousness conceived in his

heart is the main spring of all his religion; and this will come to its final end in the bridal bed. I have seen enough of this to make a wise man mad.

I will now shew you what will befall you in the latter days. First, you will not find Christ at the wedding, yet you will not be comfortless; for your comforts will spring from another quarter; and while these last you will hold up your head. But when the honey month is over, you will think about turning to your first husband again, saying, it was better with me then than it is now, Hosea 2:7. But the Bible will appear a sealed book; the intercourse between God and your soul will be barred up; many cutting reproofs God will send you from the pulpit, which conscience will apply to your case. These things will be the beginning of sorrows with you. Finding your soul bereft of the presence of God, and sinking in distress under it, Satan will begin to tempt you, conscience will accuse you, and God will frown upon you. When this is the case, you will naturally wither to all the charms of your husband and be brought to hate him as the cause of your soul's distress.

When your husband sees this, it will provoke him to jealousy; your coldness to his embraces will quicken his malice; and the devil telling him that your religion is the cause, he will then appear in his proper colors; curse your profession, and take up the cudgels against you; and then you may expect to go all the rest of the way with a corpse strapped to your back.

I know this letter will not please you, it is a purge for your conscience, not a cordial for your wantonness. However you will seek counsel from some other professor, who will approve of your measures, and then my letter will have no weight until after the wedding is over.

I do not expect an answer from this, as it is so wide to your purpose. But if ever you should write to me again, I crave one favour of you, which is, that you will never more call me your father, or even own that you were called under my ministry; for your presumption in wedlock will be a scandal even to a coal-heaver. Remember you are a daughter of Sarah, as long as you do well; and I will own you as long as you obey the word of God, and no longer.

Yours, etc.,

W. H. S. S.

Winchester Row, August 9, 1784.

Madden, Miss., June, 1906

Dear Brother Gold: I enjoy reading the Landmark, for I love the doctrine it advocates. My desire to write to you I will follow, though if God does not give me words it will be in vain. Sometimes so many are my fears that my desire is that my life should be an open book so that all of God's people might see, for my fear is they are deceived in me. The Lord knows.

My name has been among the Primitive Baptists for nearly twelve years, yet if my name was not written in the Lamb's Book of Life before the world then it will never be there. For if my name is not written there then I can not be born again, and never will be and if I am not born again, and never see the Kingdom of God, neither can I dwell with Jesus Christ beyond this vale of tears.

There is so-called preaching all over the land that tells all people to seek and they shall find, and to seek first the Kingdom of God and his righteousness, and all these things shall be added to them, and this is told to all the world. But the Saviour never told any to seek for something they cannot see, and except a man be born again he cannot see the Kingdom of God, the Church of God, with an eye that can see it is the church of God.

The Spirit of God operates in those born of God. My mind goes back to the conversation Jesus held with Nicodemus, and the wonderful power of the throu-one-God working in the heart of mortals. The Spirit is put in the heart that quickens them into life, and then we mourn over our sins, but feel that it is too late to mourn, as we feel to be already lost forever. But we hunger and thirst, and blessed are they that hunger and thirst after righteousness, for they shall be filled. Jesus is the righteousness of his people, and in due time he is revealed to them as their Saviour, and their burden of sin is taken away, and we are so happy and full of praise to Jesus, and desire to know the true Church of God, and are impressed to be buried with Christ in baptism. This is all of grace.

Your sister, if a sister at all.

L. E. LILLEY.

Mapie Hill, N. C., July 14, 1906.

Dear Brethren, Sisters and Friends who have written to me telling me of the sympathy you have for me in my sad bereavement. I feel like I ought to answer your kind letters in some way, and as there are so many that I have received letters from I will write one and send to the Landmark, and that will answer all.

Dear brethren, sisters and friends, I feel glad that I am remembered by you all so kindly, for I have felt that I am not worthy to be remembered by any one. I will say right here that tongue nor pen can describe my sad and lonely feelings. When the sad news reached my ears Monday evening in Elizabeth City that Nora is dead; it shocked me from head to foot, and the nearest way home was 250 miles. But I came by land all the way which was 300 miles, and reached my lonesome home Tuesday night about 9 o'clock, and my dear wife was buried Monday evening about 5 o'clock. So often, and I

may always say, I have been glad to fill my last appointment so I could go back home to see my wife and children, and the nearer I would get home the more anxious I was to reach there, and so often have I reached my once happy home and found all well, and my dear wife ready to receive me with some kind word. But alas that sweet voice is still, and now when I leave my humble home it is lonesome, and when I return it is still lonesome. I can only hear the tattling of my little children crying out for mamma, and no mother to answer this cry. What shall be done; I do not know how to raise my little children. It looks to me it would have been so much better to have died, if it could have been the will of God.

Dear brethren, sisters and friends, do you know how helpless you are if you have a loving husband or a loving wife to meet you around your humble home, and converse about different things; and if both have been born of God, then they can take sweet counsel together?

Dear brethren in the ministry, can you witness with me? Have you been made willing to leave your home, and leave all for the sake of Christ, and go when and where God commands you, and when you leave you do not know whether you will ever meet again in time, but live in hope that you will? But dear brethren, that hope with me is at an end.

Now when I sit down to write about my dear wife my eyes fill with tears so that I cannot see how to write.

Oh, that I could be reconciled to God's will. But I cannot. I find if I had the will I have not the power. But I feel like I am a rebel against God. I find that I am ready to accuse God and say, why did he send me to Kitty Hawk where there is no railroad, nor telegraph wires?

While I have no doubt but that God knew my wife would die at that very

time, and then the question comes up, did he send me? I have to say surely not, and if he did not send me there I was directed by the wrong spirit, and if I was then is it not possible that I have been directed by the wrong spirit all the time, and if I was here I not been mistaken all the time.

Dear brethren, have you ever had such thoughts against the God of heaven, and then this thought comes up, if he suffers other men and women to live together to be old I am ready to say, why could not my wife live like other men's wives; so you see that I am ready to accuse God and have done that, so I feel that God has turned a deaf ear to my cry. He will not hear me when I try to call on his name. I have not opened the Bible to read a word since I heard of my wife's death. I do not go any where, only where I feel that I must, and I do not feel that I want to go anywhere. The brethren desired me to make appointments for Saturday and second Sunday. But I could not. All that I can do is to stand still and see that salvation of God. For if I wanted to go ever so bad I do not see how I could leave my daughter with my little children all alone.

Now, dear brethren, I have written some of the feelings that are in my mind, and if God will give you a spirit to pray for a poor sinner like me, I hope you will pray for God's will to be done in earth as in heaven, that if indeed I have ever known the Lord he may reveal himself to me again.

Now, Brother Gold, please publish for the benefit of those that wrote to me. Brother Gold, when Nora was living she would transcribe my letters that I wrote to you to publish. But she is gone never to return, but I hope to meet her where parting will be no more.

ISAAC JONES.

Reidsville, N. C., July 15, 1906.

Elder P. D. Gold, Dear Brother: It

is through the mercy and goodness of an allwise God that I have been spared to live up to the present time. I know and confess if justice had been meted to me that I would long ago have been where there is no eye to pity, nor arm to save, but the Lord has remembered me in mercy. I often feel and wonder why I am spared, for I feel so unprofitable in every way. The past three years have been of trials and conflicts to me in various ways, but I look back and see God's mighty power, love and mercy through all the way. I do not want to murmur or complain, but ask the Lord for strength to bear me up under all the trials that life has in store for me. I ask an interest in the prayers of God's people, and O dear brother, if I ever realized the darkness it seems that this is one among the darkest with me. I can neither go backward nor forward, and the breathing of my soul is Lord open a way for me. I desire to be content with what the good Lord blesses me with.

Yours in love,

R. S. SUMMERS.

Dear Brother, enclosed you will find from a very dear brother to me some writings which you will please publish if you see fit. If not throw it aside and all will be right.

Mr. R. Summers, Dear Brother: As you ask me to write some of the trials and troubles that I have experienced I will try for your benefit and satisfaction. After attending one of our associations and returning home I found my family well, and spent a little time with my wife very pleasantly, and I began telling her about what a good meeting we have had, and how I did enjoy it, and I was somewhat in a way of rejoicing. I was perhaps more than I was aware of telling her of my trip, and my sister said to me: Now stop, don't go off and come back a preacher on your first trip.

After supper I went in and sat down and began to read a chapter from the Bible, and if memory serves, Job 16:4, and it seems to me the very King of glory was with me as I read. Every verse was open up to me as I read, and all the witnesses bearing upon that scripture as I read just came in as to say from every side, and for the first time in my life that I could really know that gospel preaching was led and fed with the word of the Lord. It was pleasant to me then. My wife and sister went about their work in the kitchen, and I was impressed to call them in or to read and tell them of what I saw and express my feelings to them, and offer prayer, and the impression was strong and the feeling of unworthiness, and that they must think I am getting too good all at once, or was trying to be a preacher, and so I went to bed in a dreadful condition. Something impressed me to talk of the wonderful beauty I had seen, and something drove me back. I refrained from following my impression, and let me tell you, dear brother, the Bible was a sealed book for a long time. One year or more I could not get much comfort from it. I afterwards was impressed to engage in prayer publicly, and I withheld and thought I could not. It would be a disgrace to the cause and mockery in the sight of God. I got in such a trouble I could not eat day or night, and at last I promised the Lord if he would forgive me for dropping back and refusing to bear the cross the time the opportunity was offered me I would go and take up the cross, looking to him for aid and strength and it was not long before the opportunity was offered me, and the impression was strong and feeling of unworthiness so heavy, and my breast burning as fire shut up in my bones and as one of the prophets spoke of and it was such a cross I could not take it up, and I had not got but a short ways from the place

before I remembered the promise I had made to God, and that without any just cause. You don't know what a trouble I was in. I went on in this way for a long time, and the burden grew heavier and so I began trying to offer prayer in the homes of my brethren and friends when called on. Every time I would feel like I had dishonored the Lord, and was a reproach. Some times I would feel better. This did not relieve my mind. My burden grew heavier and the cross heavier. I felt I would have to come before the public and I got in such trouble, and at last my wife discovered it, and said to me, What is the matter with you? I try to make life as pleasant for you as I can, and it seems your mind is drawn from home with some one the most of the time. Some times I would go to preaching and could not withhold the tears for that great desire to praise the Lord, and not a word of scripture in my mind. The heaviest burden came on my breast of all and I tried to get rid of it, but could not. When I lay down at night if a fifty pound weight was laid upon my breast it surely would not feel any heavier. It was with me day and night. After this I would be in so much trouble when asleep I was preaching or dreaming of the scripture so that my wife would wake me two or three times a night to know what was the matter. When morning came I would get up feeling worse than when I retired, and could not tell anything much about what I dreamed. Some time it would be some little party plain and it looks like to me at times, and I don't know what all of this means. I have come to the conclusion that it is to show me that I am deceived and am no Christian. So I do not know what to do, or to try to make of this. So, dear brother, if you allow me to call you this, I would love to be right and not deceive any one. I had rather be deceived myself than to deceive any

one else. I know not what my fate is, or what is to become of me. I have written this for you, as you asked me to think over it and let me know what you think of a poor sinner being tossed to and fro like I have. There is no one like me, no one to tell my troubles to. Pray for me.

A BROTHER.

Winstead, N. C., July 9, 1906.

Elder P. D. Gold, Dear Brother in Christ, I hope: I feel that I want to write you a little this morning as I am in feeble health. I have been so I could scarcely turn myself in bed, but am up again. While in bed I received a prayer written by some one unknown to me, and the first thing I thought of was to send it to you, and let you see what a mess they had out deceiving the people. Some in Roxboro are all in an uproar about this prayer, but I do not see a, thus saith the Lord, to it. I don't fear any calamity by not paying any attention to it. The Lord said when they tell you lo here is Christ, or lo here he is, believe it not, for many false prophets have gone out deceiving and being deceived, and would deceive the very elect if it was possible. Therefore I don't fear any calamity for not paying any attention to it. I fear God. It seems to me I am so prone to sin I am looking for God's judgment on me, and he tells us to touch not, taste not, handle not the unclean thing, and I will receive you. I would be glad to hear your views on this grand prayer. Hope you and family are well. Please let me hear from you soon.

Your sister in hope,

ROSA FOX.

REMARKS: A form of prayer one man teaching another to pray with the form written out was sent to sister Fox which she sent to me.

Sister Fox's remarks are good. The Lord teaches his little ones how to pray, and what to pray for. His

teaching when applied to our hearts and ruling in our lives will deliver us from the fear of man. Then we will not follow the lo heres, and lo theres. We are not to go after them. If God be for us who can be against us? Are we on the Lord's side?

No man has ever been able to teach another how to pray to God, or what to pray for.

P. D. G.

Brother Gold, Dear Sir: For some cause it has been on my mind for some time to write my experinece, and as I can't get rid of the thought I will try, the Lord willing, to explain it the best I can. I was twenty-two years of age when the Lord first appeared to me. I remember well the time. I was curing tobacco, and was at the barn one night. I was sitting under the shelter, and for some cause it came to me to get up and go round behind the barn. I did so, and as soon as I went around there I sat down on the ground and just then I believe the Lord showed me I was a vile sinner; but the first thing I knew I was trying to pray. Yes, brethren, it was impressed on me so heavily I could not do nothing but pray. It came to me all at once, pray for your sins. I neved can tell how I felt. I never had been impressed so before. I never had any thought of prayer in the sense before. In the first place I never had felt the need of prayer, but I said, Lord have mercy on me. It seemed that all the sins I ever had committed in my life were brought up before me. I felt to be the meanest man living, and the greatest sinner on earth. The heavy burden of sin was on me, and then my trouble commenced. Yes, I got in so much trouble I felt like I could not live. I would read the Bible, but could not get any relief. One morning I went to the corn field to shoot some crows, as they were eating my corn. I spotted my place to sit for them, but had not been

there long before it came to me to go up the swamp a little way and to a certain water oak and pray. Well about that time I was thinking about crows, but I went to the tree, and Brother Gold, if ever I prayed in my life it was then. See how the Lord leads his people. Why was it that I should go to that special tree? That was the Lord's way I believe, but after praying all I could I felt some better, though the burden of sin was still on me. I got in so much trouble, all my worldly amusements were taken from me. I had been a lover of music and played it myself, but after it was shown to me what a sinner I was I did not want any more music. I was made to hate it. I also liked to go to dances and did enjoy them. I never thought at that time that I would become to hate such amusements, but strange to say it was all taken from me. Now I ask a question: Could I within myself have laid down all these things, or is there any power of mortal man which could have caused me to become sick of these things? No, I do not think so. It was the power of God I believe. I was made to cry out O wretched man that I am, who shall deliver me from the body of this death? No one knows the trouble I was in. I was troubled on account of my sins for nearly ten months, but the church came on my mind while I was in so much trouble, and it was the Falls church. Now there was churches of other denominations in the neighborhood I lived in, but none of them would do for me. It seemed that the Falls church was the only place for me. I never can tell just how I felt. I did not know much about the old Baptists, but had heard people say they would not receive members unless they could tell a good experience, and I knew I could not tell a good one. I had a lot to tell, but could not tell it. I tried to fix it and thought I would get it together, but I never

could: therefore it gave me trouble. I felt like they would not receive me, for I thought they were good people, and I felt to be one of the meanest. I said Lord, what shall I do? If I join the old Hard Shells, as I had heard them called, my friends will forsake me. Brethren, I did not know what to do; but had got so I went to preaching every time I could, and when they would open the door of the church it seemed like I could not bear it, though could not go up. Something would say to me, you are not fit; so I went on in that way praying to God to have mercy on me a lost sinner, for I knew there was none could save but the Lord, and I tried to trust him. So on the second Saturday in May, 1897, I went to preaching and it seemed like Brother Gold did not preach to any one but me. I sat there thinking to myself must I try to offer to the church today? And when they opened the door of the church I could not do anything but keep my seat. So after conference it seemed to me I would be bound to talk to some one. So after preaching I talked with my uncle. He asked me if I felt like I had been delivered of my sins. I told him I did not feel much better. He told me he could give me the right hand of fellowship, so I bid him good bye, and started home, feeling miserable. I got about one hundred yards from the church and all at once the burden of sin was removed. I was in no trouble whatever. I never felt so happy in my life. I felt like I never could praise the Lord enough. I felt light as a feather, nothing in my way, then that was the first time I had felt like I could offer to the church, but there was nothing to hinder then. I did not have any more doubts about the church receiving me. Thy people shall be willing in the day of my power, and I believe I was made willing through and by the power of God. I just wanted to be baptized

right then, but had to wait until next meeting, and on the second Saturday in June, 1897, I went before the church at the Falls and told part of what I have written. Before I got through telling them what great things the Lord had done for me one of the deacons said, brethren, I am satisfied, and they received me and I was baptized the next day by our beloved pastor, Elder P. D. Gold. That will be a day long remembered by me. If I now could feel like I did that day, but oh how different. I felt like then I never would have any more trouble, and it is not what I did before I was condemned of sin, but it is what I do now. I feel to be free from my sins way back yonder, but why can't I feel free from the wrong which I do now? Because I am still in the flesh. When I would do good evil is present. So there is a warfare.

Pray for me. Your unworthy brother, I hope,

A. B. DENSON.

Rocky Mount, N. C., July 19, 1906,
R. F. D. No. 3.

Elder P. D. Gold, Dear Brother:

Feeling thoroughly sensible of my unworthiness and my weakness; my mind is impressed to write a few lines for your consideration. The Scriptures that I wish to call your attention to can be found in 1 Tim. 4:1, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to reducing spirits and doctrines of devils." The Apostle here uses the term expressly, direct: so we can elude that this scripture is specially due our consideration. We Old Baptists believe and teach that salvation by grace through faith, and that not of ourselves, lest any man should boast: it is the special gift from God.

The fulfillment of these scriptures are clearly manifest, for some have departed from the faith. There are men

in this wise age of the world who are trying to pervert the scriptures, even denying the apostles. Confession in the 7th chapter of Romans: contending that the allusion to the past tense, and some are following their pernicious ways. My dear brother, editor and readers of Zion's Landmark, if I know my poor unworthy self, my earnest desires are to the upbuilding of Zion, and to speak words of comfort to the little flock.

We know that our time is short here in this cold world of sin and sorrow, pain and death; for here we have no continuing city, but we seek one to come wherein dwelleth righteousness.

Oh, then, my dear brothers and sisters let us joy in tribulation and persecutions. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. We believe that when this tabernacle our earthly house is desolved, we have a building not made with hands eternal in the heavens. Glorious thought. Oh, then let us run with patience the race which is set before us, looking to Jesus, the author and finisher of our faith.

With these lines I will close for fear of worrying you. May God's richest blessings abide with every lover of truth, is the prayer of your unworthy servant.

yours in hope,

D. D. LONDON.

A poor sinner saved by grace if saved at all.

OPPRESSION

Elders Gold and Lester:

For the oppression of the poor, for the signing of the needy now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." Psalm 12:5.

Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom

which He hath promised to them that love Him." James 2-5.

May God enable me to treat and write upon this subject as I have felt, and may it be according to His word and truth.

Oppress means to burden, to add misery to exact unjustly. We meditate and enquire and ask the question, who are the poor of the earth, the poor of this world whom God hath chosen; they whom the burdens of life rest so heavily upon? The answer may perhaps be given in an explanation of the different kinds of poor of this world. We will divide the poor into three distinct classes, viz: the extravagant poor, the idle poor and the industrious honest, innocent poor are: those who have had fortunes and have squandered them; those who have had rare opportunities and have wasted them; those who have had large means and have lived above them; those who have spent their days and time in wanton riot and inglorious ease. This class are hated and despised by the good thinking, well meaning, industrious honest people of our land. The idle poor are those who claim that their hands are too good to work, whose minds and brains are too precious to exert or exercise, who spend their time aimlessly, carelessly, uselessly and thus incurring upon themselves the name of lazy and indolent thriftless characters. Well did Solomon say, "Go to the ant thou slugged and learn of her ways and be wise," and the Philosopher when he said, "an idle brain is the Devil's workshop: idle hands are the Devils' advertisement, and idle feet go astray."

We know that idleness is a sure nurse for all manner of vice, evil and sin and I believe every true Baptist and Christian hate it as they do a serpent and should teach their children to flee from it as they would from a deadly poison. God commanded Adam to earn his bread by the sweat of his face

and this obligation is no less binding on us and each generation. We must either rust out or wear out, and the late Elder C. B. Hassell deemed it a far greater honor to wear out.

When God built this wonderful human mechanism, doubtless He meant that it should be able to support itself and its dependents. But many of us are diseased, infirm and disabled. The thorn that Saul prayed thrice that it might be removed is still in the flesh. He told Paul that His grace was sufficient for him and that in weakness was His strength made perfect.

Thus we come to the industrious, honest, innocent poor. When I think of God's blameless and harmless poor my heart fills with love, admiration and deep affection for them. They are industrious because they feel and know that it is their duty and God's commandment that they should labor with their own hands for their support, and that they should not be burdensome to others. They feel sensitive to the requirement that Paul placed upon them when he said, "He that will not provide for his own, and specially they of his own household has already denied the faith and is worse than an infidel." And when he said, "Provide things honest not only in the sight of God, but in the sight of men. They are honest because they know it is right: "For an honest weight is God's delight, but a false balance is an abomination unto God." They fear God and desire always to please and serve Him. They wish to deal fairly and squarely with their fellowmen, doing justice to every man. They are very zealous concerning their obligations and promises, "Not slothful in business but instant in spirit." They persistently strive to teach their children by precept and example to early form habits of virtue, diligence and perseverance, bringing them up in the way they should go, and in the nature and admonition of the

Lord." They are patient in adversity and misfortune sweetly tempered in disposition, "Letting their moderation be known unto all men." They are given to much hospitality, cultivating a spirit of fellowship, love and gentleness in their social life. To the sick, the afflicted, the old and infirm, they are very kind, tenderhearted, full of sympathy. They lay not much store by this life, not placing their affections on things of earth, not trusting in uncertain riches, but having their conversation in heaven, being foreigners and sojourners, having no continuing city here but seeking another country. They feel poor in spirit, destitute and naked in their own righteousness, but begging always to be clothed with the righteousness of Jesus, depending entirely upon the shedding of His blood and His resurrection for the saving of their poor souls. These I feel are a few of the attributes and characteristics which constitute the poor and chosen people of God. But says one surely such a people as this can never be hated, despised, persecuted or oppressed by any one? But nay, in all ages in all countries and climes the evil have hated and oppressed the good. Abel being good and pleasing God with his offerings, suffered violence and murder by Cain, his wicked and evil brother. But did not God deal swiftly with him in sending him to the land of Nod, which Cain said punishment was more than he could bear? Joseph being good and innocent, was hated by his brethren and notwithstanding all his pleadings and entreaties was sold to the Ishmaelites sold to Potiphar, falsely accused by Potiphar's wife and imprisoned for two long years. But did not God remember Joseph and set him free and in safety from those who puffed at him and evilly entreated him? Yes, He made him ruler over all Egypt and humbled his brethren to the very dust.

The children of Israel being good

and industrious and serving Pharoan and the Egyptians well were oppressed by them, and God seeing the persecution sent Moses and Aaron to beg their release, Pharo commanded his taskmasters to make the Israelites' tasks still harder by taking away the straw and requiring them to deliver the same tole of brick. But did not God gloriously deliver them from the hands of their enemies when He divided the waters of the Red Sea and caused them to pass over as on dry land? And did He not send swift destruction on the Egyptians when they pursued the Israelites through the Red Sea and they were engulfed beneath its waves? Yes, we read of the good prophets and the holy men of ancient times, of their trials, of cruel mockings and scourgings, yes, moreover of bonds and imprisonment. They were stoned, they were torn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and in caves of the earth."

Again, God seeing the hardness and wickedness of mens' hearts sent His only begotten Son, the emblem and essence of holiness and purity that they might honor and reverence Him. But what did they say and what did they do? They let us take the heir, and kill Him that the inheritance may be ours. They persecuted Him, they falsely accused Him, they condemned Him to death, they scourged Him, spit upon Him, hung Him on the bitter cross, pierced His dear side, killed Him. Yea moreover not being satisfied and content with the killing of the only Son, the apostles and witnesses, and they that testified of Him, and they that He felt to finish His work, they took and sued unmercifully and cruelly. John the Baptist, the messenger, the forerunner, the testifier of the coming of our Lord

and Saviour, they took and imprisoned and beheaded. St. James, King Herod had killed with the sword. St. Peter was crucified with his head downward. St. Andrews' arms and legs were tied with strong cords to a cross made in the shape of the letter X who hung there for three days and nights in great pain and anguish of soul, who nevertheless preached and sung praises to his dear Master, whose suffering became so intense at the last that he prayed earnestly that God might take his poor soul and release it from its misery and woe, which prayer was punctually granted. St. Paul was put in prison and at last his head severed from his body. In like manner did all the apostles suffer violence and death at the hands of the wicked, save St. John who they took and immersed in a cuit of boiling oil, but thanks be to God the boiling oil had no effect upon him and he escaped with his life, for the Master had a further use for him. But what did God do, and how did He set them in safety from them that puffed at them? He exalted Jesus, His dear Son, at the right hand of His throne of the power and glory. His twelve apostles He set upon twelve thrones judging the twelve tribes of Israel. Thus we might continue to recount the persecutions of the saints from the days of anti-Christ till the present time and we would hear the same old story with similar results. James says; "But ye have despised the poor. Do not rich men oppress you and draw you before judgment seats?" Who despises God's poor of this world? Surely none but those who possess the Spirit of anti-Christ, let him be rich or poor, high or low. As a nation is not there great wickedness in high places? Are not men on a mad race and rush for money making riches their idol and their God? Do not rich men oppress the poor? Think of the "Upper Four Hundred" of New York City who possess from

seventy-five to one hundred, and fifty million dollars apiece. Do they feed the hungry, clothe the naked, or relieve the distressed and oppressed? Nay but they combine their capital and corner on certain commodities which are the necessities of life thus robbing the poor of their thousands and millions and they reveling in wild luxury, extravagance and profusion. One writer has well said: "Rob not the poor because he is poor, nor oppress the afflicted in the gate; "for the Lord will plead their cause and spoil the soul of him that spoiled them? Jesus told one certain young man who had great possessions to be perfect, to sell all he had and give it to the poor and take up his cross and follow Him. But he did not obey the command, but turned sorrowfully away. Jesus said, you have the poor with you always and you may do them good when ye will. John said, "But who so having this world's goods and seeth his brother have need and keepeth his bowels of compassion from him, how dwelleth the love of God in him? " will also leave in the midst of thee an afflicted and poor people."

By all means dear ones, we should never seek to offend or oppress our brothers and sisters, by word, deed or act, but rather to relieve and comfort them. There are many small and trivial things we can do to oppress them or to comfort them. We may oppress them by withholding our presence from those who are sick or afflicted. By not speaking words of comfort and consolation and cheer to those who are forlorn and in distress. By denying those who are solitary and destitute, those small aids and helps which we can conveniently lend in small matters. By totally ignoring their desires and necessities. Dear pilgrims, though all the world hate, despise, forsake, cast our names out as evil and puff at us, let us rejoice and be exceedingly glad to know that we are accounted worthy to

suffer these things for Christs' sake, and let us rest secure in the fact that God will some day and at some future time speedily avenge His elect. Happy art thou O people saved by the Lord—and thine enemies shall be found liars unto thee and thou shall tread in their high places. "At that great day the wicked shall say to the rocks and to the mountains, fall on us, and the hills, cover us and hide us from the wrath of God."

F. F. SMITH.

LETTERS OF DISMISSION.

Dear Brethren, Gold and Lester:

For the past six years the above subject has somewhat engaged my attention, and the longer I think about it, and the more of it I see, the more satisfied I am that there is an evil in our churches in this matter.

This, I know, has been a custom for a long time, but if a custom or tradition works an evil among us, should it not be corrected? It appears to me that we must strike at the cause if we cure the disease.

I have been acquainted with one case where a member carried his letter fifteen years before handing it in to another church. I know of instances where members have taken letters and moved their membership to remote churches, when other churches were much more convenient to them. I know of an instance where such a move was made that if the person was a member of the most convenient church, the church would withdraw fellowship from that one.

It appears to me that there is a remedy for this thing and that the churches should resort to this remedy. In saying this I will be personal because I can make it plainer.

Suppose that I should move from Reidsville to, or near Wilson, would it not be best for me to make the move before any letter was called for from

Reidsville church? Then let me remain with the Wilson membership until they become well enough acquainted with me, and my manner of life to know whether they were willing to have me in the church with them.

Then it would be best, it appears to me to certify to them that I wished to move my membership and ask them to write to Reidsville church and tell them of my conduct among them and certify their willingness to receive me as a member of their body, and let my letter come through their petition. In this way no member would be dismissed to get rid of him, as is sometimes the case now, and no church would be taken advantage of; neither would any member be transferred where he was not wanted, and received just to keep from trampling on the feelings of another church.

Again, no church would ever have the sad trouble of calling in a letter they had given, nor have cause to repent giving of a letter, feeling they had dumped a bad case off their shoulders on some other church and people.

It does appear to me that when a member of the Primitive Baptist Church moves their residence, and feel that they have settled down for a term of years, in a place where they are so convenient to attend their own church meetings, but are convenient to the meetings of another church, their membership should be moved also.

A member who does not attend his church meetings is not prepared to represent his church in the Associations, nor other general meetings, for he does not know the wishes of his brethren. A brother is of but little use to his church unless he can attend her meetings.

I heard Dr. John Thorn, of Baltimore, speak of this once, he said, "I call on such members to talk in our meetings or to help us out in some other matters, and they say, 'I am not

a member of this church.'"

Many times it makes a bad showing in our churches to have probably fifty or more members around the church and ask them where they hold their membership and it may be fifteen or twenty miles away. It is enough to leave the impression that all is not well.

Our churches should be one everywhere, and should have respect for one another, so that a member of the Primitive Baptist Church will be at home anywhere with the brethren. This is oneness among them while nothing else can be.

What I have written above is what has come to me from actual observation and personal experience, and I know that no harm can come to us by following it, as a rule. But as things now are, evil is very often the result.

Yours for peace in the churches,

L. H. HARDY.

Reidsville, N. C.

CURED ME OF KIDNEY COLIC.

I take pleasure in recommending Mitchell's Quick Relief. It cured a severe case of kidney colic. It relieved the pain in a comparatively short while and effected a cure in twelve hours.

J. W. HAYS.

Wilson, N. C.

In all cases of kidney colic a hot meal poultice saturated with Mitchell's Quick Relief should be applied to the small of the back, and twenty or thirty drops should be taken every hour in a little water until relieved, also frequently rubbing with the medicine.

MITCHELL & GOLD, Wilson, N. C.

Ritchfield, N. C., R. F. D. No. 2.

Dear Brother Gold: Please make the following correction in our notice of the Abbotts Creek Association. Those coming by railroad will be met at 12 o'clock noon by J. L. Morgan or Sam Snider. Address Ritchfield, N. C., R. F. D., No. 2 (and not Pool) as was stated in the other notice.

SAMUEL SNIDER.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XXXIX - - - NO 19

WILSON, N. C., AUG. 15 1906.

Entered at the Post Office at Wilson, N. C., as second Class matter.

EDITORIAL.

Brother A. W. Thompson requests my view of Joel 3:3, "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine that they might drink."

The gambling business is common in the world. Casting lots with a view of gratification or worldly gain is a game of long practice. Upon his vesture they did cast lots.

The lot is cast in the lap, but the whole disposing thereof is of the Lord. With men there is no uncertainty or a peradventure, but not with the Lord. With men there is traffic and corruption. They bet or venture on things over which they have no control, and about which they know nothing.

There is truth settled forever that the Lord who declares the end from the beginning does right, and cannot do wrong. The nations of the earth have no consciousness or knowledge of the value of the Lords' people, but gamble on them, or repute them as utterly worthless, as of no more value than stock in the market, and give a boy for a harlot, or a girl for wine. Surely this is fornication and drunkenness.

The nations of the earth—the heathen, such as are opposed to God and godliness, are gathered in the valley of Jehoshaphat, the valley of judgment or decision when and where God will

fight for His people, and defend Israel. He will bring them into judgment and they shall see their own sin and shame in sacrificing their own flesh for the vile corruption of flesh, and selling a girl for wine, the treacherous display of the lusts of evil. Surely the people are as grass. All tables are full of vomit, and they have gone into whoredom. What a small value they put on life. What a high value they place on a harlot, and on wine. Harlots and wine are of great worth among the adulterous nations of the earth.

Fornication and drunkenness are sins common among the nations of the earth. The treacherous and deceitful heart of man is full of fornication. False gods are such as claim the affections of heathenish man.

When the Lord brings men into the valley of Jehoshaphat they see and know that they are full of every unclean thing, and are brought in guilty before the Lord.

Zion then the perfection of beauty shines forth, and the Lord alone is exalted. In Zion every one appears whom the Lord has taught. Such are purged of their idols and there is no more lottery or uncertainty, but the Lord reigns and does all His pleasure, and we rejoice that He does do all His pleasure and reigns, and the Lord alone is exalted in that day and is the Maker, Redeemer and husband of all his people which are married unto Him.

Also Eccl. 3; 10-21, "For that which befaileth beasts," etc.

God shows men that they are beasts in their nature and die as beasts. For as beasts die so do men die; they all have one breath; so that a man has no preeminence over a beast. All go unto one place; all are of the dust and turn to dust again.

This is all vanity.

When God opens the eyes of our un-

derstanding, and we see and feel our brutish nature we know that we are more brutish than the beasts, for we not only have one breath as the beasts, but we also see that we have a soul or spirit that goes to God who gave it, and we who have lived brutish as a beast must give account unto God, and are worse off than the beasts of the earth that have no soul.

To find ourselves so foolish, and that our own spirit goeth upward, and we know not any shelter or covering, have no hiding place for our guilty soul, then oh how wretched we become.

It is then we agree with the preacher that all is vanity that man at his best estate is altogether vanity.

Also Deut. 6: 14-16, Israel is a tried people, and is brought into straits that bring them into such distress as none but God can deliver them out of, and they show their frailty and weakness. The Lord brought them into a great and dreadful wilderness and they proved that they were but men, and in their murmuring and following and serving idols the beastly nature of man is proven.

They were surrounded with heathen that worshipped idols, and God told them they should not go after these false gods. Because the Lord God of Israel is a jealous God. If Israel had been allowed to do as they chose they would have destroyed themselves, would have chosen false gods which would have been to their ruin. God loved His people, therefore He would not suffer them to destroy themselves. He purposed to show forth His glory in them, and corrected them that He might be revealed in them and that they might be conformed to his image. tter thing it is to ecmfwtaigov'banoib

They were taught what an evil and bitter thing it is to tempt the Lord God. At the waters of Nassah they

strove against God, and presumed against him or tempted him, and he smote the rock which gave them drink. That rock was Christ. All the guilt of Israel fell on Jesus. For the transgression of God's people was he stricken, and with his stripes are they healed.

What depths of sorrow must the Lord's people sink into to know their vanity, and what glories await them in the resurrection life of Jesus who receives their spirits as he received the spirit of Stephen, or as the spirits of just men made perfect. P. D. G.

SCRAPS.

"Moses is good enough for me." The above language a Jew once used to me in a friendly discussion we held. But the trouble with us is we are not good enough for Moses. He will not have a single one of us because we do not continue in all things written in the Book of the Law to do them. How different is Jesus who receiveth sinners and eateth with them, and saves them. Yet that is well pleasing to Moses. Indeed nothing else pleases Moses but this.

A friend asked me about money. I said, do you suppose I receive enough of it? Further I said, a man never obtains money enough until the Lord changes him by showing him something better than money, and takes the heart of stone—an evil heart of unbelief—and gives him a new heart that loves, etc. seeks those things which are above where Christ sits on the right hand of God.

Years ago there was a Primitive Baptist living near Tarboro, N. C., the richest man in all that country, and a very close man in money matters. He was honest enough to pay what he owed promptly, and wanted you to be honest enough to pay what you owed him.

An enlargement of this principle would cause you to want others to pay all they owe, not only to you, but to others as well.

When he came down to death, the end of our earthly race, the Lord showed him the nature of money and the love of it, and he said, "It is all trash. It is all trash. Cover up my face and let me die."

Stand fast therefore in the liberty wherewith Christ has made us free, etc. Gal. 5:1.

Freedom that Christ gives his people delivers them from every yoke of bondage. Those that have borne the yoke of the law, which curses or condemns every one that fails in a single point to keep the law, is gloriously fulfilled in and by Jesus who was made of a woman, made under the law, to redeem them that were under the law; but not under it now, nor since redemption is revealed. These when under the sore travail of guilt, because under the yoke of the law, are commanded by Jesus to come to him. They are weary and heavily laden. He gives them rest under His easy and light yoke.

Now why should one become so foolish who is redeemed by Jesus and made free as to desire to be under any other yoke, or under dominion to any other Master but Jesus. Has he not made us free? Is it not a glorious freedom? Why do you wish to dishonor Him by joining any other organization, or becoming tributary to any other god or power.

One joins some secret order or society, or some society that says it is not secret. A little money is the bait to catch the sucker. The plea is it is no harm, and you might as well make this money as any one, and it is your duty to provide for your own.

From the beginning the teaching of the Bible is that we should worship the Lord alone, and have no other gods

before us, nor trust in any idol. But there is nearly always an Achan in the camp who filches the accursed things, and brings trouble in the camp and death on himself.

Why not stand fast in the liberty wherewith Christ has made us free?

How much more glorious his liberty than to be entangled, scratched, bruised torn by the briars and thorns of the wilderness.

P. D. G.

ALL ALIKE.

"So these nations feared the Lord, and served their graven images, both their children and their children's children: as did their fathers so do they unto this day," 2nd Kings 17:41.

The history of the Old Testament scriptures specially relate to the children of Israel as a nation, and illustrates in them what is true as the Lord led them, and what is false as they departed from the living God, and the consequences resulting from either course. For there was no nation could stand against them when they clave unto the Lord, but when they denied the Lord there was no nation however weak they could stand against.

They were the Lord's chosen people, and He had delivered them as He had no other people, and separated them from all other nations as He had no other people, and given them laws as He had no other people, and forbade they worshipping all false gods, and teaching them he was their God, and they should have no other gods before him, neither fear them, nor serve them. What more could He have done for them than He did for them under a covenant of works? for their continuance in obeying Him and serving Him was the condition on which they were to enjoy the blessings of deliverance in the land of Canaan.

Their history is proof of the failure of man to abide in the fear of God

and in His service. As a nation they were backsliders. Soon the Lord's laws were set at naught, and they were delivered up to the heathen. They would worship the gods of the heathen and then find that the gods of the heathen could not deliver them out of the hand of God whom they had denied, or they found that the heathen gods are no gods, or have no power to deliver.

If we had no experience in the deceitfulness and teaching of the heart of man, and knew nothing of its proneness to depart from the living God, and let the good things the Lord does for us slip, we would think Israel was astonishingly foolish and perverse. Well, they were, and so are we fools in the worst kind of sense: fools of heart and slow to believe.

Soon after Solomon's departure ten tribes were sent off from the safety and glory of Israel.

Jereboam, a very wicked king, snared them, and made them sin still more and more. God gave them into the hand of the King of Assyria, and they never were restored to their land any more. What became of them? They went into heathendom. The King of Assyria sent other people instead of these ten tribes to dwell in that land. They worshipped the idols of the countries out of which they came, and God sent lions to slay them. It was said to the king of Assyria the people you have sent to that country do not know the manner of the god of that country, therefore he has sent lions to destroy them. The King sent then one of the priests that had served while Israel was yet in his own land to teach these heathen how to serve the God of heaven. But it was a mongrel worship. They feared the Lord and yet served their own false gods. It was not the true fear of God, for if it had been they would have departed from evil.

It is said in this chapter they feared God, and then it is said in the same

chapter they did not fear Him—verses 32 and 24. It was such a fear of the Lord as man can teach which is not the true fear of the Lord. If one truly fears the Lord he will serve the Lord, and cleave unto Him, and abide in Him and trust in Him.

This is a new covenant blessing, the fruit of the covenant of grace, wherein Jesus our true, glorious High Priest obeys in all things, and fulfills the law of Moses in every jot and tittle. He is the covenant of the people, the new covenant, having fulfilled the old and taken it away, and made all things new. He is the head of the church, and head over all things to the church, and of His fulness have all we received and grace for grace. He puts His fear in our hearts and hence we cleave unto Him and are complete in Him.

This people has the Lord formed for himself. They shall show forth His praise.

But not so the mongrel set part Jew and part Ashdod, a mixed multitude.

Where are we now? Watchman what of the night? Who is one the Lord's side? Those that contend earnestly for the faith once delivered to the saints prove that they fear and serve the Lord.

They have an experience that the Lord only could save them, and has saved them, and they have no where to go. As ye have received Christ the Lord so walk ye in Him. As Israel of old was delivered out of Egypt by the obstructed arm of the Lord, so the Lord has delivered us from so great a death, and doth deliver us, and we hope He will yet deliver us. There is none other to whom we can go, for Jesus has the words of eternal life, for he is the Christ the Son of the living God.

But like priest like people, like teacher like followers. If false teachers guide and rule over you then you are swallowed up in error. These chil-

dren were like their fathers or teachers, while the followers of Jesus are like him.

P. D. G.

PREVALENT SENTIMENT.

The general preaching of the Arminian denominations is this form of free willism that the Lord has so made man that he the Lord cannot do any violence to the will of man, but is compelled to let man do as man chooses—that he cannot change the will of man, but must leave it to man's own will whether he will decide to be saved or lost.

Is it a fact that the Lord has so made man that He cannot control him, but must allow him to do as he pleases? It would be strange to think that a man who is a master mechanic should construct a piece of machinery that he would not know how to manage. would you think that man understood his business?

Is man like he was when God made Him? He made man upright, but lo man hath sought out many inventions. Man is not good now as God pronounced him good when He created him. Man is by the disobedience of his common father a sinner. By the disobedience of one man many (or all Adam's offspring) were made sinners.

Now can God quicken the sinner dead in sin? All who are made sensible that they are dead in sins God has quickened from the dead. Now who has wrought this God or man? Who has begun the work? The people of God feel that they are as the clay in the hand of the potter to be fashioned as God pleases. Those that are self-willed saying they they are free and were never in bondage still abide in their sins.

• God takes away the stony heart and and gives a heart of flesh to his children by putting His laws into their minds, and writing them in their

hearts, and giving them a heart of flesh.

Jesus says ye have not chosen me, but I have chosen you and ordained you that you should bring forth fruit, and that your fruit should remain. If we were to say that God does not begin the work of salvation in His people we should say that the Lord does not carry on and complete that work in and for every one of them we should offend against our Maker, and against His people.

If we should say the Lord God does not work in His people both to will and to do we should sin against the truth.

To have the will to be saved is more than any natural man has. When the Lord causes His people to be willing in the day of His power He takes away that carnal enmity, and then His people hunger and thirst after righteousness. He blesses every one of them in turning them away from their iniquities. The wicked will not come to Christ because they love darkness rather than light. The way of death seems right to them. But when the Lord opens the blind eyes, and unstops the deaf ears or quickens the dead then the subjects of grace desire to serve the Lord and the desire their heart is Lord what wilt thou have me to do? No more do they desire to do their own will as once they did. Old things are passed away, and behold all things are become new, and all things are of God.

P. D. G.

Sister Simpson requests my view of Gal. 3:1-4.

Paul calls these Galatians foolish. What a shame to be a fool—devoid of wisdom or good principle, the dupe of some other who is wronging you with your consent.

What was the matter with these Galatians?

They had been bewitched by false teaching. Evil minded men had beguiled and deceived them, coming to them and asserting that it is not enough that Christ was crucified for you. You must perfect the matter by your own works. You must finish in the flesh which is man's works, and all that man can do.

Their old text was, "Except ye be circumcised and keep the law of Moses you cannot be saved." What is their text now? It is the same text re-varnished and polished a little. "Do good and be good."

What a bewitched fool is he that is led about by a false teacher in any such a way. There is now that bkgkppupua a way. There is none that doeth good, no, not one. They not only have not done good, but they have all gone out of the way. Not one is by nature in the right way.

These Galatians had no excuse. Jesus Christ had been plainly, evidently set forth among them crucified. He had purged their sins by the one offering of himself once. He gave himself for our sins that he might deliver us from this present evil world.

Paul had preached the gospel to them, and they had received it. Now he asks them if they received the Spirit by the works of the law, or by the hearing of faith? Did you begin in the flesh? No. Are you so foolish having begun in the Spirit, are ye now made perfect by the flesh?

It is the same conflict between truth and falsehood, between Christ and anti-christ, between light and darkness. Look round you, and you will see followers of gods many and lords many. Many shall come in Christ's name and shall deceive many.

It does seem like if one has received the Lord Jesus or his righteousness that he would abide in him and dwell there.

No. They are bewitched. Look at the idols they have. Sunday Schools

are a saviour. Education is a saviour, Preachers are a saviour. So is money, so is human effort, and there are many other false gods now in the world. What are the works of the flesh? Every corruption in the world, every abomination in the land is included in the name of religion. The church and the world go hand in hand, the church and the world are married; but what sort of a church? Is it the church of Jesus Christ?

The Church of Jesus Christ is fled in the wilderness and not reckoned with the nations of the earth.

P. D. G.

OBITUARIES.

MRS. AMANDA ROBERTSON.

The icy hand of death has entered another home and taken from us our dear old grandmother. It is with a sad heart I attempt to write a short obituary of her death. She was the daughter of John and Nancy Smith, and was born June 20, 1826, and died March the 10th, 1906, making her stay on earth 79 years, 9 months and 10 days.

She was married to James Robertson in 1854. Of this union there were born unto them a son and a daughter. She was left a widow early in life, and remained with her children until death. She obtained a hope in Christ Jesus about 36 years ago, and was united to the church at Country Line, was baptized by Elder James Dameron. There she remained a faithful member until death. On account of afflictions she could not attend her meetings for many years, but she desired to hear the gospel preached. She bore her afflictions with as much patience as any one I ever saw—not murmuring nor complaining.

All was done for her that loving children, grandchildren, kind friends and family physician could do, but none could stay the cold hand of death. She was a kind and appreciative mother.

Aunt Mollie, her daughter, was sitting by her bed a few nights before she died crying, and she told her not to grieve: if it

was the will of the good Lord she would get well. She never said very much about death in the last of her sickness; but often said she felt she would be better off when she left this troublesome world.

Oh how sad it is to part from her, though we feel our loss is her gain.

She was visited by her pastor, Elder Y. I. Chandler, a few months before she died. She seemed greatly to enjoy his visit.

Oh how we miss her, but we hope she is now at rest where there is no pain nor sorrow nor death—where all is peace and happiness, there to sing God's praises forever. May it be our happy lot to meet her there where we will never more part.

She requested at her burial they would sing the song—

"Why do we mourn departing friends?
Or shake at death's alarm?
'Tis but the voice Jesus sends,
To call them to his arms."

She was carried to the Arbor, and after a few remarks by Elder Y. I. Chandler, her pastor, and singing the hymn selected, she was laid away to await the resurrection morning when the dead in Christ shall rise first, and see Jesus and be like him.

Written by her granddaughter,
ANNIE ROBERTSON.

JAMES F. HUTCHENS.

My grandfather, James F. Hutchens, was born August 30th, 1825 and departed this life June 17th, 1906, making his stay on earth 81 years 9 months and seventeen days.

He was the son of David and Quillia Hutchens. In his early manhood he was married to Nancy Hunter. Unto them were born five children, four girls and one son. They lived happily together until April 1864, when the Lord saw fit to take her from him, and their children.

In October, 1864, he was married again to Martha Robertson, and four children were born unto them, three boys and one girl. She survives him.

He professed a hope in Christ about the

year 1867 and joined the church at Tom's Creek, Surry county, N. C., in November, 1869. In 1876 he moved his membership to Russell's Creek church. Patrick county Virginia, where he lived a consistent member till his death. He always attended his church as regularly as possible until February, 1903, when he was stricken with paralysis, and was never able to go again to preaching. He was helpless for over fifteen months, but was tenderly cared for by his wife, children and neighbors. He retained his right mind until the last.

He was a good husband and father, and a good neighbor. Eight children, forty-nine grand-children and other relatives are left to mourn his loss.

But we have hope that our loss is his eternal gain, for we feel that he is at rest with his Saviour. He is only asleep, awaiting the resurrection morn.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

He seemed willing to die and requested that Elders J. A. Ashburn, J. P. Via and E. M. Bernard preach his funeral at Russell's Creek church, and that a song be sung at his grave.

He will be greatly missed in the neighborhood; his place is vacant and never can be filled. We know dear grand-mother, you miss him so much, but you should not grieve, for he is at rest.

Written by his grand-daughter,
LENA HUTCHENS.

MRS. LINDY B. ROBERTSON.

This sister was born January 25th, 1828, died June 2nd, 1906, aged 78 years, four months and eight days.

In 1851 she was married to Isaac Robertson and to this union were born eight children, five boys and three girls.

The three daughters preceded her to the Spirit land. She leaves to mourn her loss, thirty grand children, five great-grand children, two sisters and a host of friends.

She was a member of the Saints Delight Church, and was much devoted to it, always filling her seat when able to do so.

But she has now gone to her long home, there to be at rest. Patriarchs, prophets, rulers, all races of men die; death; this is a song sung through all ages, and around the earth. They lived so long, and then they died.

Dear children your mother has been gathered in as a ripe shock, she lived to a good old age. We know you will miss her very much, for the ties of nature are strong, but we hope the Lord will prepare your hearts to meet your mother and grandmother where parting will be no more.

We hope you may leave a good name behind, as your dear mother did. "A good name is rather to be chosen than great riches."

This dear sister came to her grave in a full age, "like as a shock of corn cometh in his season." Job 5.26. She died in the triumph of faith and in fellowship with all the brethren and sisters who knew her.

"Life's race well run,

Life's work well done,

Life's crown well won.

Now comes rest."

She was laid to rest in the graveyard at Saint's Delight church, the church of her membership. The writer preached on the occasion.

P. W. WILLIARD.

OLIVE CHRISTINE STRICKLAND.

Dear Elders, Gold and Lester: Will you please publish the death of Olive Christine, infant daughter of Mr. and Mrs. Russell Strickland. She was born May 8th, 1906, and died June 9th. She was a sweet little flower, budded on earth to bloom in Heaven. But "the Lord giveth and the Lord taketh away," and as she cannot come to us we will try to trust Him who has said "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

She had loving attention from parents, friends and physicians, but none could stay

the hand of death. When the summons comes we must obey. So grieve not fond parents, for she is happy now, and will be forever more.

When "we've been there ten thousand years,

Bright shining as the sun,

We've no less days, to sing God's praise,
Than when we first begun."

Written by grand mother.

C. C. JOYNER.

Rocky Mount, N. C.

A CHILD'S DREAM.

Ida Vinson, the 11-year-old daughter of Mr. and Mrs. W. H. Vinson, of this city, had a dream and this is the way she tells it:

I dreamed that two white doves came to me and asked me if I did not want to see something pretty, and I told them yes, and they said follow us I rose like a bird in the air. I did not think I flew, for I had no wings to fly with. I dreamed that they carried me to a wonderful garden of flowers. I gathered my arms full of all kinds but blood-red roses. They asked me, did I want to see papa, and I told them yes, I did. They carried me through walks of blood-red roses and I gathered my arms full of the roses, and they took my other things, themselves. I went to a place where Jesus and all the angels stayed. I can't tell anybody how the place looked, although it had thornes of silver and gold. The doves carried me all through the clouds. They must be angels themselves. I think God sent them to me. I found papa there dressed in white, with a gold crown on his head and a shining bright star on top of it. I was happy when I saw him there, as happy as an angel could be. He asked me did I want to be an angel and rest with him in that beautiful place, and I said, yes sir, I do; and embraced all the angels before I came to my Lord and Savior. I had a crown on my head and I was dressed in a white garment. I dreamed he asked me how mamma was getting on. I told him all I could. I was not in any pain at all. I was perfectly happy. I dream-

ed that Jesus told him to come home with me. He took me by his side and came to see mamma, and stayed three days and nights, and Jesus came after us. We went back with Jesus and went through the gardens again, and there sat the doves. There was no night there. It was all always bright. There was no pain either. All happy and cheerful.

My papa had been dead nine weeks when I had my dream.

MRS. NANNIE SAUNDERS.

This lovely young lady was born in Pittsylvania county, Va., May, 1888, and died in Chatham county, N. C., May 28, 1906, making her stay on earth 18 years. She was the daughter of Mr. and Mrs. Coleman Dalton, and was married to Mr. R. L. Saunders, the Christmas of 1902. She was a most obedient child and dutiful daughter, a girl that made friends wherever she went. She never seemed to wish to cross or contrary her parents in anything, or hurt any person's feelings, was always a still, quiet girl, that never seemed inclined for any gay company, always seeming content at home with her mother. She was not a member of any church, but from words spoken by her in her dying hour, her husband does not think she died without hope. Her father, mother and sister are members of Weatherford Primitive Baptist church. She gave birth to a sweet little baby girl the 10th of May, and never recovered. Her mother had almost grieved herself to death at her being so far from her, and she received a letter from her Friday before her death informing her that she was doing well, and was expecting to pay her a visit in August. Imagine then their feelings Monday night when they were aroused from their slumbers by a messenger boy leaving a telegram with the sad announcement that Nannie was dead. She was brought to Franklin Junction for burial, where she was laid to rest among a host of sorrowing friends. Her husband, in obedience to her wishes, brought the little baby all the way from Chatham county without the assistance of any woman, and placed it

in her mother's arms. She leaves a heart-broken husband, father, mother, sister and four brothers, besides a number of relatives and a host of friends, both here and in North Carolina, to mourn their loss. But that they may all be gathered together at the last day to live together in eternal happiness, is the wish of the unworthy writer,

LUCY E. SMITH.

Sycamore, Va.

Trenton, N. C., June 3, 1906.

Dear Brother Gold: I have been requested by his wife to write notice of the death of our beloved brother, Elijah Haskins.

He was born June 27, 1824, died April 17, 1906, making his stay on earth nearly 82 years. While I feel unworthy to write the obituary of such a man, I will as near as I can give a sketch of him since I became acquainted with him. He joined the Primitive Baptist church at White Oak a good many years ago, and always filled his seat unless providentially hindered. He was ever read to contribute to the church's expenses, faithful and honest in all his dealings with his fellow man. He was a dear lover of the doctrine of salvation by grace. The writer has held many pleasant conversations with him on the subject, which seemed to be the one grand theme of his soul.

He lived a long and useful life, honored and respected by all who knew him. He was one of the members who took letters from White Oak church to constitute the Haskin's Chapel. He was ordained deacon of said church immediately after its constitution, which office he filled to the satisfaction of all until his death.

We believe that what Paul said of himself just before his departure out of this world can be truthfully said of him. He fought a good fight, and kept the faith; and we feel that we could do no better than to commend the bereaved ones to the God of their father, and Jesus in whom he trusted, that they try to follow in his footsteps that all may be well with them in the end.

The Lord has promised to be a husband to the widow, and a father to the orphans

and we are told in his word he is not slack concerning his promise.

CONTENTNEA ASSOCIATION

The Seventy-Sixth Annual Session of the Contentnea Primitive Baptist Association will be held this year with the church at Pleasant Hill, Edgecombe County, seven miles Southeast of Rocky Mount, on the 13th, 14th and 15th days of October, 1906.

Those coming by railroad will be met at Rocky Mount on Friday and conveyed near the place of meeting.

Ministers and brethren are cordially invited to attend.

Done in conference Saturday before the fourth Sunday in July, 1906.

ELDER J. W. JACKSON, Moderator.
G. W. THOMAS, C. C.

Elder P. D. Gold, Wilson, N. C., Dear Brother: By request of the brethren please announce in the Landmark that the fall session of the Bear Creek Primitive Baptist Association will be held with the church at Bear Creek, Stanly county N. C., commencing on Saturday before the first Sunday in October, 1906 and continue three days.

A cordial invitation to Primitive Baptists and friends. Albemarle, N. C., is the place to come to if by rail. Those so coming will send a postal card or letter to Brother Aaron Furr, Bloomington, N. C., and you will be met and conveyed to the meeting

J. W. JONES, Clerk,
Marshville, N. C.

Elder P. D. Gold, Dear Brother: The next session of the Seven Mile Primitive Baptist Association will be held the Lord willing, with the church at Corinth meeting house in Johnston county, N. C., to commence on Friday before the fourth Sunday in September, 1906, which is 21st, 22nd and 23rd. The church is about nine miles from Four Oaks and about thirteen miles from Benson, N. C. Those coming by rail from the North will arrive at Four Oaks on Thursday at 3:40, p. m. Those coming

from the South will arrive at at 1:30, p. m. A general invitation is extended. Visitors will be met and conveyed to and from the Association. We hope to see a goodly number of the ministering brethren.

CORNELIUS HODGEES, Asso. Clerk.

GILLIAM ACADEMY FOR BOTH SEXES.

Good opportunities for preparing for college or business will be given.

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For circulars and testimonials, address,

JOHN W. GILLIAM,
Altamahaw, Alamance County, N. C.

Dear Brother Gold: The next session of the Contentnea Union was appointed to be held with the church at Sandy Bottom in Lenoir county, N. C., about ten miles South of Kinston and about the same distance from LaGrange.

Yours,

L. J. H. MEWBORN.

Saturday and fifth Sunday in September, 1906.

APPOINTMENTS

J. E. ADAMS.

Burlington, third Sunday and Saturday in August

Greensboro, at night.

High Point, Monday and at night.

Ashboro, Tuesday at night.

Mr. Thomas Lambert please arrange.

Rock Hill, Wednesday.

New Shepherd, Thursday.

Jones Creek, Friday.

Thence to Abbott's Creek Association.

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

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

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

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elders Gold and Lester, Dear brethren and all the children of God: I will try in my weakness to write a little on Paul's letter to Titus 1; 1, 2. "Paul, a servant of God, and an apostle of Jesus Christ according to the faith of God's elect, and the acknowledging of the truth which is after godliness in hope of eternal life. "Titus 3: 1-11.

"Not by works of righteousness, which we have done but according to His mercy He saved us." I do not pretend to know anything only by the Spirit of God. The Bible teaches predestination from beginning to end. I have heard people say to others, "why don't you get religion?" Where would we go to get religion? The time shall come and now is when you will neither worship God in this mountain, nor in Jerusalem, but in spirit and in truth. We do not want to hold the doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel; neither do we want them that hold the doctrine of the Nicolaitanes. The sects of the world hold this doctrine, "Taste not, touch not, handle not the unclean thing," which is the doctrine of men.

The Lord's children receive the hidden manna and the white stone on which a name is written which no man knoweth save he that receiveth it.

This is the promise which God, who cannot lie, promised before the world was. This promise of life is the mystery kept secret since the world began, and has too much election and predestination in it for the modern Christian.

This mystery was revealed in Jesus, but to those not born again the mystery still exists. Jesus is the promise: he is the life, he is by the spirit formed in us the hope of glory. Then the promise of God, made before the world began is verified in us. This promise was made sure on the cross, and is made known to us by His spirit, when God shows us what we are by nature, and what we must be by grace. Then we can see if it were not for his choice and electing love we could never be one of the family of God. Then we can say "not by works of righteousness which we have done, but according to His mercy He has saved 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." This doctrine of election and promise and choice is the mystery which has been hid for ages and generations, but is now made manifest to His saints." Having made known unto us the mystery of His will according to his good pleasure which He hath purposed in himself."

What is the mystery? "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ according as He hath chosen us in Him before the foundation of the world."

This mystery is never known to us until Jesus is revealed in us, hence the world cannot believe these things because they have not been revealed to them. When Jesus came into the

world He began to reveal these hidden things to those chosen in Him before the world was. He says "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

God had shown Peter that Jesus was the Christ.

The world cannot tell how it was that God saved His people because Christ has never been revealed to them. "He came into the world, and the world knew Him not." He taught the doctrine of choice and purpose and proved his teaching was true by the miracles He performed.

"God worketh all things well," and all to whom it is His will, to reveal these mysteries will be eternally saved.

Oh, how wonderful is this true and living God, in this salvation for his people: "His ways are past finding out,"

It is by the imputed righteousness of Christ, not the estate condition or ability of man; "not of works lest any man should boast," but this salvation is of Him who hath called us with an holy calling. He called us to obedience and to abstain from all manner of evil. All are born in sin and dead in sin until they are quickened by the Spirit of God and made alive in Christ.

Unless Christ is revealed to a man, he is dead in this world and in the one to come. I would hate to have the religion that people "get"; when religion "gets" a man, I believe he will be like the poor publican, humble before God. It is no use to cast pearls before swine, they will be trampled in the mud.

The man to whom Christ has not been revealed, will not believe the word when he hears it.

The great mystery of God, here it is again: "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."

Dear children, may we comfort each

other, stand upon the walls of Zion, cry aloud and spare not.

There is much dispute today about sanctification. It is impossible to be sanctified in the flesh; we are as prone to sin as the sparks are to fly upward. God will sanctify his people. Read 1 Thes. 5th chap.

Dear brethren and sisters I feel my weakness; am full of sin and sorrow, and cry day and night to the Lord for mercy. All I can say is Lord, God, Almighty, who is, and was and is to come, have mercy on me a poor sinner. May we be enabled to abide in our calling, and be one of that church which is built on the solid rock against which the gates of hell shall not prevail.

Your unworthy servant,

C. W. BLAKE.

Cowen, W. Va.

Dear Elders, Gold and Lester: I am an occasional reader of the Landmark, and have received much spiritual edification from its pages.

I feel (if I may properly use the word "feel") impressed to contribute a mite to its columns, if you find it fit matter for publication.

I wish to contribute an apparently insignificant experience, but the occurrence caused some thoughts which possibly may find a response in the minds of some of your readers.

At present I am night watchman in a cotton mill, which necessitates sleeping in the day. One afternoon recently I was trying to sleep when I was disturbed by a song in a neighboring house. It was a sacred one for my neighbors are pious people. It was, "Come to Jesus! Come to Jesus! Come to Jesus just now!" a regular revival song. Immediately I was filled with horror and aversion. How could it be I was filled with horror at hearing such a good song? Was I the wicked one, or was the song not good? It was sung well, the piano accompaniment sound-

ded all right. It was not the music at all that affected me so strangely. Then it come to me that what some people call good might often all be bad. The spirit of the song impressed me as heretical. What spirit authorized any man to say "Come to Jesus" especially when the Jesus you are to come to, is the mourners' bench. If it was not the Spirit of God it must be a lying spirit.

But then, the Spirit of God does say "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Come all ye, ends of the earth etc.," The "Spirit and the Bride say come." Let the "little children come unto me, and I forbid them not, and him that cometh unto me I will in no wise cast out."

I am thankful that God teaches His own; that it is not possible to deceive his elect. It is not in the order of natural things for the earth to go to the seed, nor for the ends of the earth to go to the sun. Yet it is possible even in natural things to turn the earth to the seeds and up to the sun with a plow. Even so in the spiritual kingdom, the power of God is in the words and is able to make the believer wise unto salvation, by giving power to obey. When Christ told Peter on the lake to come, he came, but when he essayed to go in his own strength, he sank.

Where in the Bible is any one authorized to say "come to Jesus just now?" This "come" then, is man-made, devoid of the Divine will and power, and is a deception and snare of the devil. Suppose a revivalist preacher had been present when Jesus walked on the water and had called out to Peter "Come to Jesus just now!" Does any one think that Peter could have walked on the water? I do not think the preacher's invitation could have given Peter that power. Then what kind of power does the invitation communicate now? Certainly no divine power,

for there is none in it for us, any more than for Peter, if such an occurrence had really taken place.

If it would take the form of good advice like "Go to Jesus for salvation, or with your burdens and temptations" it might be excusable, but it savors of rank presumption arrogating divine authority brazenly without being able to show one particle of divine power.

"Why do ye not understand my speech? even because ye cannot hear my word." "Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." Pe not deceived, God is not mocked; if ye strain out a repentance of your own it is not unto life, because it is not of God. If ye manufacture a faith of your own, and to your own pleasing it is not of God. If ye do works of righteousness of your own, and after your natural judgment of what constitutes righteousness, it is not of God. Our own will is not God's will; but in Christ dwells all the power of God. If He be in us, then all that is well-beloved of the Father is in us.

This is salvation; Christ in me is my lively hope, my justification light, my life. Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit seen of angels, preached unto the Gentiles, believed on in the world received up unto glory." Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy: having their consciences seared with a hot iron. But his own shall know the truth and the truth shall make them free. I have no confidence in the flesh, nor in any reasoning or judgment of a carnal mind for it is not

the mind of Christ. So then if he is our sufficiency, he must be our mind, our will, our affections, our desires, our hope: everything that is of us is only of the body of this death." from which I pray with Paul, "deliver me." This deceivableness of unrighteousness, this depth of iniquity all go to make up the fields which the Lord bought with His own blood, that He might own the treasure in it, his jewels, his elect.

No one then need be deceived if it is possible for all to distinguish between Christ's nature and ours. But it seems it is not possible except for the chosen of God. If all the thorny places and stony ground could be removed, and nothing but good ground remain, it might become possible. But the Lord of the harvest does not will it so; and His will be done. Amen.

My good neighbors find fault with me because I do not go to the popular churches with them. They say you must serve the Lord or you are no Christian.

I have answered again and again that I am no servant. I do not associate with the servants in his house. He has called me his friend. The servant does not know what the Master does, but my friend makes me his confidant.

But I will close this long letter. I have recognized our relationship in your writings.

The Father, the Word and the Spirit prosper thee. Amen.

Dear Elders, Gold and Lester: As my subscription to the dear old Landmark has expired I enclose the required amount for another year.

I feel I can say truthfully the Landmark is so much comfort to me, that I would find it very hard to get along without it. As I am quite a distance from my home church, and seldom have an opportunity of hearing God's servants', I enjoy reading the letters from the brethren and sisters, also the

good editorials.

Brother Gold, I pray the Lord may spare and prosper you many years yet, in this great and glorious work; and when you have finished the work assigned you, may you find rest, sweet rest, in the arms of Jesus.

Yours in hope of eternal life,

NANNIE E. THOMASON.

Elders Gold and Lester, dear brethren in Christ if not deceived: I feel impressed to write a few words to you. I cannot express how glad I was to receive your photograph in the dear old Landmark. I feel that I appreciate it more than those who can see you, and hear you preach. I am over here in Virginia where there are no Baptists and can't hear any preaching. It is a very cold and lonely place. I am confined at home all the time with an afflicted sister-in-law and all the preaching I get is through the dear old Landmark.

I hope I will have a spirit to pray for the poor and afflicted for surely I feel to be thus.

So often I am made to cry and beg the Lord to comfort my poor, hungering soul with His presence; teaching and guiding my feet in the right way.

As I looked upon your photograph this scripture was presented to my mind, "If ye be willing and obedient, ye shall eat the good of the land," and I felt you had been one who had been willing and obedient therefore you had been blessed with good health, and a precious gift from God to preach the true and living gospel of our Lord and Saviour, Jesus Christ; the only way whereby poor sinners like me can be saved.

May I be remembered by you at a throne of grace.

Your unworthy sister, if one at all,

ADELIA ROBBINS.

Elders Gold and Lester, Dear Brethren: I have thought for some-time of writing something of my feelings which I hope have been the dealings of the Lord with me. I trust He will guide me in this as well as in all things else.

Almost as far back as I can remember, I would at times have serious thoughts about death and eternity. I would hear my father and mother talk about the goodness of the Lord, and would sometimes try to beg Him for mercy.

I think about the date 1879 or '80 my mother and I went to Lick Fork church to an union meeting. Elders Rowe and Lester were there, and while Elder Rowe was preaching, I thought I more clearly saw myself a condemned sinner in the sight of a just God, than I ever had before. I looked at the church and thought oh! if I could be like one of them it would be enough. I wept but tried to hide my tears, for I didn't want any one to know my feelings.

The church communed that day, and Elder Lester administered the sacrament; while he was talking I thought surely he was the meekest and most humble looking man I ever saw. It seemed to me I saw the image of our blessed Saviour in his face. My troubles were gone, and it seemed to me that I was inwardly rejoicing with the church. As mother and I went home that evening, I could hardly talk to her, for fear I would let her know my feelings. I didn't take this for a change from nature to grace, though I had some hope that the Lord had begun a good work with me, and I felt sure if he had, that He would perform it in his own good time.

Soon after this I began to think I was mistaken in the matter and that I would go on and enjoy myself and make something for myself and family; and then study more about eternity. I would engage in dancing, card playing

cards and other worldly amusements, and would try to think it was no harm; but would afterwards see trouble on account of it, and think I would do so no more. I would beg the Lord to forgive me, but would do the same thing again.

Several years passed in this way. In the autumn of 1902 I was taken sick, and thought I was going to die, and was banished from the Lord, and his people. I felt it would be just, but awful. I went on somewhat in this way till the summer of 1903, when I became so cast down with trouble on account of my sin, that I thought it a sin to try to pray, and would think I would try no more. But while these thoughts were in my mind I found my very breathing was "Lord, have mercy on me, a sinner. I felt I was so wicked that mine was an outside case, and there was no mercy for me.

I would read the Bible and think I might find some comfort there, but that seemed to condemn me. I believed it to be just and right but mercy was what I wanted, not justice. It seemed to me if the Lord had ever heard my cry I had become so vile, he would hear me no more.

I thought my time in this world was about spent.

While in such gloom and darkness I took up my Bible, thinking I would read a little once more. The Book opened at Isaiah 60th chapter, and my eyes first rested on the 20th verse.

"Thy sun shall no more go down: neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." When I read this, in an instant my burden was gone; it seemed like that was enough. I believed the Lord had pardoned my sins. Everything looked new and I felt like praising the Lord for His goodness and mercy. I felt like I never wanted to sin again, and everything looked so different that I didn't think

I would be tempted as I had been before; but I soon found I was mistaken in thinking that.

This was in July, and in October I offered to the church at Wolf Island; was received and baptized the next day by our pastor, Elder F. L. Oakley. If I know anything of happiness, that was a happy day to me. Since that time it has been as the poet says, "mixtures of joy and sorrow." Sometimes I get so low down I feel like John said when in prison, "Is this the Christ or look we for another?"

When I think it all over I feel that if I am saved it is the goodness and mercy of the Lord, and if I am lost it is just.

Brother Gold, pray for me, that I may be kept by the power of the Most High.

Yours in hope of eternal life,
R. P. SUMMERS.
Reidsville, N. C.

Elders Gold and Lester, Dear Brethren in Christ: You will learn from this that we are all up, but not well. I do hope if it can be the blessed Lord's will that we will all be restored to health again; what a blessing it is to have good health.

I hope that these few lines may reach and find you all well. This is the sincere desire of your little sister—if one at all. I feel to be the least of all.

I have had more trouble to contend with since I wrote you last. On April 8th, at half past eleven, p. m., sister Harriet fell asleep in the arms of her blessed Jesus. She was sick and helpless for eighteen months; she bore it with as much patience as any one I ever saw, and I feel sure she is now resting in the arms of her blessed Redeemer, where all is peace and happiness forever. We feel our loss is her eternal gain, but oh! how we miss her. It seems I shall never cease to miss the loved ones that are gone; it is natural we should grieve for them. But we see

them suffer so patiently, without murmur or complaint, being resigned to the Lord's will, while we sorrow for them we cannot wish them back in this world of trouble. How glorious it is for one to be prepared for heaven and immortal glory, and die in the name of the Lord. Such an one is so much better off than we, for all their suffering is done.

Dear brother, I feel when my days are spent and I am called to my eternal resting place that I will be resigned to my blessed Master's will, for I have had a great desire to live the life of a Christian, and in the end die the death of a saint.

I know not how long I have to live, nor how soon I may pass away, yet while I live I do desire the peace and prosperity of Zion.

It seems to be a cold time with the Baptists, but I hope they will soon begin to flourish again.

I feel sad, and like one alone, and know that in my flesh there dwells no good thing.

Come to see us if you have a mind to. I would be so glad to see you. It would do me much good to get a letter from you for I feel so much in the dark, and that I can't interest you or any one else.

I do hope if you have a mind to visit us, the Lord will open a way, and you will be blessed in doing so. When it goes well with you remember me at a throne of grace. I desire the prayers of all God's people.

May the blessings of our heavenly Father abide with you in your labors of the Lord, and forever.

I remain your humble little sister in hope of eternal life,

MARY C. STEWART.
Lillington, N. C.

Dear Elders, Gold and Lester: It has been on my mind for several days to write you and I will relieve my mind by doing so.

I receive the Landmark regularly, and it is a very welcome visitor. I don't know how I could get along without it, for it is all the preaching I get, and I do enjoy reading your pieces so much, also the others.

Through it, I hear from many of the dear saints whom I have never met, but hope we have been led by the same spirit and I do love to hear from them.

I received the picture and was glad to get it. I felt like I must hear you talk, and tell the good news from Heaven. The gospel is good news from a far country; but it is not heard in this place. When a preacher wants to make a change in the Bible, I think he can't preach the gospel of Jesus Christ and that is the only kind I wish to hear. It is all that will feed a hungry soul.

I feel sometimes my faith is so small that I have none, but I hope the Lord gives me faith to look away from this world. All I can do is to beg Him for more faith to live right in His sight; this is my desire above all things.

But I can't do as I wish, for I get so I can't pray. I feel my dependence on the dear Saviour more each day, oh! I need Him every hour.

I am looking forward to the association, hope if the Lord will, to be there.

I wish to be remembered to sister Gold and family. Many thanks for the picture.

Your little sister in hope of eternal life,

AMANDA PHELPS.

Portsmouth, Va.

Mr. Gold Dear Sir: The Landmark is so full of my own thoughts right lately that I want to tell you of it. It seems as if I had told my feelings to the writers and I have never seen them. Every piece in it is so comforting to me. I do so much love to read them that I do not want to miss a single copy.

I am black, and the only colored

Primitive Baptist in Cumberland(?) county. Please don't think I have borrowed this from others, for this thought kept me from the church a long time.

I will close for I am ashamed to send this, but will venture to do so.

Please pray for me, a poor sinner, and send me the Landmark; I will try to pay in advance when able.: Don't see how I could do without it.

MARINDA MCINTIRE.

My Dear Brethren, Gold and Lester: Enclosed find renewal of subscription to Zion's Landmark and a small testimonial of my appreciation for the picture presented to me. I think it a splendid likeness of you and want to frame it as soon as I can.

We are anxiously looking for our dear brother, Elder R. H. Pittman to come. He expects to get to Luray for 3rd Saturday and Sunday meeting. Will have charge of Hawksville, Naked Creek, Mt. Carmel and Alma churches.

I pray God's choicest blessings may rest upon him, and his sweet wife and babies, and suffer them not to lack for anything.

I have been tardy in remitting, but just got the money, and want you to have it.

Come to see us soon and bring dear sister Gold with you. All remember you in much love.

Very unworthily and gratefully your sister in hope,

LUCY G. BRUMBACK.

Elder J. B. Bass, my much beloved pastor: I feel some impression to have my experience written to you, if I have any, hoping you will overlook my weakness and inability.

When I was about twelve years old I went to one of my neighbors on a visit, to spend the night. I lay down at the usual time, but could not sleep, for I felt I was a sinner and would

not live to see another day, and that if I died in that condition, torment was my portion. I slept but little, if any, during the night, and thought if going visiting caused me to suffer so, I would go no more, but soon found I was a sinner wherever I might be.

For a short time these feelings would wear off, but when they returned, it seemed to be with more power, and I would try to pray to the Lord to pardon my sins, but could find no relief. This heavy burden continued for six or eight years. In the time of it I dreamed of going to heaven and seeing my brother Bennett there with the angels, singing beautifully. I have not been able to name that song yet. There was a high wall betwixt me and Heaven and I could not get there, and that gave me much trouble.

I dreamed again that I was dead and my body placed in a coffin, the people carrying me to be buried and I walking behind my body.

These dreams did not seem to lighten my burden; it grew heavier until I thought I had no friend; even my father and mother were no comfort to poor, sinful me. I finally gave up all hope, and thought to torment I must go, and felt it just, but if saved, it was through the mercy of God.

After giving up all for lost, I dreamed that W. H. and B. E. Barnes and I were traveling in a dark wilderness, or meadow, and we came to a dam on which was a thick hedge; so thick it looked impossible for anything even a bird to pass through it. By some means I knew that the Lord was on the other side, and I could not see Him unless I went through that hedge.

I went through it, and found the loveliest sight that my eyes ever beheld. Everything was bright and beautiful, and Christ and Peter were walking on the water. My father, mother and two brothers were there, and that load of sin was gone.

When I awoke, I felt that I loved

everybody, and that I should never sin any more, but soon found I was yet a sinner.

Then I began to desire to offer to the church. I dreamed that I came to a certain water and there was a house standing out in the water, and I had to go to that house on a narrow walk. The water on one side of the walk was bright and clear, on the other, black and muddy. When I made an effort to come back, the walk was gone, and I had to come out through that bright looking water, and it felt the best of any I was ever in.

A short time after that I dreamed that Christ came to me and said the world was coming to an end. I thought He was going back and I wanted to go with Him, but he told me I could not go with Him then, but after He got there. I thought He meant I had to stay in the world and suffer with his people while I live, and then go, or be carried there.

My impressions to offer to the church became stronger, but oh! how unworthy I felt to be among such lovely people. I wanted to be there, but felt so vile and unfit, that I thought the church could see it in me, just as I felt it. I was so easy overcome. I thought if I offered to the church I could not tell enough to satisfy them and would not be received, so there would be two burdens which would be more than I could bear. I dreamed of being baptized by the Lord; and of seeing lovely faces around me. I also dreamed that you and I went in the water and I had on a white dress, and I laid it away and would not wear it any more.

One night I lay down feeling that I was a sinner, (as I do yet,) and trying to pray to the Lord to pardon my sins, and that His will, not mine be done, when my natural mind left me and I was at Upper Black Creek, and the members all seated as they are

when you close, and you were standing on the floor as though you had closed. I was standing back of those seated, when there sprung up by your side the loveliest tree I ever saw.

It grew until it reached above your head and a voice spoke to me, saying, "This is the tree of life." It then disappeared, and my natural mind returned to me.

How can I believe otherwise than that you are called of God to preach His everlasting gospel, seeing so much that is Christ like in you, and seeing Him stand by you to protect and shield you from harm.

A few nights after this I was trying to pray again, and my mind seemed to leave me and I saw you high up in the air, and an angel with the brightest, loveliest face I ever saw came towards me and close down by me; looked at me, smiled and disappeared. How can I doubt the reality of your eternal rest in Heaven when you lie down in death.

In the Lord's time, I believe, I offered to the church, was warmly received which gave me much joy. I cannot tell you how much better satisfied I am now, how much love there is towards the church and good people wherever I see them. If I can only have an humble seat at the feet of the brethren and sisters, it is good enough for poor, sinful me.

If you see any spirit in this, give God the praise.

I am your poor little sister, if one at all,

BETHANA BARNES.

Dear Elder Gold: Doubtless you will be surprised when you get this, as it has been so long since I have written you.

I often think of you, and remember how I have been comforted under the sound of your voice. I was much disappointed at the White Oak Association last October, when I learned you would not be there. I was blessed

to go there and had hoped to meet you.

We had a lovely meeting; it was a feast of fat things to me for I had not attended an Association in four years. You know the time seemed long to me, and to meet with God's dear people and hear them speak of the good things they had received at their Master's hand, and table, did me good, for I have been so much deprived of that blessed privilege, since living in New Berne. No one knows what it is to be cast off from such blessedness only those who have experienced it.

I cannot tell you how glad I would be to see you. Can you not come down this way? we would love to have you speak here in New Berne.

Please remember me when 'tis well with thee, and if we never meet on earth again, I hope to meet you in that sweet beyond, where all our sorrows will cease.

Your sister in hope,

(MRS.) E. W. WATSON.

Elders Gold and Lester: I will write you a few lines. We had a good meeting last Sunday also at night.

Elders J. F. Spangler and J. W. Flinchum preached. The meeting seemed to be greatly enjoyed by all present.

I wish to say a few words in regard to the Landmark. I have enjoyed it ever so much since I subscribed for it.

Well, I will close, hoping for you much success in your labors, and that the Landmark may still be published.

I remain, yours in hope,

GEORGE A. GRIGGS.

Leaksville, N. C.

Elders Gold and Lester: By the help of the Lord, I will try this beautiful Sunday morning to write you a few lines thanking you for your photograph.

I think it is just like you, and is a precious jewel in my home. It seems

like I can see the image of Jesus in your face. I look at it and wish so much I could see your natural face and hear you talk about the love of God: how He suffered and died to save poor helpless sinners. Oh, that I could love Him as I wish.

My whole heart's desire is to lay aside the things of this old world, and place my mind on heavenly things. But that I can't do: the flesh is weak: the things I would, I do not, and the things I would not, I do. So there is a continual warfare between the flesh and the spirit.

The Lord's promise is to them that love to serve Him. Oh! that I could obey Him in all things; surely if I am a child at all, I am the least.

Brother Gold, we had a good meeting at Mountain Springs the fifth Saturday and Sunday in April. I think we had the truth preached to us; salvation by grace, that is the true doctrine of our Lord and Saviour.

Elders, Spangler, Stultz, Beck, Oaks, and Walton all preached to my comfort.

I tried to ask the Lord to give me a hearing ear and understanding heart. I believe He did for I felt to be on the mountain top. Brother Stanfield was there and sang the songs of Zion so sweetly. It was heavenly music to me; I never heard him before; I am longing to hear him again; his singing makes melody in our hearts.

Dear Brother Gold, pray for me, that I may walk and not faint. I hope the Lord will enable you to come through here and preach for us during the summer, if His will.

Enclosed you will find subscription for the dear Landmark; it comes filled with precious truth. I also enclose pay for your book, "Treatise on the Book of Joshua."

I would like to hear from you if you have a mind to write a poor, helpless sinner like me.

May heaven's richest blessings rest upon you and yours.

Yours in hope,

(MRS.) TISHIE PICKRELL,
Lola, Va.

Elders Gold and Lester, Dear Brethren: I have been thinking of writing for some time, but have not, until now. Have been reading the Landmark, which is nearly all the preaching we hear, but that is good, or I think so.

What is the cause of there being no preacher to visit us?

I know not. I wrote to Brother Jones to come and preach for us, but have not heard from him, don't know whether he received my letter or not.

When we built the house I thought the Lord would send a preacher. I sometimes think it was not of the Lord and then I think, are the servants of the Lord doing their duty?

I hate to ask so much of you, but you seem to be so fatherly, and so blessed, I look upon you as our obedient servant of God. I can't forbear asking you to come and preach for us sometime this summer. I feel like it would be a great blessing to us.

I have a son who has professed religion, and wants to be baptized. He is living in Biscoe where he hears nothing but Armenians, and I fear they may lead him into trouble. I am not afraid of his being lost on their account, but I know they can make fine speeches and children don't think. I am trying to trust in God but we read where Peter was sent for to tell one or more what they ought to do. Now I don't know whether this is the Lord or not, but he knows.

If you feel impressed to come, write me and I will make it known.

May the Lord bless you dear brother with His spirit for all time to come.

Your sister I hope,

R. ANNA MANESS.

Biscoe, N. C.

I have impressions to write my experience for my children to have after I am gone, and do not feel that I shall be long in this sinful world. I have always craved to be a Christian and from my childhood the study of the Bible was a delight to me, and when reading of the crucifixion of the blessed Son of God, I thought how wicked they were to kill such a good man as I thought Him to be, but I knew nothing of a Saviour's love. As I grew older and attended parties, I felt as if I was doing wrong in visiting such places, but kept going until I was about sixteen years of age. At this age my troubles began, and were so great that it seemed to me at times my poor sinful heart would break. There was a protracted meeting going on at the Free Will Baptist church in the community which I attended. During this meeting I joined and was baptized. At once something seemed to say to me, you have been baptized in your sins and there is no forgiveness for you. There I saw my sins and condemnation. My heart strings seemed that they would break. I had no mother or father to go to for advice, both having been taken from me when very small and of whom I knew but little. A Mrs. Mary Armstrong raised me, and in my great trouble I went to her for comfort. I asked her if one was baptized in their sins, was there any hope for them? She said that she reckoned there was. I craved to be a Christian, and my burden grew heavier, at times wearing away for short periods. Continually the thought was with me that for me, a poor lost and ruined sinner, there was no rest or peace. I would go to the woods and there fall on my knees and beg for mercy, but mercy and rest were not found. The pastor of the church where I had my membership got in disorder and for some time we had no regular minister. About this time a Missionary Baptist came in and organized us into their order, and we

became members of the Missionary Baptist church. No experiences were given and I had none to give. My conviction bore heavier and my craving to be released from such heavy burden increased more and more. As the dark times flew by, I had a dream or vision. I thought my husband and I were traveling along a narrow road, I saw him stop on the right side of the road, I being on the left. He seemed to be reaching up and pulling down the boughs of the trees that hung over the road way. While waiting here for my husband there appeared some kind of beast with which I played. It had wide horns, and followed after us as we journeyed on, making the most horrible groanings, and, the saddest I ever heard. I spoke to the beast and told him that I would never bow to him nor worship him. He told me that I had to suck of the earth for my substance as he had to do, and I was frightened and began to pray, and he left me. Oh! Oh! dear ones, I felt that I was doomed for hell. Death and hell were right before my eyes for three weeks. Tongue can never tell what I suffered. I had a certain place, where no one could see me, where I would get down on my knees and many times I could not even so much as raise my eyes to heaven. It seemed that my prayers did not go higher than my head. I could only beg God for mercy on me a poor sinner. I retired one night, and had not gone to sleep, when all of a sudden the burden left me, and I was so happy that my husband asked me what was the matter with me. I told him that I had been a miserable sinner in the sight of God, but God had pardoned all my sins. My sins rose up like mountains. I was made to wonder how the change came, and this scripture occurred to me: "The wind blows and we hear the sound thereof, neither can tell whence it comes or whither it goes; so is every one that is born of God." Then I could understand how it was. I was

so happy and was made to love the Primitive Baptists. O! how I loved Jesus and everybody. I felt that I had committed sin in loving my companion and children better than the Saviour. Yes, I could claim Him as my Saviour and Redeemer. I was so happy that I could have shouted and sung praises to God, for I was happy. For four or five weeks there was not a wave of trouble rolled across my peaceful breast. I was reading the Bible all the time. Previous to this change I had been unable to read with any degree of consolation or without understanding anything I read. Now I could read and understand the precious Book and its promises. I felt that I had been blinded all my life, but could see as I never saw before. Everything on earth and in the heavens seemed to praise God. Oh! I felt if I had, had wings I could have flown to heaven. I got so that I was no company to my husband, for my whole mind was on heaven and divine things. I was reading the Bible one day and my husband said to me, that if I did not quit doing like I was, he was going to leave home. I read on and never made him any answer, for I knew that he thought I was going crazy; and I thought how foolish he was, for I was gaining so much knowledge. Time went on with me and this scripture was continually ringing in my ears: "Come out of her my people and be not partakers of her evil deeds." It occurred to me that the Missionary Baptists was not the church of God. I went to them and called for my letter and it was granted. There was some stir among them, and it seemed to me that I was the cause of the trouble. That night I retired, thinking of what had taken place, and in a moment it seemed I was in my Saviour's arms. After this I went to where I had gone many times, and there I got down on my knees and begged God to show me the church of God; and there I saw the Old Baptist Church in a view as plain

as I ever saw anything. I thought "why were not all churches the church of God," and this scripture came to me: "He that knoweth his fatherhsr ar me: "He that knoweth his Father's will and doeth it not shall be beaten with many stripes." There I gave up, I did not feel that I ever had been baptized. I went to Old Shiloh church in Henry county, Alabama and told them in part what I have written, and was received and baptized by old brother Medely who died a short time afterwards. I have been a member now for about thirty years, and have been in sweet fellowship with the dear saints of God all the while. This dear children of the most high God, is a part of the dealings of the Lord with your humble sister, I hope, in Christ. My prayer is that God will bless you all

Dear children I have written this experience for you to have after I am gone to my long eternal home. I hope to the home where there shall be no more trials sorrow, and, no death. I want to admonish all of you to read your Bibles, and you that have a little hope, to take up your cross and follow the dear Saviour for there you will find rest for your souls. I pray that as we have been an unbroken family on earth, we may all be prepared to meet above, around the great white throne of God.

Your sister in Christ,

SARAH CARTER.

The Home Physician—Mitchell's Quick Relief—is always ready to do its part. Cures colic, cramps, cholera morbus and dysentery. Relieves headache, backache, toothache, sore throat, coughs and colds, rheumatic pains, cuts and burns. See that your druggist has it on sale. If he does not, send 25 cents in stamps or currency for small size bottle, to Mitchell & Gold, Wilson, N. C.

ZION'S LANDMARK

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

P. G. LESTER - - - Floyd, Va

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XXXIX - - - NO 20

WILSON, N. C., SEP. 1, 1906.

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EDITORIAL.

In What Sense are any Saved Before the Foundation of World?

A brother has requested a statement from me of what my view is upon this question. The scriptures must decide this question.

The purpose of God comes to the front. According to his foreknowledge He predestinates those whom he foreknew. None but the Lord God can predestinate any thing. No such power is accorded to angel, man or devil.

According to God's purpose He chose His people to salvation, or elected them to the obedience and sprinkling of the blood of Jesus Christ. They were chosen in Christ Jesus and grace and truth were given them in Him before the world began.

Of course not one of them existed then outside of the purpose of God. Man had not then been created of the dust of the ground; for the earth itself had not then been created. But was any uncertainty about its being done? None, God purposed it. For He devises means whereby His banished shall not be expelled from Him. What are the means. Is it that His son shall be found in fashion as a man, and shall come into the world to seek and to save that which was lost. His name shall be called Jesus, for He shall save His people from their sins. He had not then saved them, that is he had not redeemed them when the angel thus

spoke to Joseph. He had not then been born. But he comes into the world according to the purpose and promise of God, is made of a woman under the law to redeem them that were under the law that they might receive the adoption of sons.

It is said in scripture that without the shedding of blood there is no remission of sins. Christ, the Good Shepherd lays down his life for the sheep. Ought not Christ to have suffered these things and to enter into His glory? Hence it is said, He hath saved us and then called us. First He saved us by His death and resurrection, and then called us by his Spirit, not according to our own works, but with a holy calling according to His own purpose.

He was delivered by the predestination or purpose of God into the hands of wicked men who crucified him, after he had fulfilled all things written in the law of Moses and the Psalms concerning himself. Then God raised him from the dead, and exalted him at his own right hand a prince and a Saviour to give repentance unto Israel, and the forgiveness of sins. The Holy Ghost is sent to shed these blessings upon His chosen people, and to reveal the knowledge and benefits of this salvation to the heirs of promise.

It is in this order that the salvation is effected. We do well to observe the order of this glorious matter. No part should be omitted. No part should be so exclusively dwelt upon as to withhold or neglect any other part. That which God hath joined together should not be put asunder. Any preacher or teacher that fails to preach the predestination or electing love of God makes a bad beginning: any preacher that fails to preach the necessity of the coming of Jesus in the flesh, and of His obedience unto death to make an end of sin, and of His resurrection fails to declare all the counsel of God, or to preach the way of salvation. Any preacher that fails

to preach repentance towards the Lord Jesus Christ comes short of being faithful. Any preacher that does not teach and exhort believers to be careful to maintain good works does not rightly divide the word of truth, and give to each his portion in season.

The order of truth as declared in the scriptures is our warrant authority for these things.

The fact that the humiliation of the Lord Jesus in the flesh and being found in fashion as a man, his perfect spiritual and literal obedience to the law in all things unto the time He made the supplication with strong crying and tears in the greatest agony, when He said, "Father, if it be possible, let this cup pass from me," but it could not pass without his death, shows the infinite necessity and value of that death. Not until He had suffered unto death was it finished, but then and thus He made an end of sin, and was raised from the dead for our own justification. It is on this wise God gives us the sure mercies of David. This is the preaching He bids us to preach, and the faith once delivered to the saints.

P. D. G.

Garner, N. C.

Brother Gold: Why are we sinners yet having a mind to cease from sin, and commit more and more sin? We inherit this sinful nature from Adam and make ourselves more sinful by practice. But in this condition God knows it. He knew that Adam would fall under the law with us, and it would cause us to be sinners and mourn and groan with words that cannot be uttered, seeking rest and finding none. There is none due us, for we are justly condemned before God.

Now where is the remedy for us? There is but one, the Lord Jesus Christ. He came from God, His Father and our Father through Jesus Christ. For God knew us through Jesus, and so we know the Father

through him. Then why are we not bound to thank Him from whom all blessings flow? For He sent His Son to save us. At the appointed time of the Father he came, and He hears our groans and prayers and delivers: for He will have mercy. He knows our condition and came down to deliver us. He knew all His people at the same time, and when He paid the debt of one He paid the debt of all His Father gave Him.

J. B. SAULS.

REMARKS.

Who is it that feels he is a sinner all the time, and yet has a mind to cease from sin, but still sins the more in proportion as he hates it, and himself for sinning. Surely he is not dead in sin, nor one that loves sin. For what one loves he does not reproach himself for seeking. There is more than the Adam man in one who thus feels. What we call a warfare exists and rages in this character.

That which is of the earth is earthy and remains so after there is a spiritual birth. It is after this new birth that the subject of grace feels that he cannot live as well as he desires to do. Hence he feels the good I would I do not, and the evil I would not that I do. True he says it is no more I, but sins that dwells in me, yet not in the sense that I am not distressed about it. For in consequence of this I am a wretched man.

Brother Sauls expresses what is held by the old order of Baptists, but not held by any other order that I am informed about. The Bible sets forth that devotional teaching. But there must also be circumcision in the heart of man before he will receive it. No natural man can see the justice of God in this order of things, until he sees and feels that he is Adam the sinner. Then in his naked and guilty state he cannot see how God can be just and save him until Christ the second man, the quickening spirit, the Lord from heaven is revealed unto him the

chiefest among ten thousand, the Lord from heaven. Then with the heart this man believes in Jesus, the end of the law for righteousness to every one that believes. Jesus is made of God wisdom, righteousness, sanctification and redemption to such, and hence all our glorying in Him.

As by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous.

All that are of Adam were made sinners in his disobedience, for death passed upon all his offspring because all sinned in him. All that are of Jesus are made righteous in His obedience unto death, for He obeyed for them, died for them, and rose for them. That as sin reigned unto death by one, even so might grace reign through righteousness unto eternal life by one even Jesus Christ our Lord.

P. D. G.

NOT AN EARTHLY PRIEST.

"For if He were on earth He should not be a priest, seeing there are priests that offer gifts according to the law," Hebrew 8:4.

1st. Priests on earth serve unto the example of what is higher or heavenly, if they are ordained of God as was the Aaronic priesthood. For Moses, the leader under that dispensation was admonished of God to make all things according to the pattern shown him in the mount. Then every thing under that first testament was shadowy and therefore could make nothing perfect. But everything under that first testament must be according to the pattern, or it could not even serve as a shadow or figure.

2nd. Where is any part of that first testament now? Not even the nation to whom it was committed has any existence. There is not a semblance of a Jewish nation any where on earth. Nor does even one stone rest on another of the temple in which the holy

place and the most holy rested. There is no altar nor priest, pulpit or king among that nation.

3rd. This proves that the first testament and tabernacle worship is ended, and that it made nothing perfect: but that he is come who was typified by that tabernacle with its service. A body was prepared in which Jesus came in the flesh, the true tabernacle which the Lord pitched and not man. By this perfect tabernacle Jesus Christ is come on earth or in the flesh to restore all things—to fulfill the law of Moses, and make an end of sin by the sacrifice of Himself.

4th. But Jesus did nothing according to the flesh. He was not of the earth as was Moses, and was Aaron and the prophets. While he was made of a woman, made under the law, and honored the law fully, yet he was from heaven and all that He did therefore was perfect. He did not have to do anything over, nor was there any failure in him. He is the Rock and therefore His work is perfect.

5th. He was not a priest on earth. He was not of the tribe of Levi. He made no offering of any kind on earth. When He went into the temple it was to purge and cleanse it, to heal the sick, or to preach his own everlasting gospel and to teach the people.

6th. What was He as He appeared on earth? He was the Lamb of God. John always spoke the truth of Him, and John said, Behold the Lamb of God that taketh away the sin of the world. The sacrifices under the law of Moses could not take away the sin of a Jew. The repetition of those sacrifices daily for many years proved this.

The purpose of sacrifices was to declare that men are sinners and deserve death. But God has supplied lambs without blemish and are innocent to be put to death in lieu of the guilty man; but these lambs under the law were not sufficient in merit to atone

for sin, or stand in the place of guilty man. By man came sin and by sin came death, therefore by man must come the atonement for sin, and the resurrection. But what kind of a man? Is it a natural man as was Adam? Is it a man of earth as was Adam? Must he serve under the shadow as a type like the Aaronic priesthood? That could not take away sin. But here is the Lamb of God John pointed out that takes away the sin of the world—the sin of any and all or of all nations for whom He offered Himself. He makes an end of sin by the offering or sacrifice of Himself once.

He stood as a lamb slain from the foundation of the world, Rev. 13:8. Then this is the Lamb of God verily foreordained before the foundation of the world, but manifested in these last times for you who by Him do believe in God that raised him up from the dead, and gave Him glory that your faith and hope might be in God.

He proved His holiness by word and deed. He proved He came from heaven by the witness God gave unto Him. He proved He was the Son of God by the seal of His Father in Heaven and by doing the work of His Father. The scriptures also agree in Him.

When He had fulfilled all that was written of Him the time came for Him to be offered up. He must have somewhat to offer. For every priest must have an offering. Under the law of Moses sinful men slew lambs and other offerings. Now a righteous man could not have slain Jesus.

Sinners put Him to death with wicked hands meaning it for evil. But God meant it for good, as in the case of Joseph. He offered himself without spot to God. He was delivered for our offences. God in love gave His Son and Jesus in love gave himself. He had power to lay down His life, and power to raise it again. His will was holy and his meat and drink was to do

the will of Him that sent Him.

It was after the death of the lamb that the high priest took its blood and went into the Holy of Holies to make an atonement. So Jesus offered Himself without spot to God and then ascended into heaven, not without blood, but by the blood of the everlasting covenant he entered into heaven itself as our High Priest after the order of an endless life, having a priesthood without beginning of days or end of time, on the right hand of God where he ever liveth to make intercession for us, and because He lives, we shall live also.

There is not a priest on earth. As heaven is so much more holy than earth so is his priesthood more glorious. He has loved us and washed us from our sins in His own blood, and has made us kings and priests unto God and his Father, and hence to him be honor, dominion and power forever and ever. When God brought the first begotten from the dead he commanded all the angels of God to worship him. Jesus, the first born, from the dead must have the pre-eminence in all things, and must reign until every enemy is put under his feet, and the last one is death.

7th. Then Jesus is now our High Priest in heaven. He said he should go to his Father, and they should see his face no more because his work on earth was done. But he is the High Priest on his Father's throne, and the counsel of peace is between them both. He ministers in the Holy things of heaven, and of his fulness do we all receive a grace for grace. His presence at the right hand of God in heaven glorified as one High Priest is all that is needed for our salvation. He need not plead what he has done. When God raised him from the dead, and gave him glory for our justification, that is all that is needful. Having purged our sins by himself he sat down at the right-hand of God, thence-

forth expecting until his enemies be made his footstool.

He ministers in holy things for his people, and the Holy Ghost takes of these things of Jesus and shows them to his people. He is a witness to us of the finished work of Jesus. Therefore his people are waiting for his coming again. As the people waited for the priest in the Holy of Holies, and could hear the sound of the golden bells, and smell the odor of the pomegranates, thereby knowing he was living though they could not see him, so the Lord's people, while they cannot see Jesus who is in heaven, yet do have the witness of the Spirit of God, and do hear the joyful sound of the gospel, and smell the savor of his good ointments. Besides they are dead and their life hid with Christ in God, hence their affection is set on things above where Christ sets at the right-hand of God. Then their treasure is in heaven.

What manner of persons ought such to be in all holy conversation, looking for and hastening unto the coming of our Lord Jesus Christ who shall appear the second time without sin unto salvation.

P. D. G.

OBITUARIES.

LUCIE A. BARNES.

Dear Brother Gold: If I am worthy to claim a name with the children of God, with a sad heart I attempt to write of the death of my dear companion.

She was born in Nash county 1842, died August 10th, 1905 making her stay on earth 62 years, 2 months and 20 days. She was a devoted wife, a kind and loving mother, and a good neighbor; always ready to lend a helping hand to the sick and needy.

She joined the Primitive Baptist church in 1891, and led a Christian life until her death.

She was married to the writer on January 24th, 1864, and we lived happily together

forty-two years. We were blessed with seven children, three boys and four girls. All except one are living.

May God care for us all and when the trials and troubles of life are over, may He take us to Himself in glory, where we shall see Him as He is and be like Him.

Written by her dear husband,

J. B. BAINES.

Rocky Mount, N. C.

WILLIAM ERNEST CARRINGTON.

"Beyond this vale of tears,
There is a life above,
Unmeasured by the fleeting years
And all of life is love."

William Ernest Carrington, oldest son of Mr. and Mrs. W. T. C. Carrington, was born August 22nd, 1879, and died January 4th, 1906. He left Durham one day to go to Asheville, the next day the wires flashed the news that he was dead, and a home was made desolate and a community was saddened. The shock came to us as thunder from a clear sky. Today we see him in apparent health, tomorrow he lies cold in death. Truly, man fleeth like a shadow and continueth not. His death was indeed sad as he died among strangers, far away from home and loved ones, save for an uncle, who was with him. He leaves to mourn their loss a fond mother and father, two sisters and a brother and a host of friends. For he was a man without an enemy.

We miss his familiar form, his pleasant smile, his friendly salutation. We grew up together and had been with each other from infancy, and it is a pleasure to the writer to know that he was considered by Ernest, one of his best friends.

While not a professing Christian, his favorite song was, "Asleep in Jesus." We have sung it with him so often.

"Asleep in Jesus, Blessed Sleep,
From which none ever wake to weep.
A calm and undisturbed repose
Unbroken by the last of foes."

"Asleep in Jesus, O for me,
Can such a blissful refuge be,

No pain, no woe shall dim the hour
That manifests the Saviour's power."

We do not know what his feelings were as he met the last enemy, but we are consoled by the thought that he was doing the best he could.

After reaching Asheville he walked to the street car, spoke to his uncle and sank into a stupor from which he never aroused. He died without a word or a struggle, shortly after reaching the hospital, where all the skill of able doctors was without avail.

His expression was as tranquil as that of a child that has fallen to sleep.

The funeral was conducted from the home of his parents, by Elder P. D. Gold, his mother's pastor, and was attended by a large number of relatives and friends, the concourse of friends overflowing the house, yard and into the streets. The procession which followed the remains to the cemetery was the longest seen in Durham in a long time. Numerous and beautiful floral offerings attested the esteem of many friends.

"The pearly gates were opened,

A gentle voice said come,
And with farewells unspoken

He calmly entered home.'

By one who loved him.

June 28, 1906.

JOSEPH B. ROBUCK.

By request of the church at Flat Swamp, Pitt county, N. C., I will write a short sketch of our dear brother, J. B. Robuck, who departed this life February 20, 1906. He died, of pneumonia, which did its work quickly, being sick only ten days. He bore his affliction patiently and was resigned to the will of the Lord.

He was the son of Raleigh and Elizabeth Robuck, of Martin county, though he lived and died in Pitt county.

Brother Robuck was born May 26, 1857 which made his stay on earth 48 years, 8 months and 24 days.

On April 22, 1885, he was married to Jackie Ann Barnhill, who bore him nine children; three of them are dead, so he

leaves a wife (sister Robuck) and six children, together with many other dear kindred in Christ to mourn their loss.

Yet our mourning is not without hope. Brother Robuck was a very precious brother, and strong in the faith that was once delivered to the saints. He united with the church at Flat Swamp Saturday before the first Sunday in August, 1889, and was baptized first Sunday in September following. He was much devoted to the cause of our Redeemer.

Some years later he began to feel the burden of the word of the Lord in a special manner, which in due time (as in such cases) began to discover itself unto the church. So on Saturday before the first Sunday in November, 1903, he was granted liberty to exercise his gift in the church in such a manner as his mind led him; which proved satisfactory to the brethren the short time we were blessed with his faithful labors in the gospel of Christ. The churches he visited will miss him very much, for he was indeed prompt and self-sacrificing. The church had not taken any action for his ordination, but it was being thought of, for we could see the growth in him.

"The Lord giveth and the Lord taketh away," may we all be enabled to say, "blessed be the name of the Lord."

We who hope to be his children know so little, we are often made to wonder at his gracious dealings, and find ourselves asking, "Why is it thus, that such should be taken away in the prime of life?"

We feel sure Brother Robuck is now resting quietly in the embrace of heaven's King. So he has the advantage of us who are left to follow.

May the Lord smile upon the church in letting his mantle fall on another, for it looks as if ministers of the Lord's raising up, are getting to be scarce.

Brethren it is now time we should be lifting our hearts unto the Lord that He may send more laborers into His vineyard.

G. D. ROBERSON.

TO THE MEMORY OF OUR MOTHER,
MRS. MARTHA J. GRANT.

On Sunday to the music of sad toned bells the first Sabbath after Easter, came the message swiftly, "Come in haste, mother is dying," and so on Monday night, May 1st, 1905, pillowed on myriads of loving tears, her icy forehead touched with warm kisses her children circled at her bedside mingling their prayers in unison, the pure angelic soul of Martha J. Grant winged its everlasting flight from earth and its sorrow and pain to heaven and immortal glory. Yet it is well said our loss is her gain. A devoted mother, a fond true friend, an earnest church woman, a neighbor, and Samaritan in deed and in truth she was.

The milk of human kindness in her nature flowed through paradise before it entered into her veins, and touched it with a gleam of the golden tint that girds the brow of the Almighty.

She had known life from its ideal blessedness in Christ to the greatest depths of sorrow. How beautiful, how meekly she bore her sorrows and afflictions, those who knew her best, can well affirm. With purity of soul and nobility of every purpose she carried her every burden and laid it down at the feet of the Christ she trusted and served. Dear sisters, brothers, friends, may we not feel (when she herself folded her hands on her heaving bosom, smiled and her ransomed soul took its flight leaving the tenement of clay upon earth,) upon her glad ear came the welcome voice as to all those who come through much tribulation.

"Well done thou good and faithful servant, enter into the joys of thy Lord." Shall we say her work was not finished? Was her life in vain? When by her example of life and patience she taught so many the lesson that can only come from the heart sanctified by sorrow and faithfulness. We shall miss her loving presence, her wise counsel, yet Thy will be done Oh, God.

Oh! gentle flowers breathe above her lonely bed your sweetest perfume bloom

and shine early and late in loving memory of her noble heart.

Loved ones, fond friends recall her good deeds, her womanly virtues, her pure and gentle life, thank God for her life, her example, yea "let us bless His holy name" for the crown of immortality which he will give her in that day. Sleep saintly soul, sleep, sweet mother amid the sweetest zephers of the fragrant blossomed Southland.

May the great and gracious Father wreath the garlands of immortality even around your earthly bier.

Farewell, sweet mother, farewell,
Yet we know it is not death to close
Your eyes long lined by tears,

That you may wake in yonder skies
To spend eternal years.

A loving daughter,

DELIA A. JARRELL.

By request of her husband, I write an obituary of Sister Delia A. Jarrell, who departed this life on the twentieth day of June, 1906, after about two weeks of sickness, without complaint or murmuring at her sufferings. She told the writer while she was sick that she did not complain for she had always had good health, and could not expect to be well always.

Sister Jarrell was the daughter of Robert Sadler and his wife, L. A. Sadler. Her father is dead, mother living. She was born in Granville county on June the 20th, 1873, but came to Nash county in 1896. On the 18th day of February, 1891, she married brother S. J. Jarrell, who with four boys, the fruits of this union remain to mourn their great loss. As a wife she was all the word implies, so far as I have ever known or heard, and I saw them both often, for they lived near me, and to visit them was so much pleasure that I went often. She was a kind loving and painstaking mother, and by her continued care and attention to her children, they were manifesting the good effect of the virtue in which she was trying to bring them up: and those of them that can remember her advice and follow it will be honest, truthful and useful men.

Sister Jarrell joined the Primitive Baptist church at the Falls of Tar River on the second Sunday of December, 1897, and was baptized by Elder J. D. Armstrong. She was faithful to her profession, attentive, affectionate and kind, and a bright and interesting member.

She was also a good neighbor. I felt while trying to preach her funeral that I never knew how much I loved our dear sister until we had to give her up.

Truly our sympathy goes out to our brother, his children and her mother, who was almost overcome with grief at the loss of her dear daughter. We believe that the Lord of all comfort and blessings has enabled them together with us, as brethren to bear our loss easier, hoping and believing as we do, that she is at rest, where we hope with her and all God's dear children to wake in His likeness.

M. B. WILLIFORD.

Rocky Mount, N. C.

LITTLE FLOID WILLIAMS.

Elder P. D. Gold, Dear Brother: It is with a grieved heart that try to write for publication in the Landmark, the death of our dear son, who was born September the 10th, 1902, and died February 23rd, 1906. His stay on earth was three years, five months and thirteen days. He was sick about seven days with Dyptheria. We did all we could for our dear babe, but that did not keep it back from its home in heaven.

He was a very bright child, and was loved by all who knew him. He was very precious to us and I feel very much bereaved at his being taken from us. But God saw it best to take this little one to Himself for He said, "Suffer the little children to come unto Me and forbid them not for of such is the Kingdom of Heaven."

Oh, how happy the little one is for it paid the debt we all owe. Where no sorrow, sickness pain or death is to be feared, and nothing to molest its happiness. On one day not long before its death we were riding in a wagon and he was talking as usual before and at this time. He looked in my face and said, Papa, sing poor mourners

found a home at last. I saw the child different from common as I was heart broken. I sang it the best I could for the child, and it helped me sing the piece as it loved singing. But I did not ever hear it sing like it did then. Oh, dear ones, I did not think we would stay together long then. But I wanted it to be a mistake in me. But it was not, and his love to us grew stronger. He would hug our necks and kiss us saying, "I love my papa and my mamma." When I was sick he would look in our face and say, "papa and mamma," which ever had him.

Oh, Lord, his sufferings were severe. Oh, our dear babe was dear to us, but can I wish it back again, but say dear babe with God remain

That his dear face from us is hidden, and its loving voice is still,

A place is vacant in our home which can never be filled.

We hear not that charming voice, we once could hear, but just think where the loved one once was, and now where he is. Nothing to molest his praising God,, forever and forever.

Oh, that is a sweet thought to me, a poor sinner. But Oh, shall I be blessed to see him the dear babe in heaven? Oh, I fear I will not. I have a little hope I will meet him, but at last I fear I am wrong. I am so vile, so prone to sin. It makes me fear I am wrong. I hope to meet the dear babe that is gone from us and all the dear saints to praise God forever and forever.

Oh, dear ones, who read this, pray for me, for I feel like I would love to meet you all

Your unworthy brother and sister in hope,

H. A. and M. A. WILLIAMS.

Georgeville, N. C.

ELDER DAVID BARTLEY,

Elder David Bartley, my dear husband, fell asleep in the full assurance of the living faith, in his 80th year, on the morning of June 1st, in the home of Dr. George M. Hite in Nashville, Tenn. He had been growing more feeble for several months, but not having his new book completed he continued

his work for weeks, more by force of will than strength of body. When that was done he felt that his life's work was done; and but waited for the time of his departure.

On Thursday afternoon after a short sleep he told me he had dreamed that the Lord had sent a divine storm over all this country. I sat by him and fanned him all night Thursday night, and neither of us slept. Up to that time he had suffered but little in all his long sickness, and he was blest with a peaceful mind, fully reconciled to the will of the Lord. But the night was warm and close, and he suffered for breath, but every audible breath was a prayer of faith, and hope and love. He tried to comfort me by telling me to often read Hebrews and the eighth chapter of Romans. Once he said: "I'll wait, wait, wait." I said: "All the days of your appointed time?" He said, "No, I'll wait for the will of the Lord to be done," then as his breathing grew harder he begged me to ask the Lord to come quickly and take him home. I reminded him of the sufferings of Jesus, whom he adored, and it comforted him. He raised his hand above and repeated the words, "Life, life, life," many times. I called Drs. Hite and M. M. Harvill, but nothing could stay the icy hand of death. During the few hours before he passed away he was comfortable, and conscious to the last. He commended me to the Lord and to the power of his grace, and assured me that the Lord would raise him up again—that he would come forth clothed in his likeness. Just before he fell asleep he opened his eyes wide and turned them heavenward. They were luminous with an ineffable wonder and surprise, then without a struggle he went to sleep as quietly as a babe on its mother's breast. Thus passed away an humble, faithful servant of the Lord Jesus Christ, who had been in the ministry over fifty years. The last sermon he preached was at Montgomery, Alabama, the third Sunday in January, taking for his text Second Samuel, 23 chapter, fifth verse. He often referred to it and expressed the belief that it was the last time he would be permitted to speak in the name of the Lord.

At 6 o'clock on the evening of the first

of June we had appropriate services at the home, when our dear brother, C. M. Hood, spoke with great comfort and power, after which I started on my lonely journey with him to Carthage, Mo., where on June 4th, from the home of our son, Gilbert B. Bartley, and after a service of prayer and praise, I laid his dear body in its last resting place.

I hope the dear brethren whom he loved and served so long, will remember me in prayer.

Your sister,

SALLIE M. BARTLEY.

Blue Springs, Jackson county, Mo.

ELIZABETH MILLER.

By request of her husband I feel it to be my sad duty to write the following lines in memory of the deceased wife of Jacob Miller, sister and wife, mother and grandmother, Elizabeth Miller. She was born in Davidson county, N. C., September the 15th, 1839. Her parents moved to Ashe county. She was the daughter of Adam Loman and Pheby Loman. She was married to Jacob Miller in the year 1865, and leaves 5 girls, 3 boys, a lonely husband and many grandchildren, relatives and friends to mourn for her; but we sorrow not as those without hope. No doubt she is resting from her labors, and her works do follow her.' She passed away the 31st day of December, 1904, at 10 a. m. to rest in the bosom of her Savior, to live for ever, and sing God's praise. She was 65 years and 3 months and 15 days old; and professed a hope in Christ many years ago, and joined the church at Meadow Fork, the Primitive Baptist, and was baptized by Elder Wm. Hall, and she was a consistent and faithful member till death. She was an industrious and devoted wife, a very affectionate mother. Brother Miller has lost a wonderful helpmate and comforter, and her children are bereaved of a true and faithful mother. Salvation by grace alone and obedient to the command of her blessed Lord was her theme, and she loved to go to meetings and hear the old-time gospel preached. I have heard her say that the old-time religion, with tears in her eyes, was good enough for her: it would make a dying bed soft when she died. She went to

sleep without a struggle. Our dear beloved mother is gone who loved all her children with all of her heart. Mother has chosen that good part many years ago, and lived and died on it: which shall never be taken from her. Dear children and grandchildren, if you have chosen that good part it shall never be taken from you, and all of us will see our dear ones again in that home above.

The burial services were conducted by Elder Wm. Craft before a large crowd of weeping people, father and children and grandchildren and friends. Let us try to be reconciled to the will of him who doeth all things well. May God bless the bereaved husband, sustain him by his grace and uphold him by his free spirit. May her children remember the good advice she has give us and try to meet her.

My companion and stay is taken away,
And I am left alone.
My wife dear who was so near,
Is taken away and gone:
It grieves my heart, 'tis hard to part,
With one who was so kind,
Where shall I go to tell my woe?
Or ease my troubled mind.
In wisdom's ways we spent our days,
Much comfort we did find,
But she is gone, her race is run,
And I am left behind.
Your dear face from us is hidden,
And your loving voice is stilled;
A vacant chair is in our home,
Which never can be filled.
God grant that we may meet you
On yonder shining shore,
Where we may dwell and sing God's
praise,
And parting is no more.
Written by her oldest son-in-law,
E. A. LONG.
Laurel Springs, N. C.

IRMY ELIZABETH DENSON.

Dear Brother Gold: it is with a sad and broken heart I attempt to write the death of my dear babe. Irmly was born July 31st, 1904, and died June 3rd 1906, aged twenty-

two months and two days.

Little Irmly never was a healthy child. She never could retain any thing on her stomach in the way of food. I never saw any one suffer as much as she did in my life. She was the poorest child I ever saw. We had two different doctors with her, but it seemed they could not reach her case, and yet they never pronounced any special disease, but tonight while I feel so heart-broken, I can but feel and know that my darling is resting on the arms of Jesus. So I can but say, Rest on Dear Irmly, for I know you would not exchange places for ten-thousand worlds like this.

I feel that my time will soon come, and I pray the good Lord will prepare me to meet my darling in a fairer world than this.

No one knows how sad it is to part from those we love. So only those who have gone through it can sympathize with me.

I look around, no baby now. It almost makes me sink. I have sat by her night and day, and have seen her suffer so much that I felt like I could give her up until the time came for me to say farewell dear Irmly, no more to see that sweet face on earth again. It seemed like a knife piercing me to my heart. I felt like I never could hear it. Everything does look so sad and lonely without her, but the Lord knew best, and His will be done, not mine, and may He guide me and keep me in the way he would have me to go is my daily prayer

When we see our precious blossom that
we tended with care,
Rudely taken from our bosom, how our
aching hearts despair,
Around its little grave we linger, till the
setting sun is low.
Feeling all our hopes are perished with the
flower we have cherished so.
Written by her lonely mother,
EMMA DENSON.

Rocky Mount, N. C., R. F. D. No. 3. This
July 30th, 1906.

Elders Gold and Lester, Dear brethren:
Yours of May 31st to hand, also Zion's
Landmark. Glad indeed, to learn you are

still living and so ably defending that glorious doctrine.

I have felt like I would starve to death and if you will bear with me I will explain how I came in possession of the Landmark. I told you I found it by chance, and it seemed so, yet I do not feel it was chance work. I was away from home and had never heard of such a paper. I passed out at the back of a lot where some papers had been thrown away and my eyes fell on Zion's Landmark. I picked it up and of course never stopped until I read its contents; so I went back to that pile of papers and found forty-four copies. I never can express the comfort I have had in reading those blessed defenders of God's truth.

I have been a member of the Primitive Baptist church for forty-one years. While I have had great fears, I was not fit to be there, yet I could not be satisfied anywhere else, but I have never been satisfied with my evidence, if I have any. I thought for awhile I would not go to the church with so little, but the impression was such it seemed I could not stay away. Yet I greatly fear I have never had the necessary change of heart. I was in distress for a long while, when my very breathing was, "Lord, have mercy!" and I felt to be the worst human on earth, and I frequently feel so yet, but the heavy burden which had been pressing me down, gradually left me, and I felt calm for awhile. But I can't live as I should. When I was young I thought that when I grew older I might live nearer right, and the Lord would give me more evidence but I can't live as I would. Yet I have one evidence that strengthens me, I know I love the doctrine taught by the Primitive Baptists, and although I have many doubts and fears as regards myself I have never had a doubt about that doctrine; this is a great brace to me.

I shall preserve the copies of the Landmark which I feel was as bread cast upon the waters to be gathered after many days.

My husband and I would like so much to see you and hear you preach.

We are both nearing our journey's end. My husband is not a member of any church,

but a full believer in the Primitive Baptists. He made an open profession and I think would have joined, but the church was in trouble at that time. The disturbance grew worse and worse till the church was torn asunder and the members who used to be pillars of the church seem to have lost all interest in the cause.

Dear brethren, I had rather know that I loved the Lord supremely than to own all in this world, which has nearly lost all charm for me. One thing I desire greatly is that the Lord would enable me to forgive all others their trespasses against me, as freely as I wish my numerous sins against Him to be forgiven.

Remember us in your prayers. I also desire the prayers of the readers of the Landmark, for I feel it would be a comfort to know that we were so remembered.

Your sister in hope,

(MRS.) S. CAVINS.

Duquoin, Ill.

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

Brother E. A. Stanfield is a good music teacher, and desires to teach singing lessons. Write to him at Witt, Va., care of J. H. Butcher, if you desire his services.

APPOINTMENTS

J. S. WARD.

Bethel, Harnett county, second Saturday and Sunday in September.

New Hope, Monday.

Bethsaida, Tuesday.

Near Elder B. Woods Wednesday.

Dunns, Thursday.

Mingo, Saturday and third Sunday.

Brother Reding Barefoot's, Monday.

Reedy Prong, Tuesday.

Hickory Grove, Wednesday.

Thence to Seven Mile Association.

Oak Forest Monday.

Benson Tuesday and at night.

Hannahs Creek, Wednesday.

Thence to Little River Association.

Rehoboth, Monday.

Fellowship, Tuesday.

Middle Creek, Wednesday.

Willow Spring, Thursday.

Oak Grove, Friday.

Will need conveyance off of railroad. Elder J. E. Adams may accompany him at some appointments.

PLEASE READ AND OBSERVE.

Some subscribers are receiving two copies of the Landmark.

When you send orders for the Landmark please state whether they are renewals or new subscribers, and when changes are to be made state both old and new postoffices.

The next session of the Black Creek Association is appointed to be held with the church at Wilson, N. C., Friday, Saturday, and fourth Sunday in October.

A general invitation to brethren and friends is extended.

P. D. GOLD.

SPECIAL NOTICE

Hymn and Tune Book, both round and shape note, compiled by Elders S. H. Durand and P. G. Lester. Price 80 cents post paid. Seven Dollars per dozen sent by express at cost of publisher.

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The Little River Primitive Baptist Association is appointed to be held with Clement church, Johnston county, N. C., to commence on Friday before the last (5th) Sunday in September, 1906, and continue three days. Visiting brethren will be met at Four Oaks on the Wilson and Florence Short Cut railroad on Thursday evening before, those from the South at about two o'clock p. m., and those from the North at about 3:30 o'clock p. m. A general invitation is extended, especially to ministering brethren.

J. A. T. JONES,

Associational Clerk.

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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

PRICE \$1.50 PER YEAR.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

W. T. BROADWAY.

Tom's Creek, September 22 and 23.
Rock Hill, 25.
Flat Creek, 27.
Mountain Creek, 28.
Freedom, 29 and 30.
Howard's Chapel, October 1.
Jones Hill, 2.
Clark's Groves, 3.
Meadow Creek, 4.
Liberty Hill, 5.
Thence to Bear Creek Association.
Conveyance needed.

W. R. GALLIMORE.

Big Meadow, 27.
Red Cross School House, 28.
Brush Creek, 29 and 30.
Mount Tabor, October 1.
Pleasant Hill, 2.
Calicut's Creek, 3.
Big Creek, 4.
Burlington, September 25, at night.
Thence to Association.
Conveyance needed.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Oh Lord, prepare my praise for me,
In songs of sweetest melody.
While on earth let thy joys be mine;
In thy Kingdom the praise be thine.

Oh Lord, prepare my heart to pray,
For thy rich grace, yes day by day.
Oh may I thy sweet love implore,
Oh hear me plead at mercy's door.

Oh, Lord, prepare my eyes to see,
That Jesus shed his blood for me.
On Calvary's brow thy groans were
heard,
For thou dear Lord wast crucified.

Oh Lord, prepare my mind to read,
And then prepare me Lord to heed.
Oh may I feast upon thy word,
Oh help me, bless me, gracious Lord.

Oh Lord, prepare my tongue to tell
Thy wondrous love and power as well.
For thou didst come and suffer shame
That we might always praise thy name.

Oh Lord, prepare me for the skies,
And bid my sleeping dust arise.
Oh may I with the angels praise
Thy holy name in joyful lays.
(Composed by Wm. L. Hall, Feb.
13 1905.)

WM. L. HALL.

Elder P. D. Gold, Dear Brother:
I feel an impression to write to you to-
night, and I will make the attempt
trusting that the Lord will direct and
guide me to write nothing but the

truth I had a desire to talk to you to-
day but your time was so employed
that I did not have the opportunity.

First, I want to tell you of a dream
I had a short while ago, and if you
see anything in it that will be any com-
fort to you I shall feel well paid for the
time employed in writing this letter.
I know that you are as dependent on
the Lord for the interpretation of a
dream as any one, but I feel that the
Lord has so wonderfully blessed you
with heavenly wisdom that guided by
his Spirit you will be able to in-
terpret the dream.

The dream was this: You and I were
together and were walking towards the
door of some house. Just before we
reached the door I looked at you and
you were two men, one was handsome,
walked erect, of a bright and cheerful
countenance, and had a robust and
comely appearance. The other looked
old and feeble and withered and was
but a very poor imitation of the other,
and this old, withered one was walk-
ing badly and blundering and stumbl-
ing badly, and finally just before we
entered the door this old one stumbled
so he almost fell prostrate, but the
bright and hearty one caught him and
seemed to be helping him along. I have
no recollection of the old, withered one
entering the house you went into to
leave or lose him at the door, or in
other words, I have no further recol-
lection of him after entering the house.
Dear brother, this part of my dream I
feel interprets good to you, but the

other part which I am now about to relate seems to be against myself. After entering the house you went and brought out several pairs of clean socks, and told me to put them on, that my socks were filthy, and I found that I was barefooted, but my shoes and socks were lying near me. You laid the socks on a stand or table, and I have no more recollection of you, but I went and looked over the socks, but did not put any of them on. I cannot tell why I did not, but the next thing I remember I had on my shoes without any socks at all.

Now when I awoke I felt very sorry that I did not put on the clean socks that you gave me. I lay and meditated over the dream for some time, and felt like the dream would be some comfort to me if I had only put on the socks that you gave me; but I could not take that comfort. If I could have controlled the dream I would have dreamed it different, but I am just as dependent upon the Lord for the dream as for the interpretations.

Now Brother Gold, I believe the Lord was in this dream, and there is a lesson in it for me, and that the Lord will some sometime in some way, make it manifest to me. I have been trying in my mind to understand it, and as I have said before my failure to accept and put on the socks that you offered me after telling me that mine were filthy, and the ones you asked me to put on and laid on the table for me were clean, this seems to set forth the idea that you have shown me and proven the truth to me, but that I do not put it on and walk according to it. This I must confess to be the truth to my shame. Whether it be the correct interpretation of my dream or not, my mind has been pondering these things, this afternoon, and I have thought that this dream might have been to some extent fulfilled in what I said yesterday in my remarks in opening the meeting. I know that my desire is that

I might speak nothing but the truth, and what few words that I might speak should redound to the great and holy name of our dear Redeemer, and if I did say anything wrong I hope and believe that you will be faithful and correct me. I am afraid of myself. I know my weakness, and I fear that I shall yet fall and bring reproach upon the church and the cause of my Master, yet I believe that I love the church of Christ, and my prayer is that I shall dwell among these people while I shall live in this unfriendly world, and not only in this world but that in the morning of the resurrection I shall meet them around the great white throne and with them sing praises to the name of our Great and adorable Redeemer, and occupy those mansions of which you spoke so beautifully and comfortingly today.

Now dear brother Gold, before I close I would if I could, tell you how much I have been comforted yesterday and today by your preaching and your presence with us in this meeting.

I cannot. It cannot be weighed nor measured. I did feel so anxious to see you come in yesterday. I cannot tell how glad I was when I saw you. I always have been glad to see you even if there was a dozen preachers with us. I want to see you, not that I do not love others, but there is always room for you and I hope you will never cease to come as long as it is the Lord's will to give you health and strength to get here.

I feel very sad tonight, I have been thinking a great deal about brother William Fly, today. I feel that I shall never have the pleasure of hearing him again so earnestly contend for those blessed truths that are so precious to him and us; but I feel sure that our loss will be his gain; the Lord's will be done.

Now my dear brother, I don't know whether the Lord has directed me to write this or not, but I felt a desire to

write, and I have enjoyed writing and I hope there is a word of comfort in it for you, and although I feel my weakness and unprofitableness greatly, I still have a mind to pray for Zion and hope in the mercy of a crucified risen and glorified Redeemer. To His name be praise both now and forever amen.

I desire your prayers.

Your brother in hope of eternal life,
G. W. ABRAMS.

REMARKS:

Brother Abrams, it is not a bad sign when we see our own barefooted condition and that our walk is not such as we think it ought to be, then we do not glory in ourself.

P. D. G.

Elders Gold and Lester: Though I feel most unworthy, still there is a desire in my heart to speak a word of praise and thanks giving to my heavenly Father for many blessings to me.

Above all other gifts, I want to praise Him for sending His dear Son into this world to redeem poor, lost sinners: through Him we have access to a throne of grace, a mercy seat: and may I worship there.

"If guilt and sin afford a plea,
And may obtain a place,

Surely the Lord will welcome me,
And I shall see His face."

Yes, I feel I have only guilt and sin in my flesh, but his blood cleanseth us from all sin. I feel so poor and unworthy. It is said:

"Approach ye poor, nor dare refuse,
The banquet spread for you.

Dear Saviour this is welcome news,
Then I may venture too."

If I am a child of God, I feel to be one among the poor, and want to be among them that speak often one to another, and talk of the goodness and mercy of our Lord. I often feel that

I am too low down in the valley even to raise my eyes heavenward, then again I long to be praising His holy name. My life has been beset with crosses and trials, I need not speak of it, I could not speak of it, I could not tell it if I were to try. If I am saved it is through the love and mercy of our Lord, if not free grace, then I have no hope.

Brother Gold, I commenced a letter for the Landmark, ten years ago, but laid it aside unfinished feeling it was not meet that my writing should appear with that of the dear brethren and sisters who write for your paper, and to the comfort of those who seek instruction.

Now I do not feel able to instruct one of God's little ones, but if He should speak a word through my writing to the comfort of some poor soul, "sorrowing His love to know." I should rejoice that I might serve Him thus.

I humbly beg you to pardon all errors, and pray for me that I may be gathered with the redeemed to praise His holy name forever and ever.

Your humble sister I hope,
O. E. HUNTON.
Goldsboro, N. C.

Dear Brother Gold: I have so very many times tried to get the consent of my mind to write something of my travels along life's journey; and from nature's darkness, into God's marvelous light. I felt impressed this lovely afternoon to write you something of my experience. Now as I am writing my prayer is that the Lord will show me how, or give me words to say, for I never felt more blank in all my life, and if this is of the Lord, to write of Jesus and His love, may it be comforting to His despondent and poor, weak ones.

When in my early childhood, somewhere about ten or twelve years old, I think the liwise Father helped me

to look and live, and ever since I hope I've been guided by His alwise providence.

I felt deeply convicted of my sins, under the sound of old Brother Mose Hunt, a dear old Methodist minister; that has not long since passed away; with a host of heavenly angels, I believe.

I connected myself with the Methodist church sometime not long after his meeting closed and remained a member until I was grown and had been married to Mr. J. A. Barnes some years.

Then I hope 'twas God's own appointed time, to show us the Baptist church, so by careful examination and consideration, we both concluded and united with Mill Branch church Saturday before the first Sunday in August, 1884. My husband said I turned to him and asked, did they receive us. What me, as vile as I feel myself to be? To be among those dear people?

Brother Gold, sometimes I almost come to the conclusion to have my name taken off, for I feel so little, and am not fit to be in the church. Sometimes I think if I were a better Christian than I am I could bear my many troubles better. Sometimes I do so much fear my Heavenly Father has forsaken me, and yes, I do feel that He hides His sweet presence from his anxious ones at times. I do feel at times, that it is almost useless to pray; sometimes I find myself trying to utter words out loud and do mourn over myselfish and filthy heart. But where must I go? What must I do? I have had the words of Eternal Life.

Brother Gold, I feel like we little realize what we owe to Christ for His holy, and good protection yea, how often even in night time; in all its darkness around and sometimes when all blowing sound of winds we are all alone save we can hear the fierce blowing sound of winds as they sweep hurriedly by not knowing from whence

it came, nor whither it goes. Still He saves.

In our sore trials; in our weary journeys, in all our calamities He stands head! The flaming sword seems piercing us on every hand, but yet he shields us.

Oh! may we when we feel left alone, and the vessel it seems has drifted far out of sight; may we take a firmer hold and stand aloof for Jesus, wholly anchored! May the bonds of sin and satan, be loosed off, and may we ever stand above the ocean waves, though the ocean waves seem to dash around about us and stormy tides leap here and there and desolation seems nigh, let us look beyond to the break of day, and hope to see the silvery sun come forth in all its brightness. Tomorrow bringeth harvest and plenty, so let us look upward to a home the good Lord has provided for His own. Then great will be His distribution.

Brother Gold, brethren and sisters, please pray for me and my children; though they are absent from me at the present, they do feel as near my heart as ever. May each one of them find food in Jesus, which they can never perish from.

I have written more than I expected. If you think this is fit to be published in the Landmark, do so. If not do like you wish with it.

As ever, your little sister,

W. J. BARNES.

Elder P. D. Gold, Dear Brother: It is with pleasure that I embrace the opportunity of writing you a few hasty lines, to inform you I received the book, "A Treatise on the Book of Joshua" and have read and reread every chapter; have enjoyed its teachings. It teaches that salvation is alone of the Lord; no other name given whereby men must be saved. If such wisdom could be given in exchange for such corruptible things as silver and gold that perishes with their using, I would

not take many times the cost.

Surely the Lord comes in an hour when we think not; and He alone gives to every servant his meat in due season. David, that sweet Psalmist of Israel, said, I have been young, but now I am old, and I have never seen the righteous forsaken, nor his seed begging bread.

In the time appointed, the north wind awakes, and the south wind comes, and blows upon his garden and causes the spices thereof to flow out; and the beloved eats of his pleasant fruits. Doubtless you have felt like your works in this little book were unprofitable and vain, but to me it has been a strength in time of weakness. Everything begets its own likeness. We should help to bear each others burdens, pray with and for each other. You have been a great help to myself and family through the Landmark, for we are of unclean lips, and dwell in the midst of a people of unclean lips.

Brother Gold, pray for me that I may be kept in the hour of temptation that shall come upon all the world to try them that are on earth. Pray the Lord to give me strength, help me to fight the good fight of faith. For the effectual fervent prayer of a righteous man availeth much. I feel I am so weak and so small if I am a child I am surely the least of my Father's house. But I have no right to judge my ownself. If this good people judges me faithful enough to give me a home among them. I don't want my letter at home in the trunks. No, I want to live with them and for them while I sojourn here on the shores of time. I want to be with these dear people. When my departure is near at hand I hope to see them around my bed, and when I am consigned to the narrow limits of the grave, may I go down in peace with God and all just men.

Brother Gold, pray for us that our hearts be filled with love and our heads

with wisdom, such wisdom as only comes from above.

May the giver of all good and gracious gifts, continue His blessings to you and yours. May you continue to fight for that blood-stained banner of our Prince Emmanuel and proclaim His sweet truths, is the prayer of a little one in hope.

GUSSIE EVANS.

No. 806 Decatur St. Manchester, Va.

Elder P. D. Gold, Wilson, N. C.
Dear sir: I have been blessed in remaining on the stage of action for another twelve months since I last contributed to your paper, but characteristic of man I have done but very little during that time and if left to myself for another twelve months, would not do much. I feel that I love to hear of the works of the blessed Lord, but I have no confidence in the works of man. I have put forth my own works and I have no confidence in them. I have tried to work out my own salvation, (that of my soul) and I find that I cannot do it.

Sometimes I feel that there is a duty which I should perform, and then the impression comes that this duty is for some one else. So there is a war going on within, and not much peace in my place of abode.

The short stop of Elder R. H. Pittman and wife with us, on their way to Luray was of much comfort to those of our home, and his words of scriptural explanation very much appreciated.

May the Lord bless his ministers everywhere, and if it is His will, check the ravages of sin on earth. I feel aggrieved at the sight which I so often behold.

With sincere wishes for your happiness,

W. R. MOORE.

Miss Maggie A. Staton, Dear Sister in the Lord: You said you would

be glad to receive a spiritual letter from me, if I had the mind to write it. I wish I could write you a good letter, I don't feel able to write any thing that would be of any comfort to any of God's poor, afflicted people. I will try in my weakness to write you a few lines, if the Lord will guide my pen. I cannot do anything without the help of the blessed Lord.

Dear sister, I am an old Hardshell Baptist. I never knew any one to set a soft shell egg. Such will not hatch. We must be hardshells if we expect to hatch chickens. We must be the eggs that were taken care of before the foundation of the world. These are God's chosen people. It is in love that God sends every trouble and they are for the good of his people. God saved us not according to our own works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. It is by works of righteousness and renewing of the Holy Ghost.

Paul says in Rom. ix. 'that it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy.

Dear sister, I believe in works all right, but I believe that grace must be first implanted in the heart to produce works, for it is God that worketh in you both to will and to do his good pleasure. Rejoice therefore, dear one, when troubles come, and cry welcome to the shame of being obedient unto God in all things, and press on for the joys that await all who live after the Spirit. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. But after an experience of the sufferings that all of God's people are subject to, compassed about with the body of this death, with sin always to drag us down, no wonder the church of God trembles, no wonder we are filled with fear; but sister, you know dead man never trembles. We

must suffer and there is no way of escape. God says they that will live godly in Christ Jesus shall suffer persecution, and I will cause thee to pass under the rod. If we suffer with Him we shall also reign with Him. Tribulation worketh patience, and patience experience, and experience hope. If we did not have tribulations we could not enjoy singing "How firm a foundation ye saints of the Lord." If we had never been called to pass through deep waters and fiery trials, we would not enjoy that part of the song. The poor and afflicted can sing that song because it is just what you are called to suffer every day. The poet goes on and says: When good I would perform and through fear or shame I stop, corruption rises like a storm and blasts the promised crop. How could a man that believes he can do as he pleases sing this verse? I do not think God's children will say that they can do as they please.

Dear sister, we could not enjoy the bursting forth of the natural sun except it has been a cloudy, dark, rainy, gloomy time. Then when the clouds are lifted and gone and the sun shines we enjoy it. So it is in our experience. When the Lord has hid His face so long and we have said so often is His mercy clean gone forever, will the Lord cast off forever? After we have passed through a season of this kind of suffering then when we are allowed to sing a sweet song, or have a ray of light, how much we can appreciate it. We can say then like David, "I will sing of the mercies of the Lord forever." And when 'he dark night comes, and we feel like we will never find our home, have no hope, and never had one, and we can hear nothing but the howling of the tempest, and the scream of a spiritual panther, or the roar of some old lion which is some false teacher.

You know Paul says, I have fought with beasts of Ephesus: so this is the

road we must travel. It lies through suffering not smooth and always bright.

The Bible says these are the ungodly who prosper in the world and increase in riches. No doubt when you have seen the prosperity of the wicked you were like David when he said, "I was sad at the prosperity of the wicked."

I doubt but that you have thought the Lord cares not for me: but my dear one, the Patriarchs wandered about in sheepskins and in goat skins. They were beaten and tormented, afflicted; sawn asunder, of whom the world was not worthy. Look beyond the dark picture of your sufferings here, look above this vale of tears. Look to the Lord.

Your unworthy brother in hope of mercy,

C. W. BLAKE.

Mrs. Nancy O'Briant, Dear mother: I feel like I ought to write and let you hear from me in my sad bereavement, though no tongue can tell nor pen can describe the feelings of my heart and my soul. If I could only have been at home with my dear wife and waited on her, and heard her last words. She always wanted me to be with her when she was sick, and I was so blessed until this last time, when I got off where a telegram could not reach me.

Nora died Saturday night and I did not hear of it until Sunday evening. I came across the waters to Elizabeth City and to stay there all night, then I traveled through part of Virginia to strike the Atlantic Coast Line so as to reach my sad and lonely home Tuesday night at nine o'clock.

Oh my soul! when I reached the gate I felt like I could not go in, dear Nora was not there.

Twelve days before when I started from home I left Nora standing on the porch in as good health as usual, and little did I think that that would be

the last time I would see her lovely face or hear her kind words.

I wonder why I went where I did. I left home with a sad heart and told Nora that I hated to go, she said she hated for me to leave her. When I got to Newbern I decided not to take a boat, but for some cause went on. How sad and lonely I was Friday and Saturday. Brother Lunday kept asking me what was the matter, but I could not tell him. I felt that something was going to befall me.

When Captain Scather told me of the news I was over 250 miles from home. O how the news shocked me!

I can't tell you dear mother what I would give just to have seen her lovely face one more time.

She was a wife indeed to me and a good step mother, never too tired to wait on me and the children. She was always ready to fix supper for me when I came home, and do anything that I desired.

Dear mother, when I walk around my lonesome house and find myself looking and listening for Nora I have to say aloud: "My God, my God, have mercy on me and my three motherless children. I beg the Lord to please let me see her one more time in a dream.

I have just come from her grave. I felt I must go and see where she lay, and when I saw the grave I could not help crying aloud. They told me her last words were put her in a nice coffin and keep her until Mr. Jones comes.

She knew how it would hurt me for her to be buried before I saw her, she knew my life was bound up in hers. We had been married for about six years, and oh: how short that time has been.

Dear Nora has had a great deal of affliction; but outside of her affliction mine has been a happy home. I have stood by her day and night, I never got tired to wait on her. She would tell me to sit down and rest and often said she knew she was a great deal of trouble, but it was my pleasure to wait

on my dear wife. But she is gone and I am alone. I don't feel that my home can ever be what it has been for Nora made everybody feel pleasant, and I feel sure she had as many friends as any one, for she made friends everywhere she went.

It has not been long since she told me that she was not going to live long but I did not want to talk about her dying. I had a happy home and did not appreciate it.

As I write these lines my eyes are filled with tears, it seems to me if I did not give vent to my feelings my heart would break. I feel though what is our loss is Nora's gain. I am not distressed about Nora's welfare, for I believe she is at peace with God, while you and I, the three little children and many others are left in trouble, mourning her loss. You were a good mother to her, and she was devoted to you and her father.

My dear mother and sisters in the Lord I know that I have to stand still and oh! that I may see the salvation of the Lord and know that He is God.

Don't weep if you can help it, for it won't be long before you and I will meet Nora where parting will be no more.

May the God of all grace guide and keep us all and bless me to raise my little motherless children.

Your son-in-law,

ISAAC JONES.

The Home Physician—Mitchell's Quick Relief—is always ready to do its part. Cures colic, cramps, cholera morbus and dysentery. Relieves headache, backache, toothache, sore throat, coughs and colds, rheumatic pains, cuts and burns. See that your druggist has it on sale. If he does not, send 25 cents in stamps or currency for small size bottle, to Mitchell & Gold, Wilson, N. C.

Felton, Del., Aug 20, 1906.

Elder P. D. Gold: I am impressed with a desire and intent to visit our loved ones in North Carolina. If the Lord will I shall attend the Kehukee Association in October next. My wife will accompany me. We are thinking of continuing on to the Contentnea Association, and if convenient go to the Black Creek and attend the Salisbury Association in Accomac county, Va., on our way home. I am presuming that the Black Creek meeting will follow the Contentnea on the next ensuing Sunday. If the Lord prospers me I am willing to serve the brethren on the entire route as it may be convenient and suitable to them. I notice in the Landmark that the Contentnea will meet near Rocky Mt. That will not be far from the Black Creek, and keep us in close connection with the railroad to Norfolk. I am not sufficiently acquainted with the location of churches to arrange appointments, therefore I submit entirely to the brethren to arrange for me.

If you publish a notice of your Black Creek meeting in the next issue of the Landmark it will meet my requirement. Otherwise, please write and inform me of the time and place of meeting. I intend writing to Elder Chas. Meads informing him of my purpose and trust him to some extent to arrange for me in his section. The Lord is good and we desire to be thankful for good health and feel glad it is as well with us (temporarily and spiritually) as it is.

My wife joins me in expressions of Christian fellowship to you and Sister Gold.

Yours in Christian unity,

W. W. MEREDITH.

Don't put it off until too late. Get the little "Home Physician," Mitchell Quick Relief. It will do the rest. Mitchell & Gold, Wilson, N. C. 25c. by mail.

Dear Brother Gold: I was blessed to fill my appointments, and had good meetings and much interest was manifested. One man came fifty miles to Philadelphia, to hear preaching, and the third time I baptized him, and preached two sermons in his neighborhood.

He said he had been trying to get a Primitive Baptist to preach there 20 years and I went and was glad that I went. I found some little ones that knew the blessed joyful sound, and I think I could soon get a church there if I could visit them I made three trips to Philadelphia and Cool Springs, in S. C., and Mill Creek, S. C., and have promised to attend them every three months next year and the prospects are good to build up. There are several Missionary Baptists at Cool Springs that it looks like cannot stay away long. I will go back in November, if the Lord will. and I think they will come in then, and at Mill Creek there is some trouble but I hope to get rid of that the next trip, and there are three good men who have said that they wanted to join when I get the church straight. A Missionary Baptist told me if I would preach at Mill Creek, South Carolina once a month, and if we had not institutions of men and were according to the New Testament that I would get half of these churches in twelve months. They have one hundred and thirty-five members in sight of our church. Some of them are in attendance at our church, and seem to love the truth. Some I think will join in November.

Well, Brother Gold, I must tell you about being sent for to preach to an old man that had never heard a Primitive Baptist preach.

When I got there I took this text: John 3rd Chapter, "Except a man be born again he cannot enter the Kingdom of heaven." When I got through he said it was not like they had told him. He clapped his hands together

and said "That is the truth," said that I had preached just like old Paul. He was a Bible reader. He said he had tried three other classes of preachers and none of them would do, but the truth was in him, and when he heard it he knew it was the truth, and after I left his house I heard him some distance talking aloud on the preaching. I think it did him as much good as any man I ever saw.

Dear Brother Gold, I wonder why our preachers are so neglectful of the poor, destitute places. Some of them told me that they were starving for gospel food. Of course I rob other churches taking wages to do that service on.

God bless you and may he continue to guide that editorial pen to the honor and glory of God.

G. BRYAN.

Richlands, N. C., R. F. D., No. 1.

To the many dear brethren, sisters, and friends that we met and who entertained my wife, little boy and myself on our late visit in Southern Virginia. Greeting: I assure you dear ones that we have you in our hearts. Our visit among you was indeed pleasant. We felt that we were with those of like precious faith. Who could object to associations since they bring together so many of the dear ones from different parts of the country to speak and to hear of the goodness and mercy of God to them. All tell of their poverty and sin, and of what they hope the dear Lord has done and is doing for them. They have nothing to tell of what they are doing for the Lord, but they can and do tell of what they desire to do and to be in the Kingdom of our Lord Jesus Christ. If we can but be servants of God and of one another it will be enough for us, will it not? I hear you all in one voice answer yes, indeed.

Dear brethren to be a true, devoted servant of the Lord Jesus is the high-

est calling of poor sinful man upon earth. I felt that the dear Lord was with me on my visit among you, and the evidence you gave me that you were comforted, is as strong evidence of His presence as I have. The Associations and other meetings were good and I trust the Lord blessed me to hear some good preaching. It was indeed a privilege to spend the week going around with Elders Mewborn and Gold and sister Gold. We found them very pleasant and profitable companions, and great kindness and consideration was shown us by those who entertained us—some of them from two to three days at a time. The weather was warm and so were the hearts of the people.

May God bless you all. We arrived at our home on the morning of the 22nd, and found all well for which we hope we thank God and take courage. I have not mentioned you individually, but I have you thus in my heart.

Pray for me.

Your brother in a precious hope,

JOSHUA T. ROWE.

Rowland Park, Baltimore, Md.

My Dear and Precious Brother: The letter directed to my father came to hand this afternoon, and contents investigated. I desire that you have a correct knowledge of what has agitated the people, concerning the trouble mentioned by you in your letter. I believe I love you as much as any member we have in Pine Church and it is for love's sake I write. You acknowledge that you are a member of the Odd Fellows, which is a secret order, or I have been informed that it is the principle that is objectionable among Baptists generally. So far as I am informed, not the Odd Fellows any more than the Junior Order, or Masonic order, or any other order. The injunction given in holy writ to "come out from among them (the world) my people touch not, taste not the unclean

things, and I will receive you," is regarded as authentic evidence for our abstinence from the world, and the order of which you are an alleged member, and which you admit yourself that you are, is nothing more than a worldly institution, which I am sure it does not promote the cause of Christ, but rather hinders it, because it is not countenanced by the majority of the Baptists. I want you to remember my precious brother, that there is no personal feeling against you by any one member of Pine Church so far as I know. And I have been attending all the meetings, since November. Neither has the matter ever as yet been laid before the church. But I will tell you in a few plain statements the outgrowth of the agitation. The Bear Creek Association, which our association has all the time heretofore been in very close touch with this, our association, and there has been a complaint, which has become very general, among many of their members, that the Abbotts Creek Association, was receiving and fellowshiping a member of secret orders of which they do not countenance at all. In one of their associations about three or four years ago there was a question involved as follows:

"Is it lawful according to the word of God to allow our members to go off, and unite themselves with a secret order, which orders we find no scripture to authorize?"

The association "deemed it out of order to tolerate such orders."

Now it is very apparent that we are liable to be excommunicated from the humble band of pilgrims, which, my dear brother means a great deal. It just simply says that I, nor Elder Broadway nor Elder Willard are not admitted to into their stands until matters are adjusted.

My dear brother, such forebodings are truly lamentable. Then again, my dear brother, I do not feel which I believe will express the feeling of the

Baptist in general, that we can be as loyal to God, and His people as is requisite upon our part, when affiliating with such orders.

The word of God emphatically declares "that we cannot serve two masters, for we will love one and hate the other, or else we will cling to one, and despise the other. 'We cannot serve God and mammon'" Now to illustrate, not for the purpose of appealing to your sympathy, by presenting a horrible picture, but to contrast the matter. For instance, say that a member of the Odd Fellows was to fall out with a member of the Primitive Baptist church and murder him without a provocation, or legitimate cause. Would you not supposed to be a defender then for both parties? It would be utterly impossible for you to render service, acceptable on both sides if called upon to do so. That it is impossible to please both contending parties is evident. I do not know that you would be supposed to defend such characters as mentioned above, but I have been informed that it is that way. I have never been a member of a secret order, and never expect to be. And I am satisfied I never will learn the details without becoming a member. Now my dear brother I will just make a few statements of my personal conviction concerning the matter. I have felt for some time like if I was to join a society or to make it broader, if I was to unite with any life insurance company that I would have the guilt of many crimes, that are perpetuated by wicked men, applied to me. In short I would feel that my hands were stained with other men's blood. My reason for it is, that many murder their wives, and husbands for insurance. This of course, would require a very wicked, brutal, demon, to murder their wife or husband. But some love money better than they love their lawful companions. Hence we find it very apparent, that if

we keep our policies we are encouragers of such outrages.

I know that you have spent a great deal, and and paid out never to realize any profit by it does really look hard. But the disciples anciently, were willing to "count everything loss in order that they might gain Christ." "There is no man that has left all in this life fourfold and in the world to come life everlasting," says Christ to his disciples.

Now dear brother, you know that you promised the church when you united with them, that should the people, or church become dissatisfied about you being a member of the order that you were in that you would drop the order. Now all that we ask to put down the trouble, is that you just drop the orders. There is not a member so far as I know that would rather have you out of the church. But they do desire that you separate yourself from the order that you claim to be a member of. Paul says "if eating meat causes my brother to offend, I will eat no more meat while the world stands." He did not say that if they become "offended" because he ate meat, that he would withdraw from them, and keep on eating meat, but he said he would "cease to eat meat.

Now my dear brother you could not afford to withdraw yourself from the church of God because the church will not countenance secret societies. That would prove to the church and everybody else that you loved the Odd Fellows better than you loved the poor, tempest tossed, tried children of God, who inhabits his (Christ's) kingdom here in this world. I want you to remember my dear brother that it is not for any thing that you have done since uniting with the church, that has involved the church's concern, but the church is now convicted of her own error, and desires it remedied, and is now entirely in your hands to remedy it by withdrawing from the orders

that you are now a member and that lifts the burden from the church.

I hope, my precious brother, that you will consider the matter, and not feel that there is any personal feeling or animosity against you by any member at Pine. This must be done in order to save the church from a dreadful future.

I hope that you will not regard my deductions too rigid. I have done this because I love you.

Your brother in hope,

J. A. MONSEES.

Elder P. D. Gold, Dear Brother: I was very much disappointed because you did not come to our association. We had a very good meeting. The preaching was able, and harmonious, but still we would have been pleased to have had you with us.

Brother Gold, you will find enclosed a letter which I wrote some few months ago, to a Mr. Bowman, who was then a member of our church, but we were forced to withdraw from him because he would not forsake the order that he was an alleged member of. If you think it proper, you may publish it, if not all is well.

I have thought a great deal of late about brethren joining unscriptural organizations. I mean in this, to be plainer. I am in as good a humor as I ever was, but I notice in a great many sections of the country brethren are organizing into what they call a farmers' association. Now I never have been able to find such a name in the Bible. It is just as foreign to Bible language as Sunday Schools or secret orders, or any order that we might mention except the church of God.

The church of God is the only righteous organized body that we have any scriptural authority for and if it is the only scriptural organized body the others are unscriptural. Then if unscriptural it must evidently be wrong, and you cannot make me believe that

there is nothing wrong in it until you first prove to me that righteousness has some fellowship with unrighteousness. Hence you cannot produce the proof. If Jesus would have said come out from among her (the world) i. e. from everything else but the farmers association and to be separate from everything else but the church, and the "farmers association". Well, says some one, because the scripture is silent it virtually assents to it I would be ashamed and blush at the thought if my face was not brass, if I did not have any better basis for it than the world has for Sunday Schools. They claim because the scripture has not actually forbidden it, that it must be right.

I'll never be willing to admit that, as the truth, until God repudiates that statement, "That all scripture is given by inspiration, and is profitable for doctrine, for correction, reproof, for instructions in righteousness. That the man of God might be perfect thoroughly furnished unto all good works, and when he repudiates that I feel like there would be just as much propriety in being an infidel as there would in being a Baptist. But I feel to say any statement that he has ever made stands just as infallible as he stands, and he is the rock of eternal ages. The same yesterday, today, forever

Yours to serve,

J. A. MONSEES.

Dear Brother Gold: I want to write to the whole household of faith of the things that I hope the Lord has done for me. I cannot understand my case. I have been such a bad sinner. I have done all that a sinner could do, and I know that the Lord has done for me what has been done.

My case was worse than Paul's was, for I did all I could to slay the people for I sold whiskey that I am sure would kill them out; it may have for what I know. That very thing has

given me a lot of trouble, for that was one of the things that the devil counted against me. I tell you dear brethren and sisters this doctrine that we preach is right. I know that for it has been taught me that this is the true doctrine.

I want you all to pray for me. I want the whole household of faith to pray for me. I am in trouble by rebelling and it is my own fault. I cannot see how I could rebel as I did with the promise I have. What shall I do is my cry and this came to me, "Do my will." I have been told what to do, and then I go on in this trouble I did not want to write this, but I had to do so.

I am a changed man. I know it. I have seen and have told you all one at a time, I could tell you all about it, but for me to have to tell it before a crowd it don't seem like I can, but will at the Lord's appointed time. I am a wonder to myself. I have had a hard time. The Lord has saved me. I do not doubt in anything. But I will rebel. I will have to come, for He has told me what I should do, and I will have to do it. I will have to tell what he has done for me, and how it was done, and why it was done, and who did it.

Now I have seen my God and my Saviour Jesus Christ, both together, for God told me so, and if I could see you all I could tell my experience better than I could write it and I will tell you now I have got to tell it to you all some day. for the good Lord has shown me things that the whole household of faith will have to know, for he has told me that, and you cannot tell the trouble I see about it. I have been rebelling for some time. I cannot be satisfied. Sometimes I want to do as John did, I want to go away. But the Lord has told me that I should tell all, and there I was brought to trial, I was tried for all I had done and it was found that had done nothing good. I was in debt was the reason this was done. I

thought I could get religion just when I wanted it, and all I had done was good, for I had paid my money to the churches and Sunday Schools and given to the preacher.

I will tell you dear brethren and sisters, that I did not go to church and I did not read the Bible and this came on me all at once as it did Paul, and the Lord came to me at His will to show me what a sinner I was.

D. MUMFORD.

Dear Mr. Gold, I send you a letter written me by Elder L. H. Hardy. I feel that it will be a benefit to the church in this section.

The churches are in disorder and confusion and the confusion is rapidly increasing.

A few Baptists who believe and taught, "Conditional Time Salvation" planting the seed of false doctrine among the churches, have begun to reap the reward of such planting; but instead of owning the fruit, they are ready to hold it up in holy horror and declare they are not the fruit of their planting.

Other Baptists help to plant the seed and are willing to own the fruit—hence the confusion.

They contend that they have the ability to save their brother, but I find the ability consists in cutting him off, just as soon as is possible.

Surely we will all be brought to humble ourselves at the feet of Jesus, the only Saviour of sinners, and there acknowledge "Salvation is of the Lord."

Pray that the Lord of the harvest may send true laborers into the vineyard.

With love,

ELLA BARFIELD.

Miss Ella Barfield, Dear friend: It has been sometime since we received your letter but I have been very busy and have had very little time to write.

Our association is now over and I will take a few moments to let you know that I am yet in the land of the living and thinking of you.

Some days ago I was thinking of and talking to some of our brethren about the progress of the gospel since it was first preached on the earth. It appears that its progress has been towards the South and West.

For instance, Newport, Rhode Island is where the first Old Baptist church was organized on this continent. The next at Providence. One Elder Clark, a Welshman organized the first, Roger Williams and others organized the second. From there the gospel began to be preached on the continent and has all the time moved South and West.

Error has also moved along in the same path and come up in opposition to the truth and has proven to be the "wash-pot of the churches as Moab was to Israel.

A hundred years ago Andrew Fuller began to introduce the universal atonement idea in the church, and that its application was limited to those who would hear and yield to the entreaties of the gospel.

To further the possibilities of many people being brought under the influence of the gospel they took the Sunday School to start them in line in early childhood. Then followed the protracted meetings to work on the sympathies and fears of the people to get them to accept the offers of the gospel and to close in with the overtures of mercy and yield to the wings of the Holy Spirit who stood knocking at the door of their hearts for entrance that He might be allowed to reveal in them the salvation of God.

To further this matter missionaries had to be sent out to try to influence as many as possible in these old fields of labor and also to reach as many new fields as possible. To accomplish this much money must be

raised and money begging was prevalent all over our land. The next thing was to have an educated ministry with training in theology in order to push all of these things more strongly on the people.

To be sure and not cripple this new movement of advanced thought it became necessary to receive the great men of the earth in the church with their wealth, honors, titles and all of their secret order religions and other sins lest they might become offended. To further stave off these offences the foundations were lifted. The doctrine of predestination, election, effectual calling by God's grace, the preservation of the saints here and hereafter, their justification by the blood and imputed righteousness of Christ without the works of the law, their glorification and final perfection in Him and their eternal joint heirship with Him, all of those were laid in the shade and exhortations, admonitions, entreaties, personalities, etc., etc., took the places of the original truth of the Bible.

In this way the idea that God had laid help on one that was mighty, that the everlasting arm is underneath, that it is the Lord who brings us up out of the horrible pit and sets our feet on a rock, that His own arm brought salvation unto Him and His fury upheld Him, that He is able to save unto the uttermost them that come unto God by Him, that all that the Father gave unto Him shall come to Him, that no man can come unto Jesus except the Father draw him, that that drawing power is the love of God and that love only, that He shall not fail nor be discouraged till He have brought forth judgment unto victory, that when He died He cried with a loud voice and said, "It is finished," and that He there completed the work of salvation and forever perfected them that are sanctified. These with thousands of other points which had so much comforted the saints had to be laid aside in

order to get people to accept mercy which was offered to them through this universal atonement idea.

Thus you see that it was the universal atonement idea that in those days got into the church. The old faithful brethren endured all of these things with very much patience and kept hoping that the eyes of those advocating the false ideas might be opened and that they might be turned unto the truth. This, however, was not God's way. The fire was kindled to try the faith of His people and try them He did. They must come forth as gold and to do this they must go through the fire and there be baptized to learn the fellowship of the suffering of Jesus Christ, the Lord and Master.

All of these corruptions the saints endured until they could be endured no longer and therefore in 1827 the old Kehukee Association of North Carolina led the way and passed a resolution of nonfellowship for all of those new inventions of men together with Free Masonry and all secret societies. In 1828 she strengthened the said resolution. Thus the church began to withdraw from these corrupt inventions of men which were as dirty as Roman Catholicism and was leading off in the same hasty spirit. In 1833 the old brethren called a convention which met at Black Rock, Maryland, and there they ended their affiliation with any of these corrupt new things.

From then until now the vituperation and abuse of those who love and carry on those new isms are heaped without measure upon those who stand in the ways and inquire for the old way and who will not have anything but a thus saith the Lord for what they preach. Our funerals have been preached since long before I was born and yet we live this truth to tell. "Cast down but not destroyed."

Now, for the past several years this same spirit has come to visit us once more and this time he has modified

his appearance somewhat. He calls his name "Conditional Time Salvation," this time, but we see the banner under which he is leading out.

There are some of God's people belonging to secret societies and we must have our conditions so as to embrace them without requiring them sacrifice their charitable (?) orders and these Primitive Baptists with their hearts full of the false religions of heathenism.

I challenge any of them to reply to this charge. There are others who are such lovers of instrumental music and believe that such things may be used in the worship of God and to get them the conditions go out far enough to embrace their ideas also. They are Christians and must not be rejected because of the "nonessential" differences. Thus they come in with the instruments and set aside the gospel instruction to sing Psalms and hymns and spiritual songs, making melody in the heart to the Lord, and have turned back to the beggary elements of the law which embraced musical instruments. Paul said, "Whosoever of you are justified by the deeds of the law ye are fallen from grace," and yet these legal things are thrust upon us.

Then these instruments help to hold our children by attracting them to our churches and makes our singing better. Oh, woe unto us because the way of God is not sufficient and we go down to Egypt for help. Is there no balm in Gilead and is there no helper in Israel? Do the ways of Zion mourn because God's arm is shortened that He cannot save? or because His eye is dimmed that He cannot see? or because His ear is heavy that he cannot hear? God forbid. All we like sheep have gone astray, every one is walking in his own way—Oh Lord, what shall I say? Save us from our ways that we put not forth our hands to steady the ark that is alone in the hands of the High Priest.

The work of God is to believe on Him whom He hath sent, and they that believe do enter into rest even as God finished His labors and rested.

Therefore the church of God is not a tinker shop but a resting place for God's people where they are fed, lie down and none shall make them afraid. All their good works are wrought in them by God's Holy Spirit and they are His workmanship created in Christ Jesus unto good works which God hath before ordained that they should walk in them.

The split which took place from 1827 to 1833 affected most the North and East but it appears to me that these new isms are affecting the West and South. In order to carry out the idea of this new old spirit they must have their protracted meetings just as they used to do and every movement shows us that the same spirit is now at work that was in the church one hundred years ago.

They cry peace, peace but keep on their way and in some instances if one comes declaring the truth they shut him out from the pulpits which belong to him and not to them.

How long the Lord will bear with this state of things none of us can tell but until it is His will to punish it and cast it out.

I pray God that even to the end there may be found some faithful ones declaring His blessed sacred truth and holding the mystery of faith in righteousness.

Even so. Amen Lord Jesus.

L. H. HARDY.

Druggist and merchants should write for terms. Mitchell's Quick Relief sells itself. Mitchell & Gold, Wilson, N. C.

Don't put it off until too late. Get the little "Home Physician," Mitnell Quick Relief. It will do the rest. Mitchell & Gold, Wilson, N. C. 25c. by mail.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XXXIX - - - NO 21

WILSON, N. C., SEP. 15, 1906.

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EDITORIAL.

NOT STRANGE.

The simplicity of the declarations of scripture are not equaled by the teachings of any other books on other matters. There are no matters so vital to man as the doctrine taught in the Bible, for the doctrine of the Bible is one, inasmuch as the same doctrine is taught in the entire scriptures, and it is nowhere said to be more than one.

The mysteries of the Bible are not in the manner of the statements made, but in the profundity of the matter treated upon. Men often obscure their meaning in their writings by employing language unknown to many of their readers, while the matters they treat upon if expressed in plain, every day speech common to the people, would have no mysteries.

The one plain, direct declaration repeated in many forms of expression is that the just shall live by faith. The statement is simple, but what is a life of faith? It excludes sight, the help of the senses, it concerns that which we cannot see, nor understand by the use of our natural powers; but it is received in the heart (not the mind) by revelation. The heart that believes this doctrine is not the natural heart of man, nor it is a heart that loves wickedness, or practices deceit. This heart loves holiness, and it is a new heart given to each and every one

that receives the truth. Hence they all believe the same things in Christ Jesus.

Language cannot make this matter plain, because of the heights, depths, length and breadth of the matter treated.

We prophesy in part, see in part, know in part, and that part is known only by revelation.

But people not taught in Spirit will have their notions of religion, and will act on them. Hence so many different notions and views of what the Bible teaches. Therefore there are so many different sects called Christians in the world.

From this view point it is not strange that there are so many different denominations in the world each thinking it is right, and each thinking it does not much matter what one you belong to provided you are sincere.

The rightness consists in the truth you hold. For if the truth make you free you shall be free indeed. The truth cleanses and saves you. To receive and know the truth is eternal life. Jesus is the truth. There is only one way of salvation and that is Jesus. There is no failure in Him.

Everyone that receives Him has salvation because by Him all that believe are justified from all things from which they could not be justified by the law of Moses. This is a plain, direct, unconditional statement.

The investigations going on in the minds of those that believe are not whether Jesus is able to save, but whether they have truly believed in Him. They search the scriptures, hear preaching, pray and strive ye give diligent search to know whether they are true believers in the Lord Jesus. They often see in themselves so much that is contrary to what it seems to them they ought to be. While others are so much concerned about other people having no anxiety about their own case, this class of people feel

so much of their own vileness and failure that they are kept busy with their own distressful cases, and their prayer often is God be merciful to me a sinner.

P. D. G.

Friend J. W. Chamblez, of Ga., requests my view of 1st Samueli 20th chapter.

This chapter specially relates to covenant between Jonathan and David, and portrays their love for each other. It would be difficult to find greater love between two men than was shown between them. On the part of Jonathan it went beyond and exceeded the love that one has for his child or parent. On David's part it was displayed long after Jonathan's death when David was established on the throne of Israel, and enquired if there were any of Jonathan's seed to whom he might show kindness for Jonathan's sake.

The life of man shows often what is the character of man, and brings out hidden beauties that otherwise would not be known or drags to the surface hideous traits that escape detection in ordinary circumstances.

When the goodly Saul, higher than any other from his shoulders and upward, so courtly, fascinating and brave as to call forth the approbation of Israel when he was crowned king, it was not supposed that in so few years envy and jealousy with its blinding cruelty would show forth in him; or that his goodly stature should be soon eclipsed by the giant Goliath, and that all Israel should be confounded before such physical powers when in Israel's days, days of obedience to the Lord no enemy could stand before them. But they had trusted in man, and now that man should prove a curse to them when in the disaster of battle their king should fall before the uncircumcised.

And who could divine the brightness and greatness of the stripling youth

David as he came into the troubled camp of Israel as Goliath was repeating his daily challenge for Israel to send him a man worthy for him to fight in single combat. Here is culture, training, skill, strength of man clad in all the outfit of natural defense appearing the more formidable in the gigantic Philistine; while David, a mere youth with no apparent strength of age or training, or worldly knowledge, and not a weapon of warfare that to a moment seemed equal to the giant's outfit.

The issue of this combat was too momentous to allow of any trifling. If David is slain then all Israel is enslaved. Was there ever so momentous a combat between two men? Did ever greater results tremble in the balance between two men? Did all Israel realize the importance of this strife? Was there faith in Israel as the people beheld little David stripling as he was with no aid of man fully discarding all the giant's outfit, and acting as though that giant had no strength?

I do not consider that the people of Israel strengthened him at all. He did not receive his strength of man.

He came in the spirit of the Lord, and where that spirit is there is liberty, and no failure. Nor can any combination of men prevail against it.

Jonathan appeared greatly attached to David soon after this. But Saul soon began to eye David with envy. Hearing the songs of the women giving Saul his thousands but David his ten thousands, was more than his wicked spirit could endure, and he sought to kill David. But the Lord was with David. When the evil spirit seized Saul David would play on the harp and the evil spirit would be quieted. A wonderful description is given of David. One of the servants said: "I have seen the son of Jesse, the Bethlehemite that is cunning in playing, and a mighty valient man, and a man of war, and prudent in matters, and a

comely person, and the Lord is with him." This is enough to cause a humble man to love David but to cause envy to rise in the silly one.

The gift of playing on the harp or on an instrument of ten strings answers to preaching the gospel. For when one is hearing the gospel preached the wild and wicked nature is brought under, and ones woes are forgotten for the time being as the spices of the garden of the Lord flow out.

Jonathan's love to David was not affected by Saul's hatred.

David perceives that Saul purposes to slay him, and he names the matter to Jonathan who cannot see how his father could seek to kill such a lovely one as David. However, David so brings the matter up that soon Saul's wicked intent is shown to Jonathan. Can David safely entrust the matter to Jonathan?

The covenant of the Lord was between David and Jonathan forever, and when people are joined together in the Lord's covenant and He between them nothing can ever separate them.

David and Jonathan go in the field. David conceals himself. A feast is to be held at which David is expected, and Saul purposes to kill him then. However, he is very cunning about it. But David's absence is explained by Jonathan. Saul's anger burns even against Jonathan, but such is the feeling of Jonathan to David that his love to David shows his spiritual tie to David prevails above his natural tie to his father, and he forsakes all for the Kingdom of Heaven.

With heavy tidings he goes to the field where David is hid taking a lad with him and artillery, and shoots arrows and they go beyond where David is concealed. The lad gathers them up and goes back to the city. But David knows what this imports. They meet and weep and profess love unchanging and eternal friendship.

In the mystery of grace and provi-

dence the arrows of the Almighty go beyond. His way is higher than ours, and is above. In the interpretation of grace there is a mystery that bows us in sorrow, yet reveals God's faithfulness.

David in the field sorrowing and lonely hid, and his life sought for by the king whom he had delivered shadows forth the humiliation of Jesus. David finds a friend. Jesus is forsaken by his apostles and his Father in the dreadful agony of death. The arrows all go beyond.

There is a mystery solemn and unsearchable in the humiliation of Jesus unto death that none can ever approach.

But there is a covenant of love and peace between the Lord and those He loves, and those that love Him and forsake all for Him.

Jonathan always speaks in defense of David, and never sees any fault in him, for he loves him as he does his own soul.

This is the wonderful love of God in His people. Their souls are knit together in love, and this love is stronger than death, sweeter than life.

In preaching the gospel, in ministering to the needy, and following Jesus, in bearing burdens in fighting the good fight of faith, this covenant keeps the Lord's people together.

They are joined together in Spirit. They forsake all for Jesus. They count not their own lives dear unto them. Jonathan forsook all, renouncing all his father's standing as king of Israel, and therefore all his own hope in that line as Saul's son. He is not worthy of being the disciples of Christ who does not forsake all for Christ. All his trust must be fostered, centered, fixed in Jesus Christ, and all the inheritance must be in Jesus Christ.

The carnal principles of a Jew of nature depending on works would cleave to Saul, such a goodly person and first king answering to the first

covenant, or the covenant of works. Such would reject David. The poor and afflicted fled to David, and he became a captain over them, while Saul was king.

When Jesus appeared in the flesh He was rejected by the self-righteous Jews.

He was not great and attractive to them. He was without form or comeliness.

Saul cannot deliver Israel. There is no law given to man that he can fulfill that will save him. But one must come that has all fulness in himself, and hence that supplies to the sinner all that is needful to fit him for glory.

After Saul's death and David is established he remembers Jonathan, and the covenant of the Lord between them both. He enquires if Jonathan has any child remaining or surviving him, and is told he has a son lame in both his feet, therefore unable to walk or to earn a living, or to help. He sends for him commanding him to come and eat bread all his days at the king's table, and at the king's expense. There is the covenant and its glorius fruit. The covenant of grace is between the Father and the Son, and by virtue of our sonship in Jesus we eat bread all the days of our life at the king's table. We are lame, helpless, not worthy of the least blessing of the kingdom, but God has ordered it all secure.

P. D. G.

OBITUARIES.

LITTLE WILEY J. BATTS.

The subject of this notice was born Aug. 18th, 1903, and departed this life June 8th, 1905, making his stay on earth one year, nine months and twenty days. He was the son of W. G. and Zilphia Batts. He was a bright child all of his life. He was sick only a few days. He bore his suffering with patience. All was done for him that doctor and mother and father, brothers and sisters, neighbors and friends could do to res-

tore him, but alas, the cold hand of death laid its hands on him and took him from this vile world of sin to a brighter world on high, where all is peace and love.

It was hard to part with one that is so near and dear as he was. He was loved by all who knew him. He was the brightest little one that I ever saw. He seemed to know all that was by his bed side up until he fell asleep to wake no more.

"The little babe is gone to rest,
To reign with Jesus forever blest.

He leaves a father and mother, four brothers and two sisters to mourn their loss, and lots of kindred and friends, but their loss is his gain.

The good Book says, blessed is the pure in heart, for they shall see God. May the Lord bless the ones that he left behind, and guide them through life and when they are called away they may be prepared to go and meet with the little one where parting is no more.

Written by request.

A Friend, D.

ELDER JAMES A. BURCH

Unlon Ridge, N. C., July 27th, 1906. Elder P. D. Gold: I am requested by sister Burch to write the obituary notice of her husband, Elder James A. Burch. He was born in Person county, North Carolina, August 24th, 1829 and was married to Margaret Jane Jones, December 17th, 1851. Unto them were born ten children, five sons and five daughters. Seven of them survive him. He professed a hope in Christ and united with the Primitive Baptist church at Wheelers in Person county, North Carolina, at their October meeting, 1856, and was baptized by Elder A. N. Hall who was pastor of said church, and was ordained to the work of the ministry on December 2nd, 1871 by a presbytery composed of Elders A. N. Hall, D. R. Moore, and James S. Dameron. He lived the upright life, and his fruit in his daily life was such as the grace of God manifests in His children. The war between the states commenced, and he volun-

teered March 4th, 1862, was elected 1st Lieutenant of Company A. Fiftieth Regiment North Carolina troops, and served as such to the second of December, 1862. He was then promoted to Captain of the same company, and served as such until the 26th of April 1865, and surrendered with the army at Greensboro, North Carolina. He was loved by his company and preserved in the Providence of God with his command, and had the respect and confidence of his superior officers, so much so that he was called upon on special occasions to drill Regiment or Bat. Being preserved in the army, he returned home clothed with his character unspotted. He still had an impression to the work of the ministry, which he had from the time of his deliverance from his burden of sin and condemnation from sin, for on that morning there was a glorious promise given him there, unto you this day a Saviour is born, meanwhile all heaven rejoiceth. After these words were pressed on his mind, preach my word, this work followed him while in the army and back home, so he had of necessit to preach. Before and after the command he was in such trouble about the work he thought he had a disease that would kill him. I remember to have heard him say on a special time when he was at Harmony church that the good Lord favored him with light and liberty to preach, and he felt he was cured of all his supposed diseases. I was with him much after he returned from the war, was serving the church of his membership when he was ordained, felt assured he was one of the chosen, called and was faithful, and when he had proved his gifts to the satisfaction of the church, the Presbytery was called mentioned above and he was ordained by them by fasting and prayer, and imposition of hands to the full work of the gospel ministry, and he went forth as we believe being sent by the Holy Ghost, and was called to serve several churches in our association and others in sister associations, some quite a distance from his home. Therefore he traveled much on the train, was prompt to return home soon as possible, and his labors were blessed and the churches

prospered and increased in numbers. He was a good peace-maker, and labored to keep peace in the churches he served, and others. He not only served the churches that called him but traveled much in other States, South Carolina, Georgia, Florida and Tennessee, if not Alabama, perhaps Virginia.

He delighted in the service of the Lord, and was beyond doubt, one of his faithful servants. He succeeded Elder D. R. Moore to the office of Moderator of the Country Line Association, which he filled up to our last meeting held at Burlington. He having been afflicted for some time, was unable to serve and asked to be excused and was, when brother C. A. Howard was chosen in his stead, and brother R. T. Williams chosen clerk, and though brother Burch was so feeble he took appointments to the same sister associations as correspondent in Eastern North Carolina, from Country Line. Elder John S. Ward accompanied him. He was blessed to fill his appointment for the last time, and he visited some of the churches he served for many years after he came home from eastern North Carolina, and preached for them, and kept up and worked on as he could but was resigned to his afflictions which was short when taken for death. When stricken the last time with paralysis, I suppose he was in Burlington, and was carried home by a friend, and had all the care that could be given him by his physicians, family and friends, but his time had come, and he must lay his armor by. He had fought a good fight, he had finished his course, henceforth there was a crown of righteousness laid up for him. He breathed his last at home near Burlington, on April 12th, 1906, aged 77 years, 7 months and 18 days and was buried at Gilliams' church cemetery near his two sons, who were interred there several years ago.

Blessed are the dead that die in the Lord from henceforth, yea saith the Spirit that they may rest from their labors and their works do follow them.

Written by one who loved him as a true

good fellow in the gospel of God our Saviour. Amen.

F. L. OAKLEY.

Elm City, N. C. Sept. 2, 1906.

Route, No. 1.

Very Dear Little Sister: I received your interesting letter and its contents, and was glad to be remembered by one that loves the truth. But as you did not sign your name I will try to answer you through the Landmark.

I am thinking of being at the Little River Association again this year, if the Lord will, and would be glad to see you and become acquainted with you.

I am as well this morning as I commonly am, hoping these lines may find you well. I would like for you to write to me and sign your name.

WILLIAM B. WILLIAMS.

Dear brother in the peculiar hope of eternal life: It has long been on my mind to write you a few lines at least but I have hesitated to do so for fear of troubling you with my unprofitable pen. But somehow the impression to write stays with me, and I beg you now to forgive the liberty I take for I feel that love alone prompts me.

You do not know me, nor have I ever met you; but it was my great privilege to hear you preach the closing sermon of the Little River Association at Willow Springs, last year, and never can I forget how my heart was thrilled by what you said. Every word went directly to my inmost soul, if I know anything of God's blessed truth, and carried comfort. Your countenance was radiant with a heavenly light and I believe that I was blessed to see there the glorious likeness of the Son of God. Oh, how I longed to fall at your feet and give expression to all that troubled my heart, and in spirit surely I was prostrate before you overwhelmed with the sense of God's great mercy, goodness and love towards His people. But when you had finished speaking the crowd came between us so that I could not even speak to you.

It is needless to say that I have never forgotten you at that hour. Such moments

are too rare for me to forget them, and yet I could repeat hardly anything you said. I only know this, that your words fell on my thirsty soul like "the small rain upon the tender herb and as the showers upon the grass."

And since then I dreamed of you. It was a short dream and I hope you will not be grieved with me because I tell you of it. In my dream I was in a gathering of Primitive Baptists, like an association, for there were many present. I was seeking one whom I could not find, and because he came not I was sorely disappointed. It was you, Brother Williams, for whom I sought so diligently. At last some one came up to me and said: "Brother Williams will not be here. His labors are ended. He is dead."

Then a mighty storm of grief shook me and my tears gushed forth, but soon a message of comfort was given me for I heard a sweet heavenly voice, softer than music, speaking which said: "Why weepest thou? He is in Heaven with Jesus. When you see him again, and it will not be long before you do see him—it will be in Heaven, where there will be no more parting of saints." Then great joy and peace and praising were mine.

When I awoke my soul was strangely calm and restful and for awhile I was lifted above the cares of this world. But not for long; sorrow and strife came again and often do I go back in mind to that dream; wondering if such blessed peace and joy can ever be for me. And often do I long to know how you are, and to see you again, if God so wills. In whatever condition you may be I feel that God will sustain and comfort you and at last bring you to that rest that remains for them that love Him.

If I never see you again on earth I do hope that I may by the grace of God, be blessed to meet you in the realms of the blest where sin and pain are no more.

Use the small love offering as you please and may God keep you in his love and grace and blessed be his name forever.

A LITTLE SISTER IN HOPE.

Brother E. A. Stanfield is a good music teacher, and desires to teach singing lessons. Write to him at Martinsville, Va.

The next session of the Black Creek Union will be held Saturday and fifth Sunday in September at Nashville, N. C.

REMEMBER.

I am in need of money now due from many subscribers to Zion's Landmark. Please send me on the amounts due and help me along in my constant expenses in this matter. I am in need of help.

P. D. G.

PLEASE READ AND OBSERVE.

Some subscribers are receiving two copies of the Landmark.

When you send orders for the Landmark please state whether they are renewals or new subscribers, and when changes are to be made state both old and new postoffices.

The Eno Association will be held with the church at Eno three miles north of Durham beginning on Tuesday Sept. 25th, 1906 and continue three days. Elders and messengers will be met at Durham on Monday evening and Tuesday morning and conveyed to and from the church. A cordial invitation is extended to all lovers of truth.

G. C. FARTHING, Clerk.

SPECIAL NOTICE

Hymn and Tune Book, both round and shape note, compiled by Elders S. H. Durand and P. G. Lester. Price 80 cents post paid. Seven Dollars per dozen sent by express at cost of publisher.

There will be sent with each book on request without extra charge, a neat booklet of thirty pages containing rudiments of music for use in singing schools. Send orders to Elder Silas H. Durand, Southampton, Bucks county, Pa.

The 141st annual session of the Kehukee Association is appointed to be held, the Lord willing, with the church at Flatty Creek, in Pasquotank county, N. C., fifteen

miles south of Elizabeth City, Saturday, Sunday and Monday, October 6th, 7th, and 8th, 1906. Visitors from the north should reach Elizabeth City Friday, October 5th, about noon. They will be met at the depot by Brother C. C. Aydlett, a merchant there, and by others, and conveyed that afternoon or next morning to the Association neighborhood or ground. Visitors who go from Washington, N. C., should take the train there about seven o'clock a. m., Friday and go on the train to Elizabeth City, reach there also about noon. The most of the other visitors, who will be the main body, should come Friday to Plymouth, N. C., reaching there about 7 p. m., and then at once take the large passenger steamer, "Tourist," which will convey them to Jame's Pier on Pasquotank River, where brethren and friends will meet them Saturday morning to take them to the Association ground. These latter visitors on returning should take the "Tourist" at James' Pier about 3:00 p. m., Monday, 8th and be brought to Plymouth, and remain on the boat there till the train leaves on 7:30 Tuesday morning. The round trip fare on the boat is \$1.50. Ask for reduced rates on the railroads. All lovers of truth are cordially invited.

S. HASSELL, Moderator.
M. T. LAWRENCE, Clerk.

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He prepays all postage or expressage. Send cash with orders.

The next session of the White Oak Association is expected to be held with the church at Sandy Hill Saturday, 3rd Sunday and Monday in October. Those coming by

railroad will come by Kinston and leave Kinston about 4 o'clock p. m. on the Gay Lumber Railroad, and go to Pink Hill where they will be met and carried to the Association about 6 or 8 miles. Trains will leave Pink Hill about 7 o'clock a. m. on return to Kinston.

The Mill Branch Union meets with the church at Simpson Creek

APPOINTMENTS

W. W. MEREDITH.

Skewarkey, Tuesday after 1st Sunday in October.

Flat Swamp, Wednesday.

Conetoe, Thursday.

Tarboro, Friday.

Thence to Contentnea Association.

W. R. HELMS.

Brooms Stand, September 20.

High Hill, 21.

Union Grove, 22.

Watson, 23.

Pleasant Grove, 24.

Jerusalem, 25.

Uriah Tyson's, at night.

Lawyers Springs, 26.

High Ridge, 27.

Smith School House, 28.

Liberty, 29.

Conveyance will be needed.

J. A. MONSEES AND J. S. WARD.

Jamesville, Monday after 5th Sunday in September.

Morattock, Tuesday.

Concord, Wednesday.

Bethlehem, Thursday.

Thence to the Kehukee Association.

Smithwick's Creek, Tuesday.

Skewarky, Wednesday after.

Flat Swamp, Thursday.

Tarboro, Friday.

Thence to the Contentnea Association.

Meadow, Tuesday.

Mewborn's Wednesday.

LaGrange at night.

Sandy Bottom, Thursday.

Beaver Dam, Friday.

Thence to White Oak Association.
 Muddy Creek, Tuesday.
 Dudley, Wednesday.
 Lower Black Creek, Thursday.
 Thence to Black Creek Association.
 They will need Conveyance.

L. H. HARDY.

Flat Swamp, Monday after 5th Sunday in
 September.

Spring Green, Tuesday.
 Skewarkey, Wednesday.
 Jamesville, Thursday.
 Moratock, Friday.
 Thence to Kehukee Association.
 Conetoe Tuesday after.
 Old Sparta, Wednesday.
 Autry's Creek, Thursday.
 Old Town Creek, Friday.
 Thence to Contentnea Association.
 Meadow, Tuesday after.
 Mewborn's, Wednesday.
 LaGrange at night.
 Sandy Bottom Thursday.
 Beaver Dam Friday.
 Thence to White Oak Association.
 Memorial, Wednesday after.
 Lower Black Creek, Thursday.
 Thence to Black Creek Association.
 Mill Branch, Monday after.
 Falls, Tuesday.
 Tarboro, Wednesday.
 Washington, at night.
 Sandy Grove, Saturday and 1st Sunday.
 in November.

Will need conveyance when off of rail-
 road.

J. S. WARD.

Bethel, Harnett county, second Saturday
 and Sunday in September.
 New Hope, Monday.
 Bethsaida, Tuesday.
 Near Elder B. Woods Wednesday.
 Dunns, Thursday.
 Mingo, Saturday and third Sunday.
 Brother Roding Barefoot's, Monday.
 Reedy Prong, Tuesday.
 Hickory Grove, Wednesday.
 Thence to Seven Mile Association.
 Oak Forest Monday.
 Benson Tuesday and at night.
 Hannahs Creek, Wednesday.
 Thence to Little River Association.
 Rehoboth, Monday.
 Fellowship, Tuesday.
 Middle Creek, Wednesday.
 Willow Spring, Thursday.
 Oak Grove, Friday.
 Will need conveyance off of railroad. El-
 der J. E. Adams may accompany him at
 some appointments.

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1906

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 lofty 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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Bettie Lightful, Mother's Farewell.
Died about eighty-five years ago. Com-
posed by Elder Ashly Swain.

"Come, all ye loving Christians,
And listen while I tell.

It's of a loving sister
Who once with us did dwell.

But now she is gone and left us
In this world far to roam,
For Jesus has called for her
And taken her safe home.

While in her last affliction
I have often heard her say,
She soon would drop this tenement
And soar from earth away.

It seemed by revelation
To be made known to her
In a vision of the night,
When no mortal ear could hear

The day of her departure.
As I sat by her bed
In conversation with her,
This to me she said:

O, death, I do not dread it,
It seems a welcome guest.

My soul will soon ascend to God,
My flesh be laid at rest.

Just then in came her sister,
Who came afar to see,
And asked her if she was better?
She said I soon shall be.

My suffering's almost over,
I hear my Saviour say:
And angels waiting ready
To bear my soul away.

And in a few hours after,
Say nine o'clock at night,
And with a feeble voice
She called for a light.

And then called for the children.
O, how hard for her to tell,
She bade them with affection
A long, long farewell.

While crossing over Jordan
Darkness' wall made light,
And patience in possession,
And faith unto sight.

While hope in full fruition,
Her soul began to sing
Glory to Christ my Saviour,
And the eternal King."

Dear Brother: Grace, mercy,
and peace be with you through Jesus
Christ our Lord. I received your mel-
ancholy epistle, which I believe to be
expressive of the gloomy state of your
soul. Your appearing in your own eyes
one of the greatest of sinners, is inten-
ded to erase the sandy foundation of
human excellency, and to level the tow-
ering pinnacle of vain boasting but is
no argument against salvation by grace
This I tell you by the word of the
Lord, that there is not a single text
in God's book against a poor sensible

heavy laden sinner, that is willing to renounce all confidence in the flesh, and to submit to be saved by free grace through faith in Jesus Christ.

I do not wonder at the threatenings in God's word levelling their contents at you; they will do this, till your eye is simply fixed on Jesus Christ. When this is the case, the promises, as so many breasts of consolation, will meet you with cordials; and the threatenings will level all their arrows at your back, to keep you from looking again toward Sodom. After the Saviour had given his followers many admonitions, he bade them remember Lot's wife.

You would not have continued so long in your present situation, if all your working abilities were exhausted; for God has promised to appear when His people's strength is gone, and there is none left; for by strength shall no man prevail. A legal hope dies hard; and it must be a killing sight and sense of sin that buries it. At the funeral of this wretched hope, deliverance will rise to you another way. "Let the weak say I am strong." Moses must bring on many bills before our supposed wealth be expended. Insolvency is a cutting consideration to a man of consequence and reputation; nor can self-sufficient nature submit to the kind offers of surety. But the family of God are all brought into this strait; "And when they had nothing to pay, he frankly forgave them both."

This step brings them in debtors to grace, and leaves them no stock in hand to boast of. "Which thinkest thou will love him most? Simon answered, He to whom he forgave most. And the Lord said, Thou hast rightly judged."

If I had not been well acquainted with your occupation, I should have taken you to have been an advocate at a bar of Judicature; for you labour as hard against a good cause as a counsellor doth when his arguments are drove home by a thousand pound bribe.

If you were to use as many arguments in your plea for the atonement of Christ, as you do against your soul's salvation, you would cut as good a figure at a throne of grace as any sinner that ever carried a plea into court.

Moses is said to accuse us of breaking the law; and Satan will accuse us, conscience will accuse us, and the world will accuse us. But we have no reason to punish our judgments, and strain our nerves to assist either of them. Plead our own wretchedness, and a Saviour's fulness; and that will silence every accuser. Your despairing of the mercy of God under a sense of want, and nursing unbelief, are the greatest sins you ever committed, and are daring reflections cast on him who saves to the uttermost.

I believe you will be eternally saved; and if your faith has given up the ghost, you ought not to labour so hard to knock mine down also. We are commanded to bear each other's burdens, and so fulfil the law of Christ:

Beware that there is not in thy heart a secret thought of meriting something by thy long suffering. There is also a kind of mock modesty, that often possesses us under our first legal convictions. This appears when we endeavor to put away from us what we hope to enjoy. Job said: "I shall come forth as gold;" and yet he refused to be comforted.

I believe if death was to stare you in the face I should find it hard work to dispute you out of your right and title to those gospel blessings, which you now labour so hard to put far from you. Farewell; "Be of good comfort; arise, he calleth thee." As soon as unbelief has influenced thee to patch up another epistle, you will be so kind as to let me have it, for I am still in hope that my patience will weary out your unbelief. Thine to command in all godliness.

W. H. S. S.

Winchester Row, July 6th, 1784.

Martinsville, Va., Aug. 29, 1906.

Dear Brother Gold: I have just received a letter from brother G. D. Roberson, and think it good. I send it to you.

Your brother in hope,
E. A. STANFIELD.

Robersonville, N. C., July 31, 1906.
E. A. Stanfield, my very dear brother: Yours of the twentieth instant to hand some days ago, and I would have answered perhaps before now but have been from home the most of my time for the last ten days, surveying of course, endeavoring to show each one where his line is, by first taking them to the corner which according to our law, has three chops or three distinct characters, by which we may know the corner from the line trees. By taking this survey it is quite essential that we commence at the beginning corner, then according to course and distance following the line trees (witnesses) we come to the corner again. Now, if the surveyor understands his business, and he has a good compass (dispensation of the Gospel) he will show each his own land, and they will rejoice when they see that their title is good, and that the intruding one cannot take the least fractional part of an inch of their estate from them. I am trying in these days to make this survey, time and again, because that title of our kindred is so often disputed, but I am glad to say that having had the privilege of searching the record, and various documents for a time, that my testimony is that the will is perfectly good, having already been proven in the highest courts, and will further say that if you should happen to come across one of the family that is hesitating, fearing that the title is not good, you might say unto him that according to the plot that not only Israel made, but all the surveyers from Abel down, that there can be no failure, that the inheritance is theirs. Fear not little flock,

it is your Father's good pleasure to give you the Kingdom.

I have as you know, been surveying for some time, and there are times that I rather do it than anything I have ever done, especially when I am on the hill, or mountain of the Lord's holiness, but when I have to go like the natural surveyor, through the swamps and deep waters, it is not so pleasant, and is apt to make the joints stiff, or give us rheumatism, so that we have to go with our crutches for awhile, and I tell you my brother that I have used them (crutches) so much that they are somewhat worn, or it may be me, so that I go rather bent over. I prefer to walk or stand straight up, but it is just as it is.

Have you got some of that anointing oil, and to spare, that you could help me with a little to limber my joints with, that I might run and not be weary and walk and not faint.

Faternally,

G. D. ROBERSON.

Dear Elder Gold, My Dear Brother in Christ: If I am worthy to call you brother, I will try to write some of my feelings if the blessed Lord will guide my pencil and my tongue.

I have had an impression on my mind for some time to write but kept putting it off until it seems like I can't put it off any longer. It is on my mind all the time, when I go to bed and when I awake, but whether it is of the Lord or not I don't know, but hope it is.

I was born in Stanley county, North Carolina, December 1st, 1877, and was raised by good parents, both Primitive Baptists. They always taught me the best they could to fear the blessed Lord. As far back as I can remember, I wanted to die before any of my people, I thought I couldn't stand to see any of them die and I didn't study what would become of me when I died.

When I hope the good Lord showed

me my condition, it seemed I was the worst sinner in the whole world: it seemed to me I was the meanest child my parents had. I didn't want to die first then because I thought if I did die in that condition, torment would be my doom. I felt like all were better than poor me. It seemed my sins would rise up before me like great mountains, and I was made to cry out, oh, what a sinner I am, who shall deliver me from this bondage of death. All I could say was, Lord save my poor soul. I felt torment was my doom and I felt it was just. I tried to pray, but it seemed like my words did not go as high as my head but fell from my lips to the ground. I thought if I could pray while papa was asking the blessing at the table, maybe he would hear my poor cry, so many have been the times when father would be asking the blessing at the table I would be at the other end of the table asking the blessed Lord for mercy. I would say Lord have mercy on me a poor sinner. Lord save or I perish, was my cry.

I went on in this condition for some time. My sister and myself were going to the branch one day after some clothes we had washed, and the sky looked so smoky I thought the world was at an end and as I walked along the road it seemed I would sink in torment every step that I took. Dear readers, no one knows how I felt. I thought every step would be the last one and all I could do was to beg the good Lord for mercy.

It seemed that every breath was, Lord have mercy on my poor soul. I would bid farewell to each setting sun not expecting to see it any more. But I hope the good Lord forgave me of my sins if I am not mistaken.

One day I felt better; I was lying down on a pallet and saw one of the prettiest women coming from the East with such beautiful wings. She came flying through the glass window and

said to me, "your sins be forgiven you." I thought she said, your sins are as far as the East is from the West. Oh, dear readers, that was a rejoicing time for me. I got up and went out of the door and it seemed like everything was praising the Lord.

I felt better for awhile but soon troubles again began to rise. It seemed something would say, it is all imagination and all I could say was, Lord, thou knowest.

Then I had an impression to join the Primitive Baptist church, but felt too unworthy and unfit to be with such good people as they looked to be. But at last I hope I was made willing to go. Every time I would pass a stream of water something would say here is water, what hinders you from being baptized. But I felt too mean. I would go to preaching and when the door of the church would be opened, I would stand and tremble. I bade farewell to many preachers when they were leaving as I never expected to see them again. But at last it seemed I would die if I did not offer to the church.

One day unexpected to me I went to preaching, offered myself to the church, was received and baptized. I had made promises so often and broke them I thought I was going to die and I knew if I stayed away I must forever die, so I went, was received and baptized the same day. I do not remember the date, but it was in November, 1898. Elder J. E. Williams baptized me and it was a happy day to me. I then thought my troubles were over, but how mistaken I was. They soon arose again and I thought I had done wrong by joining.

My dear brethren and sisters and all who may read this, I have been getting along this same way ever since.

I am a stranger here below,
And what I am 'tis hard to know;
I'm so vile so prone to sin,
I fear I am not born again.

Sometimes my hope is so little I think I will throw it by and then again it seems sufficient if I was called to die. I have been in the Primitive Baptist church now about eight years and it seems a mighty short time to me, but I often think if they knew me as I know myself, they could not fellowship poor me, and I can say as Ruth said, entreat me not to leave them or to return from following after them, for where they go I want to go and where they die I want to die and where they are buried I want to be buried, and their God be mine. I am a poor, vile sinner but I do want to live with them the few more days I have to live and I desire the prayers of all God's little ones for I am the least. If one at all, I am the poorest and the meanest, but I do desire when death comes that my blessed Jesus will take me home to rest. If I am only the least one that is good enough for me. Pray for me that I may be one.

I was married the third Sunday in November, 1901 and there was born to us a sweet little boy to stay with us awhile when the good Lord took him to Himself. It was hard to give him up but the Lord's will be done and we have to stand still and know that He is God.

My dear readers, sometimes my troubles seem more than I can bear. January 4th, 1906, my mother was called home to praise her blessed Redeemer. I know she was a good mother and wife and that she was loved by every one who knew her. And then on February, 23rd, the good Lord called my sweet baby home. Oh, it was hard to have to give them up, but the good Lord knows best. My whole desire is to meet them in heaven but I am fearful that I never will.

Pray for me dear brethren and sisters for I feel I need the prayers of all God's people.

I have written this for my mind's relief but whether it is any good or not

I know not or whether it is of the Lord or not. So Brother Gold you can publish it if you think it is worthy or if not cast it into the flames and all will be well with me.

Written by your little sister, if one at all,

AZZIE WILLIAMS.

Georgeville, N. C.

Dear brethren, relatives and friends and all readers of the Landmark: I thought my impression to write for publication had ceased, and thought that I would not write any more for my remarks are so scattering, and are not composed rightly. What ought to be last is first as apt as not, and that is one thing that makes me hesitate when I read my writing over: but hope the deep impression that I have is not of nature; for it seems to me if there was anything impressive but of a natural sort that I should never undertake to write for the public again. But this morning being all alone so sad and lonely, and looking back in the past, and also studying ahead and wondering what the future will terminate in, or what the consequences will be, I can exclaim with Job, oh God, how long will it be, and what is the number of my days? I feel like if I could shake off the shackles of this mortal life, and put on immortality and meet the Lord in the air and be at peace with God, resting from trouble, trial and pain how blessed it would be. How sweet rest would be with the way-worn traveler. I have a great desire for peace and rest; but the Lord's purpose is not finished yet; and I do want to be submissive to His blessed will. Still nature is so hard to overcome. The scripture tells us that because thou hast forgotten the God of thy salvation and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shall set it with strange slips. I am fearful sometimes that I shall plant pleasant

plants, and set it with strange slips. So I feel sure that if nature is the promptings of my mind that strange slips will be used, instead of the right ones: but in that day it shall come to pass that the glory of Jacob shall be made thine, and the fatness of the flesh shall wax lean, and he shall not look to the alters, the work of his hands, neither shall respect that which his fingers have made either the groves or the images; but put our strength in the Lord, for he is a present help in every time of need. I feel like if the Lord furnish the slips they will be of the right kind, and will not be strange, and the Psalms also tell us that He shall choose our inheritance for us, the excellency of Jacob whom he loved. O, indeed if the Lord will prepare us for that day, and choose our inheritance for us, how blessed will we be when he is done with us here and takes us home to Himself there to evermore rest with His people.

In passing along by the residence where an old faithful brother had lived and died, I was made to say, dear soul gone to never return, and of course the sad sound of my dear son was with me at the same time, and was made to wonder if they have left this world and are now at rest, and the answer of my wondering was, resting with the peaceable and the ringing of the sound was so much in my mind, resting with the peaceable. The brother was one that belonged to our church at Briery Swamp, brother Billie Ralins.

Blessed are the dead who die in the Lord, for theirs is the Kingdom. God is gone up with a shout, the Lord with the sound of trumpets, then we can sing praises to God, sing praises. Sing praises with our King, sing praises: so says the 48th Psalm. Oh, indeed when we are made to sing praises to the Lord, and can say thy will Oh God be done and not mine, and doubts and fears are driven away. Then how pleasant it is to dwell in the house of the Lord for he is a merciful God, for his

mercy endureth forever. Those words are a great consolation to me at times when I am made to so much beg God for His mercy, yes beg the Lord for mercy, that is all that I can say sometimes, and it is my prayer day by day, Lord have mercy and I feel thankful to his great name he has much extended his mercy to me, and humbled me and stripped me of selfishness and pride, for all is vanity and vexation of spirit, and sometimes we are made to dread thus being in a great dread, and not know why it is, or what it is for, and there being a fearful looking for if judgment and fiery indignation, but the fact sometimes gives us consolation in time of trouble and dread, saying the clouds that we so much dread shall burst with blessings on your heads.

So the Lord is able and will give us consolation in time, even when we are overwhelmed with grief and sorrow. He will in time extend His mercy, and make us to sing praises to his great name. In thy great name Oh Lord we come. Yes indeed, if we come in his name we need not ask anyone, for we will receive his blessings abundantly.

The 36th Psalm says, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains. Thy judgments are a great deep. Oh, Lord, thou preservest man and beast.

How excellent is thy loving kindness O, God! Therefore the children of men put their trust under the shadow of thy wing. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life. In thy light shall we see light. O, continue thy loving kindness unto them that know thee, and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked move me.

Thou art mindful and art not forgetful of the righteous. O, wilt thou remember when thou comest into thy kingdom.

We do so much feel a deep sympathy for brother Isaac Jones in his sad bereavement and sore trials. Oh, how sad. How sad it is to give up our nearest and dearest, but many are the afflictions of the righteous. I feel that there is a sadness in my heart that never can be told. Sometimes I pray to the Lord for relief, and then when my trouble is relieved I wish it back again. It seems that when my troubles are so heavy and I go mourning and weeping then I am more humble, and feel the presence of God more plainly. May the Lord remember the brother and soothe his sorrows to the good of his soul.

Remember me at a throne of grace.
Yours in hope of being saved eternally in the heavens,

RUTHA TRIPP.

Greenville, N. C., R. F. D. No. 5.

Sister J. C. Taylor: I desire to converse with some Old School Baptists I desired to let it be with you.

For as we know it is written, truth has failed, and the question presents itself, and with whom has it failed?

Of course it was with the wicked and the ungodly. Yes, even from the days of old before the present generation knew either good or evil. For as time fulfills you may more fully see the two existing spirits open up that sets forth the characters of Jacob and Esau and points to the elect and to the non-elect, and in this way we may learn that the waste fields of the universal kingdoms are revealed, and that the subjects of God's kingdom are given strength to hope in his mercies hereby. For as the shadows are revealed by the gift of this spirit their souls glow in the hope of his love and this is what I hope you saw when you rejoiced in your vision as you stood in my pres-

ence. For by his presence at times we cannot abstain or keep back from rejoicing as we travel.

For, remember dear sister, what great things John saw, suffered and endured in the Isle that is called Patmos for the word of God and for the testimony of Jesus Christ. In none of these trials God leaves us comfortless. For as our days our strength shall be, and when the end shall come unto this there shall be no more curse, but the Throne of God and the Lamb shall be in it, and his servants shall serve him. Now sister Taylor lift up your eyes and see the fields that will soon be gathered and there shall be no night there.

I have only in my imperfect way, given a few hints as I have considered the handy work of God as a small degree of relief to my feelings. I desire in all humbleness of mind to be your sister in Christ,

ALICE Y. HORNER.

Hargrove, N. C., Aug. 24, 1906.

Mrs. A. Y. Horner, Dear Sister in Christ: I will attempt to write you a few lines after much delay. In the first place it seems that the two spirits are being made more manifest each day of our lives. You are aware that in the last times men shall come walking after the flesh, being puffed up as it were of their fleshy minds, teaching for doctrines commandments of men, turning the Holy ones from the truth. We read in the epistle of Peter concerning these teachers that while they promise them liberty that they themselves are the servants of corruption, for what a man is overcome with by the same he is brought in bondage. The truth as it is in Jesus is that they have nothing to give, not anything they have, not liberty to give to anyone. It is written that Christ led captivity captive, and gave gifts unto men. Now I understand these gifts to represent just what the apostle says they

are, to some the gifts of healing, healing them of their infirmities, forgiving them their sins, leading them in the way they should go that they may go to a city of habitation whose maker and builder is Christ or God the Father, who is Lord over all. The truth shall make you free. Jesus is the truth and the life, and if the son make you free you shall be free indeed. It is a source of great comfort to me at times when I am made to rejoice in the death and sufferings of a crucified and risen Redeemer who is making intercession for his people. It will be enough to awake in his likeness in the morning of the resurrection.

I will close by asking an interest in your prayers, so fare thee well.

Your sister in hope of life,
PRUDIE TAYLOR.

Hargrove, August 24, 1906.

Elders Gold and Lester, Dear brethren: I offer a few thoughts on the following scripture: "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10.

Shiloh represents Jesus, the sceptre is the authority and power that was invested in Judah. Most all the kings that were accepted in the sight of the Lord were of the house of Judah. The humanity of Jesus was in the loins of Abraham, yet more prominent in the loins of Judah, but was hid from the understanding of the people; but Jacob saw it by faith and testified of it to his sons. While Moses was on Mount Sinai God gave him the law to govern the children of Israel, and he gave it to the people; but Jesus gave another law which is written in the heart, and he will be unto them a God and they shall be unto him a people. Isaac was born contrary to the reputation of nature, which is a bright representation of Jesus.

Jacob was the one that a man wrest-

led with until the breaking of the day, and Jacob would not let him go until he blessed him. The blessing was. Thy name shall be called no more Jacob but Israel for as a prince hast thou power with God and with men, and hast prevailed. Jacob represents the outer man and Israel the inner man of the church, so the outer man goes halting all the days of his life, and often feels his wretchedness. The first born of Judah was extinct at one time and had to be reproduced from the lions of Judah, (as for Judah, he sinned.) This occurrence is one of the purposes of the Lord in order to preserve the seed of the woman so that he should bruise the serpents's head, and in bruising his head the woman was delivered from that flood of waters which he the (serpent) cast out of his mouth in order to destroy the woman. This woman represents the church. The Lord protected the woman and her seed while in Egypt, and at the command of the Lord she returned from Egypt, because it was said out of Egypt I have called my son. This seed under consideration in the first place is Jesus, and it also embraces the bride, the Lamb's wife. There cannot be a bride without a husband, neither a husband without a bride. As the husband was called out of Egypt, so is the bride.

Egypt represents bondage while here on earth, for it is said we see in part and prophecy in part, but afterwards that in part will be done away. There cannot be full perfection here, for Paul said, O, wretched man that I am, who shall deliver me from the body of this death." Paul was finally delivered from all corruption, and no doubt that deliverance was in full view when he said, I am now ready to be offered.

It is a great thing to be ready. The poet said to be robed and ready. Peter said who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. So the readiness is in the keeping and the

keeping is sure, for it is said he that keepeth Israel neither slumbers nor sleeps. The Lord is as a wall of fire round about his children and the glory in the midst of them. This naturally proves that Jesus Christ is formed in us the hope of glory, but we are his glory, for it is said, behold, I and the children which thou hast given me. When we behold Jesus we behold the bride, because there is no more twain, and when we behold the bride we see Jesus who was made a little less than the angels for the suffering of death crowned with glory and honor. Why was he made a little lower than the angels? Because he was made to be sin for us. Isaiah said: "For he shall grow up before him as a tender plant and as a root out of dry ground; he hath not form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

If it had not been for the manifestation of the Holy Ghost in showing us our condition by reason of sin, we never would have seen any beauty in Jesus; but blessed be His name when we were going the downward road to destruction we hope he showed us our lost condition, and this is what turned us about. It is said, O, Lord, turn us and we shall be turned. This turning is in our very being. When Paul was going to Damascus and the Lord appeared to him, in one sense, he was turned right about, and in another sense he was not turned about, for the Lord told him to go on to Damascus, but a great change occurred, for it was said behold he prayeth. Isaiah said, In that day the great trumpet shall be blown, and they shall come from the land of Assyria, and the outcasts of Egypt, and they that are ready to perish shall come and worship the Lord in his holy Mount at Jerusalem. This was wonderfully fulfilled at the coming of Shiloh even after Jesus was crucified, and that on the day of Pentecost where were many gathered

together in the kingdom that Jesus set up here on earth. These are a part of the bride of the Lord Jesus Christ, which were His by gift, and also His by purchase and conquest; so He has a threefold right to his children.

Yours in hope of eternal life.

ASA D. SHORTT.

CRUMBS FROM THE MASTER'S TABLE.

When God is speaking to Jacob and all His redeemed people, He says "Fear not;" which lets us see that God knows that His people are very feeble and weak in time of trouble, trial and temptation, and how much we are taken up with the sight of impediments when we meet them in a strait. We are all stout enough till we be assayed; but when we have adversaries to meet with, and see their strength, then our hearts fall into the dust.

We are like Peter, who minted to get to his Master on the water; but when the wind blows and he is like to sink, he cries, "Help, Master, I perish!" I grant, it is no wonder the godly be feeble, they carry about with them so great misbelief and manifold corruption, yet let them know that know their fears,—

"Fear not, saith the Lord." We see there is no remedy for this fear but the voice and word of the Lord: only His encouragement can hold us up in the conflict, and no created power will bear us up in the strait; His voice and word give boldness and courage. Thou who art afraid to win through thy sins, and get impediments overcome, take the Lord's word, the staff of His promise to strengthen; let this word dwell plentifully in thee. Take the sword of the Spirit, the helmet of hope, spoken of in Ephesians vi., and guard thyself with the word on all quarters.

In the tenth verse He forbids Jacob to fear, and here He repeats it. It lets us see that as nothing is more comfortable to a feeble or frightened soul than

the word, so the Lord is not sparing of it, but large in His promises; He repeats, inculcates, and strengthens in the battle. So that look how feared we are and what need we to have of encouragements, as ready is the Lord to lay them to our hand, both to rebuke our fear, and strengthen our doubting faith: the same He does to Joshua, to Jeremiah, and here to Jacob.

"Thou worm Jacob." Here, then, God by calling Jacob a worm, recounts all his objections which might mar his faith; as if He said, "Jacob, I know well enough that thy weakness, unworthiness, thy afflictions, and the estimation thou hast of thyself, make thee fear; yet fear not for all that." It lets us see that the consciousness of these, which is in man, makes him to fear, and breaks his courage. Try what makes thee fear that thou shalt not win to heaven. I speak to thee who art yoked in the battle, and not to lazy sluggards that love to loiter and sleep, and will not wrestle against sin, Satan, and their own corruptions; but to the striver I speak. What makes thee afraid? "I am weak," sayest thou? "and I have many strong enemies and adversaries—sins, and God's hand is upon me day and night, both upon body and soul; I am unworthy to stand upon God's earth; I am sensible of my own naughtiness, and see reasons anew within me." I answer, "All is true that thou sayest; but God who knows all this, saith, 'Fear not, thou worm.' Therefore, seeing God knows thy weakness, unworthiness, and every evil that troubles thee, and meets them with, 'Fear not,' take heart, strive on! 'Jacob, I know thou art a worm, and what are the causes of thy fear; and yet that hinders Me not to make unto thee a promise of help against all thy enemies.'" It lets us see that if our weakness, unworthiness, troubles, and sense of want hinder not God to make a promise, neither should they hinder us to embrace the promise. If we find

ourselves unworthy worms, and God saying, "Fear not," then we should answer God and say, "Albeit, Lord, I be a weak, unworthy worm, and my foes many and strong, yet seeing Thou forbiddest me to fear, I will not look to my own dead body; but having Thy promises, as Abraham did, I will give glory to Thee in believing, whatever unlikelihood be in the performance of the promise: I will not look to these, but to Thee who promisest . . .

Because God has let me see my weakness, worthlessness, and sinfulness, and in sense of it has laid me low, flat along upon the earth as a worm, therefore I know He will help and regard me in this low estate." If thou believe in God, and see not thyself a worm, thou but presumest; but if the sense of thy vileness make thee tremble to draw near to God, and yet thou comest; then art thou wretched, and unworthy of thyself, and at the same time believest in God?—thou hast found faith. Now, to deny thyself is to be a worm; and to lean on Christ is to believe in Him.

"I will help thee,"—the reason why Jacob should not fear; it lets us see that having God on our side, we should not fear. If God be with us, who can be against us? Follow God at the back, and in his name, pray, work; then fear not, for He will be with thee in all thy ways to guide thee, and has given his angels charge over thee that thou shouldest not dash thy foot against a stone. . . .

"Says the Lord and thy Redeemer, the Holy one of Israel."—He puts three styles to the promise or shews his great name in three titles, that Jacob may know who is the promise-maker; for it is a matter of singular worth to know what he is who makes a promise, and the promise takes worth from him who makes it; and so we see the Lord sets to His name to the promise, and subscribes it. See here God's willingness to make His kirk believe His

promises; He not only makes promises but subscribes and would have us to read His written subscription at the end of the promise. He is not like the false flatterers in the world that will make many fair promises, and when it comes to the subscribing or sealing, will draw back. But God both promises and subscribes it in all His three styles; the Lord, thy Redeemer, the Holy One of Israel. In all God's promises, read God's stamp and subscription; and when thou perceivest the the promise to be His, distrust not, say not it will never be, call not His obligation in question, control not His truth; for that would crab an honest man, far more the God of truth.

"When the poor and needy seek water." This victory formerly promised is yet not very easy to sense; for albeit faith may lay hold on this victory, yet flesh and sense will flag and fail, and be more worm-like and naughty before the battle is ended. Therefore a promise is here subjoined to such as in their own sense are weak in the conflict, that they shall get a drink of consolation. We see, whatever promise be made to God's children of victory over their foes, yet they may not think but to find great pain to the flesh, and sore and uncouth skirmishes: albeit faith gets the victory easily, yet it is hard victory to the flesh. Wonder not to find it so that ye be like Elisha at Jordan, crying, "Where is now the God of Elijah? I am like to be overcome." In such straits as these, think not that God will fail in His promise.

But how far may the victory of faith be kept under by the flesh? Till one becomes poor and needy, fainting, forfoughten, and fallen by, and their tongue so failing that they cannot seek a drink yea, no water or drink of consolation at all, but are debarred the sight of all comfort in the conflict; so deprived of all comfort that their tongue is so far sealed that they dare not say, "God help me!" or pant unto

God. Think it no wonder when thou art thus borne down, and thy face thus rolled in the dust; know it but thy flesh and thy pride that God is abasing; He is but making thee nought to thy own sense. It is true all will grant in their words that they are nought, but it is mickle to get acknowledgement of our own naughtiness from experience; therefore that we may win to this, God yokes us with a hard party and so empties us in ourselves that being closely contemned of ourselves, we may seek help in Him. Therefore at the hardest pinch look up to God for there is adversity betwixt faith's estate and flesh's estate. Think not that faith has failed when flesh fails; for David says, "My heart and flesh fail, but God fails me never." God and His Word cannot fail, whatever we feel or fear.

What will God do when we are brought thus low? "I the Lord will hear and help." This is a strange kind of hearing to hear one whose tongue is sealed so as he cannot speak. 1. We see that the consolation of the godly may be so long delayed until their strength be found to be spent, and they neither able to help themselves nor seek help; their tongues are sealed with thirst. 2. It lets us see that their impotency and weakness in the trial shall do them no prejudice; for the dumb silence of their pressed soul is a loud speech and an earnest prayer in the ears of God, which He will both hear and answer. When their tongues are tacked, and speak nothing—so straitly frozen that they cannot stir, no more than a frozen worm in the clay—even then they have a loud cry to God. Know, then, that when thou art forgotten, like one gasping in the water, ready to give up the ghost, and canst not cry, "Help, me!" this gasping dumbness speaks to the on-lookers to haste to help; so thy estate hastes the Lord to help thee.

"I, the God of Israel will not for-

sake them." Jacob, who before was called a worm, is now called Israel. It let us see, albeit God calls His children worms yet He keeps His estimation of them as Israelites; whatever styles of baseness He gives for our humiliation, yet He has the same estimation of us when He gives us high. Learn we then so to be base in our own eyes that we quit not our prerogatives; for God counts of us at the worst as He doth when we are at the best—as the woman of Canaan was called a dog at the one word, but a woman of great faith at the other word. God counts nothing less of a humble soul than at another time. Therefore humble thyself under the mighty hand of God and know that God resists the proud, but gives grace to the humble; yet quit not thy privileges in thy low estate.

This name of "Israel" is a glorious style, a word of estimation, and imparts a duty, He was called Jacob, a supplanter, because of a trick which he played to his brother in stealing his birthright; but he is called Israel, because he wrestled and prevailed with God. And his glorious style puts him and all Israelites in mind of a duty. Every worm Jacob must be an Israel; every true Israelite must be a wrestler with God, in the time of his deepest dejections. Wilt thou, then, a worm pressed with sore troubles, make thee for wrestling, as a worm that is trampled in the clay? whatever part is loose or free of thee, stir that. If thou canst not pray, meditate, hear, or confer, yet sigh, bow thy knees, lift up thy eyes, and stir whatever is loose.

"I, the God of Israel will not forsake"—That is, "Because I am become your God in covenant with you, I will not forsake you." It lets us see that those whom God has taken by the hand to be of Israel, whatever be their straits, for His covenant's sake He will not forsake them. Our heart, flesh, and courage may fail, but God neither

fails nor forsakes. Forsake not Him, but fight out the spiritual combat as good soldiers; so shall your glorious God be with you. To that God be all praise for now and ever: Amen.

The Primitive Baptist Church at Bethel, Pamlico County, N. C., to Her Sister Churches and others Whom it May Concern, Greetings

Mr. William W. Brinson was a member of our body and an ordained minister. He was our pastor also. He tried to uphold, and force on our church a certain trouble of the Newport church and we labored with him constantly (almost monthly) for three years to get him to desist his course, but our entreaties were in vain. At last he induced us to give him a letter of dismission saying to us that he was going to move his residence. The next day after said induction and just after he had received said letter of dismission, he abused us and said we had run him away from home. He had made some of our members believe that he was the husband of the church and that we were parting husband and wife. This together with the fact that he did not move his residence, taught us that we had done wrong in giving him a letter of dismission, and that until things should become more settled he should be called in as a minister. Therefore at our March meeting, 1906, we called in the said letter and also his credentials. He was not present when we did this, but he had been requested to be there. Besides he was only three miles from the meeting house and knew that it was our quarterly meeting time and that we had no minister to preach for us.

We appointed our senior deacon to notify him of the action of the church, but another one of our brethren went ahead and gave him the information and he kept out of the way of our appointed messenger so that he could not

see him though he went twice for that purpose.

On the very next Saturday after we called in the letter and credentials, the said W. W. Brinson presented the said letter to the church at Newport and the Newport church received him into their body. The said letter was given for convenience and he lived three miles from our church and thirty miles from Newport, which was enough to show to the said Newport church that he was acting in disorder, and we have good reason to believe that Newport church knew fully of the action we had taken against said W. W. Brinson.

At our April meeting we preferred charges against Mr. Brinson and excluded him for contempt, and we so notified the church at Newport and called on them for our letter which they held. This they refused to return to us.

Then at our May meeting we made second requisition and the second time they refused and in that letter they virtually shut off further correspondence.

After all this we had no desire to make the matter more public than it was, but our union meeting recently some of our brethren read copies of letters he had written to brethren of some of our sister churches and accused us of not ever having complained to him of any grievance we had against him and of doing what we have done in his absence, also of laying the charge of these things to the influence of an innocent brother whom he has more than once publicly assailed in abusive language, and trying to prejudice the minds of our brethren against the said brother whom we have cause to know has never advised nor influenced any one of us to do what we have done.

Therefore, we do now feel it to be our indispensable duty to our brethren at large to have this notice published to warn our brethren everywhere against the said W. W. Brinson who

is excluded from our church.

We will add farther that since he was excluded, he has gone to some of our sisters who live remote from our church and who knew but little of the troubles we have had and induced them to sign a certificate that they have nothing against him, that they hold him in their fellowship and esteem him as a gospel preacher.

Some of these sisters have given to our deacons statements that they are with the church in what she has done and did not so much as know that he had been excluded at the time they signed the certificate.

In conference read and adopted and ordered sent to the Landmark for publication this Saturday before the second Sunday in September, 1906.

ELDER ISAAC JONES,
J. P. TINGLE, Clerk.

I am in need of money now due from many subscribers to Zion's Landmark. Please send me on the amounts due and help me along in my constant expenses in this matter. I am in need of help.

P. D. G.

The next session of the White Oak Association is expected to be held with the church at Sandy Hill Saturday, 3rd Sunday and Monday in October. Those coming by railroad will come by Kinston and leave Kinston about 4 o'clock p. m. on the Gay Lumber Railroad, and go to Pink Hill where they will be met and carried to the Association about 6 or 8 miles. Train will leave Pink Hill about 7 o'clock a. m. on return to Kinston.

The Eno Association will be held with the church at Eno three miles north of Durham beginning on Tuesday Sept. 25th, 1906 and continue three days. Elders and messengers will be met at Durham on Monday evening and Tuesday morning and conveyed to and from the church. A cordial invitation is extended to all lovers of truth.

G. C. FARTHING, Clerk.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which thy Fathers have set"

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EDITORIAL.

OPPRESSION.

One of the flagrant sins the Bible often condemns is oppression—the stronger burdening and wronging the weaker.

It is the nature of the strong to oppress or wrong the weak. Those with the advantage are furnished with the opportunity. When one has another in his power and can use him to his profit the temptation presents itself with plausible reasons. The desire for gain controls fallen nature. No man loves another as he loves himself. As long as the love of money rules men will oppress others when they have the opportunity.

That is one reason why so few of the Lord's people hold high places or are made rulers. The followers of Jesus are lowly, humble people, not held in high esteem in the world. Not many mighty, not many noble are called. But God hath chosen base things, and things that are not. The Lord's people are weak. Therefore to put them in high places with the temptations of the world before them might induce them to glory in men, and seek the gain of the world. No man should glory in men. But if one can gather up great riches of a worldly sort here is a snare.

Men that enact laws favoring one class above another is a common dodge

of money lovers. For it gives opportunity to one class to enrich themselves at the expense of another.

But in the church of Jesus Christ the subjects of his kingdom hate bribes, flee from unlawful gain, shun the appearance of evil, and despise oppressing the poor. We had better be among the poor and oppressed for the truth's sake than to have the ungodly gains of oppression.

Do you ever wonder where the church of God is, and who are on the Lord's side, and what of the night, and whence comes deliverance? How would one that is a true follower of Jesus appear to men? Jesus said that he that would be his disciple should deny himself, take up his cross, and follow Jesus. It is easy for one that loves money to deny others, or refuse to favor them when asked. It is not hard to grant favors to others if we think they will come back to us, or to invite another to our feast if we think he will reward us by inviting us to his feast. But to deny self is another thing. One says I cannot do this. I cannot spare it. I cannot make such a sacrifice.

The loss is too great. Yet self is the very one we are to deny. I am to deny myself. I am not to do any thing for love of gain. I am to love men and to love truth, and what I do is to be unto the Lord, and not unto men. I am to lay down my life for the brethren. I am to be crucified to the world, and the world to me.

The man that loves God and therefore loves the workmanship of God will not wrong, oppress nor defraud any man, and therefore he will not oppress another. Such a man as this is prepared to live and prepared to die.

P. D. G.

LIVING MEN.

The King of Babylon, great in his kingdom and actuated by sound business principles, said to his minister,

when the children of Israel were brought into his realm as captives, if there are any active young men among them set them over the affairs of my kingdom. Daniel was found among that class of young men, and he prospered greatly, and was of great value in the Babylonish kingdom, and to enslaved Israel. Also Pharaoh said to Joseph, when the Israelites came into Egypt, if there are any active men of your brethren put them over my cattle. It is the desire of wise rulers to have active industrious men placed over their affairs in order that they may be well managed.

In the kingdom of heaven preachers, apostles, prophets and all other servants chosen of the Lord and put in his service are to be active men. They are not drones, nor lazy, nor indifferent concerning the business of their Lord. They are to be diligent in business, fervent in spirit, serving the Lord. The real cause of attachment and devotion to service is love of the Master and his kingdom. Activity is the law of health. I doubt if there is a downright lazy man in the Lord's Kingdom. The law of conflict or warfare set up in the hearts and lives of God's people forces them to labor for ease. No man can be quiet long with the sting of sin in him, and no man can willingly serve sin who has felt its bitterness, nor can he cease to seek for the peace of God when once he has tasted it.

Let us labor to enter into the rest that remains to the people of God. We know it is not a vain thing to serve the Lord; and we know that all other service is vanity. We know that rich rewards are awaiting those that overcome. It is better to be a door-keeper in the house of the Lord than to dwell in the tents of wickedness for a season.

If you think there is no labor for you, and you have no desire to serve the Lord, no enquiry in your heart, "Lord what wilt thou have me to do?" then what business have you in the

kingdom? The call to the laborers is, "Go work in my vineyard today."

Jesus said, my Father worketh hitherto and I work also." There is no more dissatisfied, useless, croaking people than those that have nothing to do, and waste their time in fault-finding, or trying to seek joy where God has not put it. Jesus said of a certain woman's "She hath done what she could." Be ye doers of the word and not hearers only deceiving your own selves.

A preacher must not only be a sober man, but he must be apt to teach, and given to hospitality. He must feed the flock of God over which he is placed as an overseer. He must study to show himself approved unto God. He must make full proof of his ministry. He must endure hardness—not seek an easy place. He must make sacrifices and as long as he is in the field or living he is to labor in the ministry as a living servant of God.

Of course if he is rendered unable by sickness or infirmity he is released for the time from his labor. If he is right his heart is in the labor, and he does not want a vacation or furlough, but to remain in the field until God calls him home.

P. D. G.

Elder W. T. Broadway requests my view of this question, "Are two or three members of the church living at a distance from their home church a sufficient number to organize themselves and become an independent body."

REMARKS.

I have known such a thing to be done. The reason given is the word of Jesus, "Where two or three are gathered in my name there am I in their midst," showing that so small a number have Him in their midst.

There is no definite number required in the organization of a church. On the day of Pentecost the greatest of all Bible gatherings there were about 3000 added to the church in one day. In the morning there were about 120 assembl-

ed or gathered in one place with one accord. Soon seven deacons were chosen to serve this great assemblage.

It seems to me that where there are only a few members, say two or three remote from their place of worship that have a mind to be constituted into a church it could be done. However brethren should be willing to make sacrifices in traveling to visit their own churches if necessary. Large churches with a strong membership are preferable, and it is not wise to have a number of weak churches near together when perhaps there are not enough preachers to supply them.

However—we are controlled somewhat by circumstances.

P. D. G.

Brother Broadway also presents this question, "What is the best step for a church to take that has made a mistake and ordained a brother that claimed to be called to preach, and then has proved a failure, or has not given satisfaction?"

REMARKS.

When an individual has made a mistake the best thing to do is to correct it, if he can, or to confess his fault.

If a church makes a mistake the best thing that that church can do is to repent and undo the wrong as far as possible. It is evident that churches may do wrong. Nearly all the seven churches of Asia had done wrong. In some of the epistles of the apostles reproof is given to the church, and repentance or the undoing of wrong is urged. One had his father's wife, and the church had not mourned on account of it.

Does a church put a brother in an unfortunate position when she ordains him to preach, and he has not the gift of preaching? Certainly he is put to grief, because he is requested to do that he is not qualified to do. It is no disgrace to not be called to preach. How is it when one is anxious to preach

and insists on his ordination, and it is found he has no message, but must stand aside?

It is a dishonor for one to thrust him unbidden into any place.

Why does a church listen to a man who says he is called to preach, and the church turns him loose just because he has this impression, and yet they have not been satisfied that he has such a gift? They are the judge of this matter, and he is not the judge. Brethren, judge each other, but a man is not the judge of his own case. Instead of loosing a man and telling him by ordaining him to preach, when he has no gift, they bind and fetter him. One is not free who is attempting to do what he is not called of God to do; and one is not free who is refusing to do what is required of him.

It looks to me like the proper way is for the church to wait until they see a gift developed in a brother that calls for the laying on of hands before they lay hands on one, or they will lay hands suddenly on one. Would it not be well for such as say they have a gift, or where the church thinks they have a gift, to make appointments, and not go to the appointments of other preachers, and take their time, but have their own appointments, and let the people go and hear them.

Let them take their full time, and not be cramped by feeling they are using the time allotted for others; and when older preachers go to hear them let not these older ones take the time of the younger ones. When one makes an appointment and people go to hear him it is not right for others to come in and occupy all the time.

Preachers should respect the place of other preachers, and not be too anxious to rule or have dominion.

If God has called you to preach He has given you a gift that will make room for itself. Do not be too forward and trust yourself into the ministry.

Nor should a preacher think that

all he says is preaching, or that he may not be mistaken. Let him search the scriptures, and let the hearers search too to see whether these things are so.

One does much more harm than good who attempts to preach when he has not the gift. The church when they have made a mistake in ordaining one to preach that has not the gift, should ask him to stop. It is their duty to do so, and he should be submissive to the church.

Another thing I notice. Some preachers repeat much and stand a long while going over the same thing in way of vain repetition. This is not according to the Bible, and is hurtful. When a congregation becomes restless and wishes you to stop the sooner you do so the better for you and them. While you are really preaching the gospel the people are glad to hear you, and when you stop while they are enjoying your preaching they will desire to hear you again.

P. D. G.

THIS LIFE—THE SPIRITUAL.

We have consciousness of our identity. I know that I am myself, and not another. I know of my continued existence since my first recollection. My consciousness of my boyhood days assures me that I was not another boy then. While I know there have been changes in me resulting from age, new information, changes of place, different surroundings, etc., and new convictions or impressions from various experiences, yet I know that I am not another person.

One may be born blind and remain so until forty years of age, when his eyes are opened so that for the first time he can see, but he knows that he is the same man and not another. This proves that each man retains his identity while he lives, and never ceases to be that man, and never becomes another person.

Some people assume new names,

deny their old names, distort their countenances, and in many ways disguise themselves even to deceiving others, yet each one when in his ordinary senses and consciousness knows that he is not another, and that another is not himself.

When one dies we lose our knowledge of him. We can hold no converse with him, cannot see him as he was, cannot follow him. He cannot tell us anything. Is that his end? Shall he live again?

The Bible that tells of our origin, character and destiny tells us man shall live again, that this same man whose identity cannot be changed, who cannot get away from himself, nor put himself away, shall live again; but not as he lived here. This mortal shall put on immortality. For corruption does not inherit incorruption. It does not yet appear what we shall be. We cannot speculate on that matter with certainty. However, those that have the hope or witness of the resurrection of them know that they will be satisfied when they awake in the likeness of Jesus in them. For the witness within, that inner consciousness wrought by the Spirit of God assures them of the glory of the resurrection, and that nothing is lost by death or separation from earth, and this mortal life, but all shall be glorious in that new, spiritual existence, wherein old things have passed away, and all things are become new. Yet identity will be there. It will be Moses or Elias, Paul or Peter. The names of the redeemed were written in the Lamb's Book of Life from the foundation of the world, so that those in heaven in the final resurrection are such as had an existence in time, and they will remember their former estate on earth with its corruption, so that they shall sing to the Lord Jesus that he is worthy for he has redeemed them by His blood, and made them kings and priests unto God. They will know

that they are redeemed sinners, and that in nature they were not kings and priests unto God.

P. D. G.

Mr. Gold: I saw in the Landmark where you said, if the Spirit strives with all men they would all have to be 120 years old. If I understand it then the Spirit does not strive with all men, for they do not all live to be 120 years old. To whom are those accountable with whom the Spirit does not strive?

The word says, for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body.

John was a witness of that light that lighted every man that cometh into the world.

Respectfully,

S. F. PEED.

REMARKS.

Some months back I stated that before one could prove that scripture, "My spirit shall not always strive with man, for that he also is flesh; yet his day shall be an hundred and twenty years." (Gen. 6:3) could be so applied as to prove that the Spirit of the Lord does not strive with every man, that he must live to be an hundred and twenty years.

If men would honestly seek to know what a writer means by considering what he says they would treat themselves with more true respect.

We must all appear before the judgment seat of Christ. Who is that "we"? Is it every natural man that has no faith in Jesus Christ? It is true that what we sow we also reap. By the word "we" it seems to me is meant all that acknowledge Christ's dominion and kingdom.

Jesus lighteth every man who cometh into the world. Who is this every man? We understand it means every man that cometh into Christ's kingdom.

No others are under the law to

Christ, but they are under the law of sin and death. They all are made sinners in advance and by his disobedience, so that death reigns by one (Adam) whether they know anything of it or not.

P. D. G.

OBITUARIES.

JESSE C. WILLIAMS.

Dear Brother Gold: It becomes my sad duty, at the request of the family to chronicle the death of Jesse C. Williams, son of O. W. Williams, of Swan Quarter, Hyde county, N. C. He was born January 5, 1881, and died August 15, 1906. He had a premonition of his death just a short while before he was taken sick, while walking along one night he saw himself in his coffin, and told his father he wasn't going to live long. He was stricken in a short while afterwards with paralysis and could not move hand nor foot, but his head and could talk. He was strictly moral. Everybody that knew him thought well of him. His father talked with him about dying several times while he was sick and told him he had always been a good boy, but he said he never had felt to be good. He attended the meetings of the Primitive Baptists and seemed always to be interested in the preaching of the gospel. Dear Mr. and Mrs. Williams, "Now no chastening for the present, seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." God has taken your dear boy from the evil to come, and to draw you closer to Him. Now do you not feel more willing to take up your cross and follow Jesus? There is sweet peace in obedience. You have a family in heaven, I believe, and as the links are broken one by one the dear Lord uses this means to take our minds from earth and earthly things and set them on heaven and divine things. Your dear boy is in heaven with the angels, we believe, and ere long, we hope to go and join them all in the happy beyond.

In tender sympathy,

E. E. LUNDY.

FANNIE L. SMITH.

Newport, N. C.

Elders Gold and Lester: It is with a sad heart I try to relate the death of my dear wife, Fannie L. Smith. She was the daughter of Thomas and Mary Holloman, born September 27, 1860, and died February 13, 1906, making her stay on earth 45 years, 4 months and 16 days.

We were married January 13, 1886, and lived happily together twenty years and one month. She was the mother of 11 children, 9 boys and two girls, all survive her with the exception of one son, who accidentally shot himself four years ago.

She was a loving wife and a good neighbor, and liked by all who knew her. She never joined the church, but was a believer in salvation by grace, and often told me she would like to join, but did not feel worthy. She always went to preaching when her health would permit and loved to read the Landmark and Bible.

Fannie was sick only eight days, though she had pneumonia and suffered greatly, she was bright to the end, her prayer was that she might not suffer long. She asked me to pray for her, and when I told her I had been praying she seemed to be satisfied.

The night before she died she called me to her bed and said she was going to leave me, and told me to bear with the children and advise them how to do. Then she told me not to grieve for her, but rejoice.

The next morning she was some better, but at noon I saw she was growing weaker, so at 9:20 o'clock she passed away like one going to sleep with a smile on her face.

May the grace of God be with me and my children, and prepare us to meet our dear mother in heaven where parting is no more.

Dear Editor, pray for me that the Lord may uphold me and make me able to stand my troubles.

T. S. SMITH.

MRS. ELIZA DYER.

Departed this life on March 28, 1906, at 3:30 p. m. at her home near Alumine, Mrs. Eliza Dyer, widow of the late Stakely Dyer, in the 68th year of her age. She is sur-

vived by two children, Mrs. Susan M. Young, of Roanoke, and Mrs. Mary E. Eggleton, of Alumine, and also two brothers and three sisters. Her husband preceeded her to the grave seven years ago. Mrs. Dyer was an estimable Christian lady, with many noble traits of womanly character, and she leaves a sacred memory that shall never die, but be forever kindled by the fire of undying and unfading love. She was a loving mother, loyal and devoted to her children, a good neighbor who shirked no duty, and withheld not one kind act, but opened the doors of her heart for the reception of every plea coming from the lips of the sorrowing and distressed and last but by no means least, a consistent follower of the Lord Jesus Christ, leaning on his everlasting and soothing arm until the grim reaper of death called her homeward to rest. She united with the flock of the Primitive Baptist church at Town Creek church, Franklin county, on Saturday before the first Sunday in July 1894, and was baptized into the fellowship of the church on the first Sunday following by Elder Peter Corn.

Mrs. Dyer had been in declining health for some time and all that medical science and human power could do was done to prolong her well-spent and interesting life, but of no avail and at the hour heretofore mentioned, the gentle spirit of the God-fearing and godly-consecrated soldier, folded in the cold embrace of death, having whispered adieu to earth's sinful and unwelcome follies, heeded the voice of the Great Deliverer, sped away on the arch-angels of light and the next message stated that she had anchored in the great beyond. The last sad rites over the body were held on the afternoon of March 29th, conducted by Elders Peter Corn and A. B. Philphot, after which the casket, bearing all that remained of mortal, was lowered in the grave and laid to rest to await the dawn of the resurrection morning.

Dear relatives and loved ones, weep not for her, for she is safe in the anchorage of peaceful rest, and is beckoning to you to come. It is true that the golden chain is loosened and the silver bowl is broken, but

they will both be joined together by the bonds of infinite love when we meet in that tearless land.

Dear sister, we shall miss thee, but we hope soon to follow thee on. We will ever remember thee in all of our walks of life, and strive to follow in thy paths. It grieves us to part with thee, but it is the Lord's will, and his will be done, farewell, sister, life's ties are sundered, 'tis the Lord bids thee come; farewell, dear sister, farewell.

Written by her sister,

R. E. PRILLAMAN.

MRS. NANNIE COOK WILLIAMS.

Mrs. Nannie Cook Williams, wife of Frances D. Williams, and daughter of Harmon and Margaret V. Cook, was born in Pittsylvania county, Va., May 10, 1841, and died April 6, 1906. She was married to Mr. Williams October 21, 1856, by Elder John R. Martin. She leaves her husband, six children, five daughters and one son, eighteen grand-children, three sisters and three brothers, and a large circle of relatives and friends to mourn her loss. She had been a member of the Primitive Baptist church a good many years, but I don't remember just how long. She was baptized by Elder W. S. McDowell. I have heard her speak of her hope in the blessed Redeemer many times. Her faith was unshaken to the end. We doubt not that she has fallen asleep in the Lord. The last night I spent with her was the fourth Sunday night in August. Mr. Turner and myself came there from Stanton River Association. She seemed to enjoy our visit so much. Three of her daughters are members of the Primitive Baptist church. The other two were there that night. They both told their experience. I think her husband could have talked some, but he did not. She said she had a great deal to be thankful for. The Lord had been so merciful to her family. I little thought I would never see her again alive. Her health was bad then, but she could go about the most of the time. The last day of March she was paralyzed late in the evening and soon got speechless and never did speak again. They had two good physicians with her. One

staid most all the time and all was done for her that could be, but her time had come. She must go the way of all the earth. We can but feel a deep sympathy for the aged and bereaved companion, left lonely and sad in his old age. May the presence of the God of all comfort be his stay and support. We know that God is wise and righteous in his dealings and works all things after the counsel of his own will and we desire that he will sanctify this bereavement to the husband, children and friends. It is with a sad heart that I write this sketch, for she was a loving sister. I feel that I am nearing the end of my pilgrimage on earth, though sometimes I have a hope of that blessed immortality beyond this vale of tears. Her sister.

MRS. Z. T. TURNER.

MARY ELIZABETH BOULDIN.

This dear sister was born November 22, 1848, departed June 25, 1906, aged 57 years, 7 months and 3 days. She was married to W. L. Bouldin June 27, 1876. She gave birth to ten children. Nine were living at her death, all present at the burial except one. He was off on business and could not get the word in time.

She said she had tried to live as she wished to die. It was a trouble to her to leave her dear family so near by the ties of nature.

The writer visited the family many times—a family that seemed to love each other very much; but the companion and mother is gone to her long home, her seat in the family circle is vacant, the home is sad and lonely. Dear bereft ones, the Lord speaks and it is done, commands and it stands fast. We can say to the bereft family that the messenger of death came to your home and called away the dear one from your dear embrace, and you must be still and know that he is God.

Sister Bouldin was a good companion, a good mother, a good church member, a good neighbor. A good name is rather to be chosen than great riches. We can say this sister had a good name with all that knew her. She joined the church at Hills-

dale, then moved some years after to Archdale, four miles east of High Point, and then came to Abbott's Creek Saturday before the first Sunday in March, 1893. Her home was about ten miles below Abbott's Creek M. H. She was at her meeting 24 days before her death. She loved her meetings and was a great lover of godly conversation. So we can say with the poet,

"Not for the dead in Christ we weep,
Their sorrows now are over.

The sea is calm, the tempest past,
On that eternal shore their peace is sealed,
Their rest is sure within that better home.
While we weep and linger here,
Then follow to the tomb."

So, dear brother, your loving mate is gone, and mother too is gone. Then dear father and children remember she is by guardian angels led safe from temptation, safe from sin's pollution. She lives whom we call dead.

May the Lord prepare you all to meet her in glory where parting will be no more.

P. W. WILLIARD.

High Point, N. C., Route 2.

AMANDA ROBERTSON.

The icy hand of death has entered another home and has taken from us our dear old grandmother, and it is with a sad and sorrowful heart I make an attempt to write a short obituary of her death.

She was the daughter of John and Nancy Smith; born June 20, 1826, and died March 10, 1906, making her stay on earth 79 years, 9 months and 10 days. She was married in 1854 to James Robertson, who dying a few years later, left her a widow with one son and one daughter with whom she lived until her death.

She was greatly afflicted for many years, but bore her sufferings with a patience that was wonderful, neither murmuring nor complaining. All that loving children, grandchildren, friends and family physician could do was done to stay the cold hand of death, but without avail. She was an affectionate and loving mother and grandmother.

She obtained a hope in Christ, united with the church at Country Line, and was bap-

tized by Elder J. S. Dameron about thirty-six years ago.

There she remained a faithful member until her death. For several years prior to her death she could not attend meetings on account of her afflictions, but always desired to hear the gospel preached, which pleasure was afforded her often at her home. A few months before she died, Elder W. T. Broadway spent the night at her home and she seemed to enjoy it so much. She told him next morning when they parted that she would never see him again on earth, but hoped to meet him in a better world than this. A few nights before her death her daughter was sitting by her bedside crying. She told her to stop, that if it was the good Lord's will she would get well, and if she didn't get well death would be sweet to her. She did not speak of death but little during the last of her illness, but often said that when she left this world she felt she would be better off.

Oh, how sad to part from her, but we feel our loss is her eternal gain, and oh, how we miss her. But we hope she is now at rest where there is no pain, sorrow, or death, but where all is peace and happiness; there to sing God's praise forever and forever. May it be our happy lot to meet her and sing God's praises with her.

"A precious one from us is gone,

A voice we love is still;

A vacant seat is in our home

Which never can be filled.

After the funeral services were preached by the pastor, Elder Y. I. Chandler, she was laid to rest in the burying ground at Arbor church to await the resurrection morn.

Written by her loving grand-daughter,

ONNIE ROBERTSON.

JAMES HAVERSON GRIFFIN.

Oh, it is with a sad and broken heart that I attempt to write of the icy hand of death which has entered our dear home and taken from us our loving father, James Haverson Griffin. He was the son of Thomas and

Jane Griffin, and was born August 5, 1828, and departed this life June 3, 1906, making his stay on earth 77 years, nine months and twenty-eight days. In his early manhood he served as a soldier in the Mexican war; on his return he was married to Emily Lane. Unto them was born one child. They lived happily together until he was called to go to the civil war, serving his time there as a faithful soldier. When upon his return he found both wife and child had died. On December 3, 1867, he was again married to Martha A. Proctor. Unto them were born eight children, six girls and two boys, of whom five girls and two boys survive him. He was a good husband, kind and devoted father and a good neighbor, always ready to administer to those in need. A wife, seven children, seventeen grand-children, other relatives and a host of friends are left to mourn his loss. But we have hope that our loss is his eternal gain, for we feel that he is at rest, asleep in Jesus. He professed a hope in Christ and joined the church at Pleasant Hill, Edgecombe county, N. C., Saturday before the fourth Sunday in August, 1870. He afterwards moved his membership to Falls church, Nash county, N. C., where he lived a consistent member until his death. He always attended his church regularly until the last few years when he became too feeble. He had a slight stroke of paralysis last October, which he partially recovered, when upon the following February he had another stroke which made him helpless until the end. All was done for him that devoted wife, loving children and grandchildren, kind friends and family physician could do, but none could stay the hand of death. He seemed willing to die and about three days before he died we heard him murmur, "Oh God take me to my heavenly home." He also requested us to sing for him. I asked him what would he have us to sing. He said:

"Jerusalem, my happy home,

Oh how I long for thee.

When shall my sorrows have an end,

Thy joys when shall I see."

Which we did in our weak way, for it

seemed almost impossible. Oh how he did enjoy every word in that song. He tried to help sing, but his voice was too weak.

Elder M. B. Williard preached his funeral and read the above hymn, after which he was laid to rest in the family burying ground to await the resurrection morn, when the dead in Christ shall rise first and see Jesus and be like him.

We bless you, dear father, so much and know your place can never be filled, but we should not grieve for the Lord's will must be done.

May the good Lord enable us to be submissive to his will and prepare us to meet him above.

Written by his devoted daughter,

PATTIE BRADLEY.

SALLIE COLEMAN.

Dear Brother Gold: I am requested by Sister Sallie Coleman to write an obituary notice of her mother (Sister Sallie Coleman), both of the same name. I should have complied with the request sooner, but I am very slothful and neglectful, and hope our sister will pardon me.

Our dear old sister was the daughter of William and Nancy Haynes, and was about 70 years old. She was married to Josiah Coleman about fifty years ago, and they lived together nearly forty years when it pleased the Lord to take him from her and she lived the remainder of her life with her children. She was the mother of nine children, two dead and seven living. She joined the church at Contentnea thirty-five years ago, and lived with them in full fellowship twenty years, and then she moved her membership to Healthy Plains and remained (so I have been told) a faithful member until death. I never met our aged sister, but her daughter and her pastor say she was a very good woman. She died December 7, 1905. Her disease was bronchitis and heart trouble. She was sick only eighteen days. Her daughter says she bore her sickness with much patience. She was never heard to murmur or complain, but little, and died as one going to sleep. She had a little grand-daughter liv-

ing with her and she would often call her to her bedside and tell her howdy and good-bye. She was much devoted to her. She seemed to be perfectly reconciled to the Lord's will. Her daughter is perfectly satisfied that her mother is at rest. She requested that Elder Boswell (her pastor) should preach her funeral, which he did, the third Sunday in June, using for his text the 38th chapter and 16th verse of Isaiah, these words: O Lord by these things men live, and in all these things is the life of my spirit; so wilt thou recover me and make me to live. He spoke very comforting to the bereaved daughter. May the Lord still comfort our sister in the loss of her dear mother, and may he cause her and her brothers and sisters to feel that he doeth all things well. He gives and he takes away and blessed be his name. It seems hard to have to give up our dear parents, but God's will must be done. I can sympathize with the bereaved family for I have lost by death both father and mother, but I hope I can say, sleep on dear parents, I would not call them back if it lay in my power to do so, for only a few more days and I hope to meet them. So weep not children, for your mother, for she left good evidence behind that she is now praising God in heaven. Blessed are the dead that die in the Lord.

Your sister in hope of a better world than this.

MATTIE LUPER.

Sharpsburg, N. C.

APPOINTMENTS

LANDMARK

J. E. WILLIAMS.

- Albemarle, at night October 9.
- Mountain Creek, 10.
- Big Creek, 11.
- Calicot, 12.
- Sugg's Creek, 13.
- Oak Springs, 14.
- Pleasant Hill, 15.
- Rock Hill, 16.
- New Shepherd, 17.
- Pearce's Chapel, 18.
- Tom's Creek, 19.
- Flat Creek, 20 and 21.

Conveyance needed.

W. T. BROADWAY.

- High Point, October 19 and at night.
- New Shepherd, 20 and 21, funeral of Sister Harrison and her husband.
- Pearce's Chapel, 22.
- Rock Hill, 23.
- Mt. Tabor, 24.
- Enterprise Factory, 25, at night.
- Brush Creek, 27 and 28.
- Red Cross S. H., 29.
- Big Meadow, 30.
- A. Whitfield's, at night, 31.
- He will need conveyance.

H. TAYLOR.

- Concord, October 15 and at night.
- Salisbury, 16, and at night.
- High Point, 17, and at night.
- Greensboro, 18, and at night.
- Burlington, 19, and at night.
- Durham, 20 and 21.
- Raleigh, 21, at night.
- Clayton, 22.
- Salem, 23.
- Beaulah, 24.
- Upper Black Creek, 25.
- Thence to Black Creek Association.
- He will need conveyance.

L. H. HARDY.

- Flat Swamp, Monday after 5th Sunday in September.
- Spring Green, Tuesday.
- Skewarkey, Wednesday.
- Jamesville, Thursday.
- Morattock, Friday.
- Thence to Kehukee Association.
- Conetoe Tuesday after.
- Old Sparta, Wednesday.
- Autry's Creek, Thursday.
- Old Town Creek, Friday.
- Thence to Contentnea Association.
- Meadow, Tuesday after.
- Mewborn's, Wednesday.
- LaGrange at night.
- Sandy Bottom Thursday.
- Beaver Dam Friday.
- Thence to White Oak Association.
- Memorial, Wednesday after.
- Lower Black Creek, Thursday.

Thence to Black Creek Association.

Mill Branch, Monday after.

Falls, Tuesday.

Tarboro, Wednesday.

Washington, at night.

Sandy Grove, Saturday and 1st Sunday.

in November.

Will need conveyance when off of railroad.

J. A. MONSEES AND J. S. WARD. ..

Jamesville, Monday after 5th Sunday in September.

Morattock, Tuesday.

Concord, Wednesday.

Bethlehem, Thursday.

Thence to the Kehukee Association.

Smithwick's Creek, Tuesday.

Skewarky, Wednesday after.

Flat Swamp, Thursday.

Tarboro, Friday.

Thence to the Contentnea Association.

Meadow, Tuesday.

Mewborn's Wednesday.

LaGrange at night.

Sandy Bottom, Thursday.

Beaver Dam, Friday.

Thence to White Oak Association.

Muddy Creek, Tuesday.

Dudley, Wednesday.

Lower Black Creek, Thursday.

Thence to Black Creek Association.

They will need Conveyance.

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DEVOTED TO THE CAUSE OF JESUS.

CALLED UNTO DIVINE FELLOWSHIP.

A sermon preached at Oakham, on Lord's day afternoon, November 9th, 1845, by the late J. C. Philpot.

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."—Cor. i. 9.

Everything in this world is changing and changeable. We ourselves are perpetually fluctuating and wavering. The things of time and sense are as fluctuating and wavering as we. Our friends are fluctuating and wavering too. All things are in a continual state of transition and change. Seeing, then,

all earthly things are passing away, the things of time and sense are shining like a cloud of the night, Scripture leads us to rest upon something that is immutable and unchangeable, a foundation to stand upon which shall not waver and fluctuate with earthly, perishing things. For instance, Jesus Christ is held forth as "the same yesterday, and today, and for ever," (Heb. xiii, 8,) and therefore a foundation on which to stand for eternity. Again, we read that He has given us every perfect gift

But above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning," (James i. 17.) In these passages the unchangeableness and immutability of God are held forth as a foundation for our wavering, halting feet to stand upon.

In the same way the text holds forth the faithfulness and unchangeableness

of Jehovah. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." The faithfulness of God to His word and to His work is here pointed out as a foundation on which to rest. Now, unless a man rest upon this, he is continually wavering. Until he is brought to anchor in immutability, he is perpetually tossed up and down with every wind and wave of doctrine; but when he is brought to rest on things which cannot change, then he has an anchor to his soul "both sure and steadfast, and which entereth into that within the veil," (Heb. vi. 19.)

There are two things worthy of notice in the text. One is the declaration of God's faithfulness, "God is faithful;" and the other, what God does in order to manifest His faithfulness, "By whom ye were called unto fellowship of His Son Jesus Christ our Lord."

In considering these words I shall, with God's blessing, change their order, and look first at what is contained in the words, "By whom ye were called unto the fellowship of His Son Jesus Christ our Lord." And then, secondly, at God's faithfulness and unchangeability as made manifest in this special calling.

I. All God's purposes run underground until they are manifested and brought forth; for His way in the sea, and His path in the great waters, and His footsteps are not known (Psa. lxxvii. 19.) "It is the glory of God," we read, "to conceal a thing" (Pro.

xxv. 2.) Thus God has hidden His own eternal counsels in His own bosom and they are only brought forth in time in such a way and such a season as He has appointed. We have a wonderful instance of this in the crucifixion of the Lord of life and glory. It was the eternal purpose of the Three One Jehovah that the Son of God should die, and by dying offer up a ransom price to save the elect from the ruins of the fall. This lay hid in the bosom of God. When the Lord Jesus came into the world, He came for that special purpose; but it was hidden from the eyes of the Jews. Now, so it is with respect to the work of grace upon the soul. What is God's purpose in beginning and carrying on a work of grace in the soul? It is set forth in the text, "By whom ye were called unto the fellowship of His Son Jesus Christ our Lord." That is the object, that is the purpose of the work of grace upon the soul,—to call God's people unto a fellowship with the Son of God, to bring them into living union and communion with the Lord of life and glory. Now, this work must go on: for "God is faithful." It must go on until it results in the accomplishment of what God has purposed. Let me explain myself a little more fully. Say, you are a vessel of mercy, that God has chosen you in Christ from before the foundation of the world, and has loved you with an everlasting love in the Person of His dear Son. Jesus came and laid down His life for you. He died on the cross that you might live forever. He bore your sins in His own body on the tree. He reconciled you to God, and cast all your transgressions into the depths of the sea. Now, the object of God in calling you by His grace, is to bring you into the fellowship of His dear Son. But when a work of grace is first begun upon the heart, the subject of it is not aware what God's purposes are. The Lord does not reveal them; nay, rather, He hides

them from his eyes. His purpose is to bring the soul into the personal knowledge, spiritual enjoyment of and divine communion with His own dear Son. But where does He find us? He finds us in what I sometimes call a sensual communion; that is, fellowship with sensible objects. The fellowship and communion that we are to enjoy, called by grace, is a spiritual communion with invisible, insensible objects. But the Lord finds us in a state of nature, having communion with sensible objects, buried in a sensual, as distinct from a spiritual communion. We are imbued with a spirit of the world, the things of time and sense are our element, the world is our home, and we are swallowed up in it that we have no other object, delight, or purpose. This I call a sensual communion, and there is a fellowship, an intimacy and intercourse in our carnal mind with sin, the world, and all that is evil. But this intimacy and intercourse must be broken up, that spiritual communion with the Lord of life and glory may be set up in its place. Our communion with the world, with everything short of Christ, is all broken to pieces, that we may be led into union and communion with Jesus. For instance, we have in our carnal state communion with sin, we have an intimacy with it, it is our bosom companion. It is like the lamb in the parable of Nathan; it lies in our bosom, drinks of our cup, and is to be as a daughter. We fondle it as a parent does a child, we cleave to it in love. Thus there is a sensual intercourse with sin and all its filth and filth. This, then, is to be broken. But what is to break it? The entrance of God's holy commandment so as to manifest His purity, and holiness, and righteous anger against sin; and this breaks to pieces that sensual communion which we have with iniquity. This is the first thing God uses—His holy commandment, His pure precept, the

spirituality of His law opened up in the soul. Sin is then discovered to be sin, its evil nature is then manifested, the wrath of God is revealed against it, and the wages of sin, which is eternal death, are brought to light. The soul is thus cut off and cut away from sin by the sharp entrance of that sword which the apostle speaks of. "For the Word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. iv. 12.) The sharp Word of God entering into the conscience cuts asunder the former communion betwixt the soul and sin.

But there is also communion with the world. We love the world by nature, our heart is in it, our affections are altogether worldly, all that our natural heart delights in is sublunary and earthly. This sensual communion, then, with the world must be broken to pieces; we must be divorced from it in order that we may have communion with holy and heavenly things. When God makes Himself known as a consuming fire, and the breadth and spirituality of the precepts are opened up, the world is seen as the apostle saw it, lying in wickedness, or in the wicked one (1 John v. 19,) and all but God's people are beheld as walking in the broad road that leads to eternal perdition. We thus become separated from it, and our feet are turned out of the broad into the narrow way. The Holy Spirit sets the face towards the heavenly Jerusalem; and thus our communion with the world is broken to pieces.

But there is also communion with our own righteousness. There is a delighting in what we think we have done or can do for the Lord. Our free-will, our natural strength, our creature piety, and fleshly religion, cleave daily to us; we have a sensual union with them all. Now this likewise must be broken into pieces, or else we cannot have communion with the Lord of life and glory. And this too begins to be

destroyed by the entrance of the precept of God's Word, by the spirituality of God's law; our own righteousness is made known to us as filthy rags, and we abhor and loathe ourselves in dust and ashes as the vilest of the vile. And so also there is a sensual communion with deceit, hypocrisy, and delusion; for the heart is "deceitful above all things, and desperately wicked," and out of this wicked heart there springs a wicked intimacy with all manner of lies, hypocrisy, deceit, and delusion. By nature we drink down lies like water, our hypocritical heart wallows in hypocrisy as the swine on a hot summer's day wallows in the mud; to deceive ourselves and others is the very element of our deceitful heart. This intercourse, then, with lies, hypocrisy, and delusion, must all be cut asunder by the entrance of the light of God's Word into the soul. When a pure and holy God shines forth into the conscience, our hypocrisy, lies, and delusion are made manifest, and our intercourse with them begins to be dissolved. If you read Isaiah xxviii., you will see how the Lord speaks there of breaking up this sensual communion: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." This covenant with death and agreement with hell is a communion and intercourse with death and hell; and this is broken up by the hail sweeping away the refuges of lies, and the waters over-

flowing the hiding-place. Only, therefore, as this covenant with death and agreement with hell, that is, this sensual communion, is broken to pieces, can there be spiritual communion with the Lord of life and glory. Now, in this God's people are distinguished from all others on the face of the earth, in that they are seeking communion with the Son of God, fellowship with Jesus in the knowledge and enjoyment of Him in their hearts. This distinguishes a work of grace upon the heart from all fleshly counterfeits.

Now as the Lord breaks up this sensual communion, He goes on to fulfil His own eternal purpose; which is, to bring a soul into communion with His dear Son. Observe the words of the text, "By whom ye were called unto the fellowship of His Son Jesus Christ." It is God therefore who calls His people unto "the fellowship of His Son Jesus Christ." Now He has lodged in His dear Son everything needful for our wants. "For it pleased the Father that in Him should all fulness dwell" (Col. i, 19). And again we read, "Out of His fulness have all we received, and grace for grace." (John i, 16). We read also, "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii, 9). The Lord of life and glory is the brightness of the Father's glory and the express image of His Person. All that God is shines forth in the face of Jesus Christ. In bringing, therefore, His people into fellowship with His dear Son, He brings them into fellowship with the Three-One God. God out of Christ is a consuming fire. None can see Him and live. God is invisible. He is said to "dwell in the thick darkness." (1 Kings viii, 12), and also "in the light which no man can approach unto." (1 Tim. vi, 16). But if we have not fellowship with God we shall one day be of all men most miserable. And the way to have fellowship with God is to have fellowship with His Son; for He is the Mediator. He

stands betwixt God and us; through Him we have access to God, by Him we are reconciled to God, and thus by Him we have fellowship and communion with a Three-One Jehovah. Oh, what a mercy it is to have a Mediator to cover with blood and righteousness the guilty head of a fallen child of Adam! Not to have to deal immediately with God as a consuming fire, whose infinite holiness and eternal justice must consume us; but that there is a Mediator, One who has taken the flesh and blood of the children into union with his glorious Person, a Daysman through whom we may have access to God, One who has said, "I am the way, the truth, and the life; no man cometh to the Father but by Me." The grand object of divine teaching in the soul is to bring us to Jesus. What says the Lord Himself? "It is written in the Prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto Me." That is the effect of divine teaching, a coming unto Jesus. As the text says, "By whom ye were called unto the fellowship of His Son."

Now, every obstacle that interferes with or prevents this fellowship, God will remove. That is the reason why we have so many trials, so many sharp thorns, so many bitter afflictions, such painful exercises, such distressing temptations. They are to encourage communion with Jesus by removing out of the way all that is in opposition to it. For instance, there is the world; when this creeps in it shuts out fellowship with the Lord Jesus. It has therefore to be removed; and is done by means of painful trials. Again, there is carnality, lightness, frivolity, worldly-mindedness; to all of which we are sadly prone. Now when these evils get possession of us, they shut out communion with Jesus. Therefore we need scourging with sharp thorns and briars, as the men of Succoth were

torn by the thorns and briars of the wilderness, Judge viii. 7, 16), that this carnality and lightness may be torn away out of the heart. So afflictions in body, in providence, in the family, temptations from Satan, the burden of an evil heart of unbelief, the corruption that we are more or less plagued with—all these things are made profitable, in order to bring us unto fellowship with God's dear Son by emptying us of self. God's dear Son is only suitable for sinners; all that He is and has is for such; all His glorious fulness, all His precious attributes, all His dying love, all the riches of His atoning blood, the beauty and glory of His justifying righteousness—all are for sinners, for feeling, sensible, sin-plagued, Satan-harassed sinners. As then, we sink into felt sinnership, it leads us up into communion with Jesus. Pride, worldly-mindedness, covetousness, self-righteousness, self-esteem, self-exaltation, carnality, and lightness, all unfit a man for communion with Christ. Jesus is a broken-hearted Lord, the Spirit of God was given Him without measure, His heart is full of tenderness, sympathy, and compassion. He is a holy Jesus; therefore there can be no communion on His part with sin. For "what concord hath Christ with Belial?" What intercourse can there be, then, on the part of Christ with sin which He hates, with the world that crucified Him, with Satan His implacable enemy, with that evil heart in man that is utterly opposed to His holy and pure nature? In order, therefore, to bring us into fellowship with Jesus, we need trials, exercises, afflictions, and temptations, to remove out of the way those things that hinder communion, and to bring us down to lie as low as possible in our own eyes. This fits us for Jesus. But it may be asked, "When are we fit for Jesus?" When we are all nakedness, all rags, all misery, all guilt, and all helplessness, and sink down at His feet un-

worthy of a single smile from His face—then we are fit for Him. We are unfit for Him when we are proud and covetous, when we have no sorrows, nor burdens, nor griefs, nor troubles, when sin does not lie on the conscience when we can be cheerful and happy with the things of time and sense. All these things set us at a distance from Christ. But sorrows, griefs, burdens, exercises, doubts, cares, perplexities, and distresses—these are helps that God uses to bring us to Jesus. One is the ebbing wave that takes us away from the rock, and the other is the flowing wave that drives us on to it. One is the adverse wind that blows against the ship when she is making for the harbour, the other is the prosperous gale that urges her forward into the haven. So that the things that seem against us are really for us; and the things that seem for us are really against us.

But what is communion and "fellowship with His Son Jesus Christ our Lord?" It is a sweet and blessed intimacy betwixt Jesus and the soul. How is this produced? It is produced by the Spirit through the Word; not by the Spirit without the Word, but by the Spirit of God making use of the Word as the living instrument to raise up faith in the soul, whereby through the Word are communicated power, unction, and sweetness to the conscience. If ever you have felt anything like fellowship or communion with God's dear Son, it has been in this way: the Spirit of God worked through the Scriptures upon your heart, secretly applying to your soul some precious truth concerning Jesus, giving you faith to receive it in simplicity and love, and then drawing your heart upward through the Word into the presence of Him who sits and reigns behind the veil. This is communion with God's dear Son, what the Scripture calls the "communion of the Holy Ghost;" because the Holy Ghost alone can lead us

up into this fellowship. Now this is what God calls His people to, this is what God makes all His people intensely long for. The Lord's people are all dissatisfied with everything short of communion with God's dear Son. Give them the doctrines of truth without the Spirit's sealing these truths upon their hearts, they bring no sweet communion. They cannot, therefore, rest upon them. Give them their own righteousness, it produces no communion with the Lord. Let them have the world, it does not lead their soul into communion with Him. Give them sin, it draws them away from the Lord. Let them fall into darkness, and be beset with fears, doubts, perplexities, and temptations, these bring them no communion with the Lord. What they want, then, is that Jesus would sweetly whisper into their souls, "Thou art Mine; fear not, I have redeemed thee." "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me" (Isa. xlix. 16). Thus to have our souls raised up into the very bosom of the Lord, so as to clasp Him and embrace Him in the arms of affection and love, as a lover breathes his love-tale into the ears of his beloved one, that we may be able to say, "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee,"—this alone satisfies a living soul. Now when a soul has enjoyed a measure of this, then it has enjoyed what God has called it to, the "fellowship of His Son Jesus Christ our Lord." This is the life of religion.

But if we have fellowship with the Son, it will bring into our hearts every fruit and grave of the Spirit. Jesus has left us an example that we should walk in His steps, and the Scriptures sets forth His holy love, His humility of Spirit, His meekness, His gentleness, His separation from the world, the image of God shining forth in Him. Now when God calls us into the fellowship of His dear Son, it is that we may

walk in His steps, it is that the image and likeness of Jesus may be impressed upon our souls. It is that we may be conformed to the image of the First-born, and that the mind and likeness of the blessed Lord may be stamped upon our hearts, lips, and lives. If we are not called to this, we are called to nothing.

II. But the text adds, and it is a great mercy that it is added, "God is faithful." For consider how many things there are to interrupt this fellowship. What an evil nature you carry in your bosom, which is averse to communion with this blessed Lord! How many enemies surround your soul! What an adversary you have by night and by day to grapple with! But, "God is faithful." Do you see the connection? As though the Holy Spirit implied this: "God has called you unto the fellowship of His Son. That is His object; and He is faithful. His purposes are immutable. He hath purposed, and shall He not accomplish His purpose? He is faithful, and has determined you shall enjoy that fellowship unto which He hath called you." Now this, by setting forth God's eternal will and pleasure, shows that in us there is everything against that fellowship, and that God's faithfulness alone overcomes that evil tendency, perfects and completes His purposes.

For instance, our carnal mind is altogether opposed to communion with the Son of God. What is the Scriptural description of it? It is summed up in one expression: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) If that be the case, can there be any fellowship or communion in our carnal mind with God? —if it is enmity against Him, if it is not subject to the law of God, if it is opposed to all His will, and Word, and ways? Can there be any union between our carnal mind and God's dear Son? Impossible. Now just in pro-

portion as our natural mind works, will there be a turning away from communion with Jesus, a plunging into communion with the world and the world's sins, a cleaving to the things of time and sense, as riches, honour, pride, and worldly pleasures. Our carnal mind understands all these things; it is the very breath that it draws into its lungs, the very element in which it swims. Its whole being is intense, implacable enmity to God and His dear Son, and therefore can never be reconciled to him. But God is a pure and holy God, and must ever regard sin with the utmost hatred and abhorrence. Do we not feel it? What is the greatest grief and burden to a living soul? Is it not the workings of his natural mind? Does not this wicked mind continually stir up unbelief, infidelity, rebellion, and fretfulness? Does it not drag him into the world? Does it not draw him away from the Lord? Does it not fill him with everything base, earthly, sensual, and devilish? But "God is faithful." And He will not suffer the carnal mind to overcome a believer. God, being faithful, has called His people unto the fellowship, of His dear Son: He therefore communicates power to the soul whereby this carnal mind is overcome. When sharp exercises and troubles work with power in the mind for a time, the Lord at such seasons communicates a sweet spirit of faith. And where this spirit of faith is, it goes up after the living Lord. And thus "God is faithful," who will not suffer the carnal mind to prevail altogether, but gives His blessed Spirit to draw the heart up to Him. Then there is the world, and the world is opposed to communion with God's dear Son. It calls it rank enthusiasm, a bitter spirit; it is horrible in the eyes of the profane world. What! to have communion with Jesus; there is nothing that they scorn more, nothing from which the world more revolts. And the world in our hearts is just as bad. The news and

gossip, politics, the chit chat of the day, and the scandal of the town, the carnal mind has plenty of communion with that; it drinks it all down as a thirsty ox drinks water; but the world outward and the world inward never can have communion with Jesus. He is too holy, too heavenly for the world or for our worldly heart to love. Therefore we need crosses, losses, trials, temptations, and exercises. These embitter the world, they show us the world cannot satisfy us. And then the Lord takes occasion to drop a measure of divine sweetness into the heart, and gives it that solid satisfaction in Jesus which the world can neither give nor take away. Thus "God is faithful."

There is temptation. There is constant temptation in a living soul, and these temptations are all against communion. Have you not had all sorts of evil thoughts injected into your mind against Jesus? nothing too bad to think about Him, nothing too base, nothing too horrible. And what was the object of it all but to harass your soul, distract your mind, and destroy communion with the Son of God? And if God were not faithful, these temptations would do it effectually. But "God is faithful." He has not allowed you to be tempted more than you can bear. When enemies come in like a flood, the Spirit of God holds up the standard against them, and brings that faith into your soul whereby Jesus is looked up to, rested upon, and loved, in spite of all these suggestions against Him with which the devil fills your heart. Be not surprised if you find in your heart everything whispered against the Son of God. Satan hates Him with mortal enmity against Him. It is the lot of God's children thus to be tempted; but "God is faithful." He will not let you be overcome. He will in time subdue and conquer these temptations, and bring your soul into fellowship with His dear Son. Sometimes despair works powerfully, and dependency

suggests that you have committed such sins as God cannot forgive; and when you give way to this temptation it hinders communion, it shuts up prayer, stops the reading of the Word, and seals up the spirit of supplication within. Then there are doubts and fears, perplexities, harassings of Satan as to the work of grace upon the heart, whether we have felt right, begun right and continued right. All these various workings in the mind hinder communion with God's dear Son. But "God is faithful, by whom ye were called unto the fellowship of His Son." God's purpose in calling you is not to build up your own righteousness, not to make you think anything of yourself, not to set you to work, nor make in love with what you think you can do. He has but one purpose in view, and that is, to bring your soul into sweet communion with his dear Son, to stamp His likeness upon you, and to fill your soul with joy and peace and believing, "joy unspeakable and full of glory."

Now, how is this to be obtained? Not by looking into your own hearts to find anything good there. But in a spirit of faith, by looking up to Jesus, resting upon his blood and righteousness, and receiving a communication out of His fullness. If you are a poor, needy sinner, if you are a guilty criminal, a broken-hearted wretch, if you are a vessel of mercy, and God the Spirit has humbled you in your own eyes, you want nothing but these divine blessings to bring your soul into communion with God's dear Son. • It is with these He has communion—with those who need Him, with those who are troubled, harassed, and plagued without Him; and all that you want is God's faithfulness, who will give you your desire in His own time and way. All that you want is for the Lord of life and glory to come into your heart with savour; and when God the Spirit raises up faith in your soul to receive the blessing in love this lifts you up to the bosom of Christ

Himself, and fills you with joy and peace in believing; and this is what it is to have fellowship with the Son of God. God has called you for that very purpose. It is His object in calling you next to His glory. He has no other. He has not shown you your sins to condemn you, and send you to hell; He does not so deal with those He has called. But He makes you feel sin here, that you may not feel it hereafter; He makes you seek for mercy here and cry unto Him for pardon, that He may fill your soul out of the fullness of Jesus and give you communion with Him here. That is God's eternal purpose. He lets you have a little communion here, to be a foretaste and prelude of eternal communion with Him hereafter. "God is faithful." If He has given you any communion here, He will give you eternal communion with His dear Son in realms of endless joy and peace. And for that purpose He takes His people out of the course of this world, that He may give them a measure of communion here, and enlarge their souls with full communion hereafter.

Elder P. D. Gold, dear brother in hope: Many times this year I have thought of writing you, but each time my weakness and inability were laid before me and it seemed impossible for me to communicate my feelings and some of my experiences to one who is superior in wisdom, knowledge and understanding in all things: yet in this frame of mind with fear I make this feeble attempt because of the continued impression.

Thus far the year has been another one of mixtures of joys and sorrows. Very many times have I been brought low and well nigh despaired of hope, so weak was my faith, but each time the Lord, who is ever gracious and good, and plentiful in mercy, by His loving kindness I trust, has remembered this poor, vile, imperfect one, with a

gentle outpouring of the sweet spirit of love, joy and peace and good will to all! Oh, what a wonderful deliverer is our God of ours, the "God of Abraham, Isaac and Jacob, the same God that delivered the children of Israel out of Egypt and across the Red Sea, and went before them by day in a pillar of a cloud; and by night in a pillar of fire, the God who delivered three Hebrew children out of the fiery furnace, and Daniel out of the Lion's den, the God who is able to deliver his people out of every trial however great or small. I say then is He not a wonderful deliverer to His people, and is it not marvelous to them to behold such a God in power, in strength, in mercy, wisdom and love? Ah; I have felt it is too pure for me, one so vile and insignificant to behold, but I do trust there has been given to me a knowledge of that power from on high to deliver poor lost erring ones.

The question that confronts me with the deepest anxiety, am I one of His, in redemption? Did the Great Saviour of sinners shed His precious blood for me?

Many times has this marvelous deliverer power reached me, in the lowest depths of despair, and raised me unto a comfortable hope, and then I would question the goodness and love and mercy of it. So weak and vile, so imperfect am I that I long and desire for brighter, and still brighter and better evidence of my acceptance with the Father above.

What a slothful and disobedient servant I am if one at all.

Brother Gold, you manifested so much interest in my welfare, especially last fall, at your association, and wrote me concerning my father's health, after my return, and now I reproach myself for not following my impression to write you at the time of his departure, which was early in February. You remember I was anxious about him then as he had been suffering from cancer

for sometime. He was a dear, good father to me, and the loss of him was trying, but I was given the most submissive spirit and the sweetest reconciliation that I ever experienced in the loss of any loved one. I felt he was freed from suffering, the strife was over and surely he was at rest. The grave is a sweet resting place for the Lord's people.

I have had more sickness in my family this year than ever before, fever. My youngest daughter was very ill with typhoid fever for some time, but I am I trust, very grateful to God that she is again restored to health. My own health has been poor, but much improved now.

I fear I am intruding on your valuable time. I did not think of making this quite so lengthy.

I would love to tell you of the inspiration that seized me while on my first visit to the beautiful mountains in Western North Carolina this summer.

As I viewed those towering mountain peaks, and the beautiful valleys, the rugged massive rocks, and huge overhanging cliffs, and the beautiful sparkling water, clear as crystal, sometime overflowing, coming sometimes underneath, and protruding forth from the rock, such a thrill of joy, love and adoration seized me, for the creator of this grand universe as I had seldom, if ever, before experienced.

The grandeur and loveliness of the natural mountain scenery together with soul inspiring admiration, love and joy to the adorable King and allwise and all powerful Creator. Oh! what raptures of delight were mine, as I viewed these great wonders. In my astonishing joy I exclaimed, "What hath God wrought?"

How apparent is the insignificance of man when compared with the mighty works and wonders of God. It was with reluctance I bade my new friends and the dear old mountains

gave me, which afforded me much joy and comfort, and loving memories to cherish during my brief stay.

On my return I stopped over at High Point to visit my daughter and met with a glad and sweet surprise in attending the yearly meeting held there by dear Old Baptists.

There was a large attendance, not a vacant seat that I could find when I went in the house, and not a familiar face could I discern in that audience. A gentleman kindly gave me a seat right at the stand, and after preaching which was very able, and comforting, to me, I made myself known to the minister who I learned from a lady sitting by me was Elder Ashburn. How glad I was to hear him speak concerning the "Passover." The many beautiful illustrations and truths presented seemed to be received by an attentive audience. The greatest surprise to me after introducing myself to Elder A. he introducing me to many of the members was the many manifestations of love shown me, and I an entire stranger. I really felt it would be an imposition to join them in communion and footwashing since they had no way of knowing me, but their warm welcome displaced that feeling, and in its stead a oneness of spirit and love and joy. "Things in common." I felt were ours, and being strangers in the flesh does not separate us, that is God's dear children. Now, if any one whom I met at that meeting should see these lines I wish to say my appreciation for your warm loving welcome is beyond expression, I shall ever hold you in loving remembrance and the ties that unite us.

The church at High Point seems to be a very live one. There were three accessions I was told at that meeting, and they have a very neat and comfortable house in which to worship.

Brother Gold, if you deem anything in this profitable you may publish it otherwise cast it aside. My mind is

relieved, save imperfections which are apparent in everything I do or say.

Affectionately,

BETTIE G. WILLIAMS.

Elder P. D. Gold, Wilson, N. C.,
Dear Brother: Enclosed find one dollar to renew my subscription to Zion's Landmark. As it is at all times a welcome visitor at our home, we don't feel at home without it. We feel it is laden with good news from that far country. May the Lord bless you with the ability to proclaim the glad tidings of salvation by grace for many years yet.

I am at home with the church at Magnolia, in South Georgia and we are all at peace.

We have preaching twice a month on the third Sunday and Saturday before by our beloved pastor, Elder T. J. Head, and first Sunday by Elder W. W. Williams, a lovely servant of the Living God, who hideth himself behind the cloud and rideth upon the storm and speaketh peace to thirsty souls through the meritorious blood of His only begotten Son. May grace, mercy and truth be multiplied to you and all the household of faith is my humble petition.

J. S. SIMS.

Ticknor, Ga., Sept. 13, 1906.

Dear Brother Gold: I will try to write you a letter and let you know that I received your picture and Landmark and am glad of them.

The Landmark is a great comfort to me for I have not been able to go to preaching since the second Saturday in June, but when I read your pieces it is good preaching to me, for you do talk of Jesus and that is what I love to hear.

I would be glad to tell you my feelings just as I have felt them but I can't tell it. I sometimes feel like it is better than told, but that is not what the Good Lord commanded us to do.

When I was in my ruined and lost state not a friend did I seem to have. I felt to be such a poor, wretched creature. My every breath was Lord, have mercy on me, a poor sinner. It seemed to me I should be bound to die and if I did it would be just, for I felt like God was a just God in all He did.

I lay down one night and saw myself growing away to nothing; my heart seemed to be all there was of me. I would beg the Lord for mercy on me all the time. I went on in this way for some time.

I had a dream that I had to be divorced from my husband and married to another man. I thought he was the prettiest man I ever saw still I did not want to give up my husband. The next day I was sitting studying over my troubles and some of the sweet members of Town Creek church seemed to follow me day after day. All at once the tears began to flow from my eyes and a voice said to me: "Go and tell your feelings." I said Lord I can't tell my feelings and it repeated back if you can't tell it you must write it, and I can't write it as I feel it, but I am thankful to the blessed Lord that I can witness with the brethren and sisters when they tell their feelings. It seems to me they can tell mine better than I can myself.

I went to Town Creek the second Saturday in April and brother Crisp told my feelings from the beginning and I could not deny it. He closed the meeting with the song that had been with me for sometime:

"Poor and afflicted, Lord are thine,
Among the great unfit to shine."

I felt like I was the one unfit to shine. I thought they were the happiest folks I ever saw in my life. I loved them and desired to be with them, but I could not see for my life how they could love me as I did them. I went before conference this June two

years ago and told a little of my feelings and they received me. That was a happy time with me, I could not thank the Lord enough. I could say it is by the grace of God I am what I am.

If you see any comfort in this please publish it, if not throw it aside. Pray for me brother Gold, the least of all, I feel.

Your sister in Christ, I hope,

MAMIE DUNN.

Tarboro, N. C.

Monroe, N. C., Route No. 1

Dear Brother Gold, most esteemed friend: The time is past for me to renew my subscription to the good old Landmark. Enclosed please find \$1.50 to pay for same one year. I have been a constant reader of the Landmark for some time. It is so much comfort to me I hardly see how I could do without it. The good articles written by the many different writers, all bearing witness to the truth as it is in Jesus Christ, are so comforting to me.

I get to hear very little preaching as it is nine miles to the nearest church. They have so-called preaching all round me, but it is not the doctrine for me. So that nearly all the preaching I get is out of the Landmark.

Sometimes when I am so low down and all is darkness, and I am most ready to give up, but when I read the Landmark I find some poor one telling my feelings better than I can tell them myself. Then I feel more than paid for what the paper costs. I will close this imperfect letter with much love to you and all the household of faith.

JULIUS COLLINS.

Elder P. D. Gold, my dear brother in Christ: Here I come again, but not to worry you very long this time, but my mind is to write and I am afraid not to do so. I have been shut up and in the dark so long until recently that

I could not write, and oh how I was hurt many times over it. I would feel that I wanted to write and would commence a letter to you or some other dear child of God, thinking and hoping that the Lord would be with me and enable me to write something that would be comforting and consoling to some of God's people, but alas, all would become dark and gloomy before me and I would become so completely shut up that I would have to lay it aside, or throw it in the fire and let it burn. I would often read over what I had written and it would sound so imperfect, and brother Gold my writing looked hateful to me, and it sounded like it was put on and nothing real about it. I would think I never would attempt again. Several of the brethren and sisters would tell me how much comfort they had received in reading my letters, and it would sink deep into my heart and a prayer would arise, Oh, that I could write now, I have wondered if any one ever felt as I have. No, I don't suppose they have, for I often feel to be one alone, and nobody like me. But my dear brother ever since last second Saturday and Sunday I have had a mind to write, I cannot write as much as I wanted to, and I have been somewhat up on the mountain top the week before the second Sunday and since rejoicing in the Lord. I had heard so much good preaching that I was lifted above, I know it does do me good to hear preaching. It is food for my hungry soul and often revives my drooping spirit. You know I to'd you that I was going to visit and help nurse the sick, at the Falls, the next week, and so-I did, and brother Gold, if I could tell you my feelings the first three days of my visit you would hear something wonderful, but it is out of my power to do so. I would go from sick room to sick room, as there were two sick patients in the house, and the presence of the Lord would go with me

—it was a cross for me to leave my home, but oh the joy and the blessing I received in being there doing my duty as much as I ever felt to do in my life. I felt to have all in this world I needed, not anything troubled my mind not even my children that I left behind, and I had never left my baby child two nights in succession before, but I left them all in good hands, some one that would do for them as I would and the best of all I left them in the hands of the Lord. I felt like He would take care of them, look over and protect them, and I felt to have His presence with me. I could say with the poet: "How happy are they who their Saviour obey." Those words are true. We receive a blessing in doing our duty let it be whatever it may, and my brother there are more than one's duty. I have felt it my duty to do that which I did not do, and have done many things which was not my duty, but I have felt like a few times in my life that I was doing my duty, and I love to feel so, because I feel so much better. I have been around the sick many times and have never felt like I was where I ought not to be, but have felt to have a much clearer conscience when I would administer unto them until they breathed their last here, and oh how sweet it is to have a clear conscience about anything, but I do not always have it.

Brother Gold, what I thought of writing to you when I commenced, was about our friend that you met at the Falls, but I have written enough already, but I thought maybe it would be some comfort to you to hear from him and to know how much he was revived under your preaching. He said he felt like the Lord gave you your text that day for his benefit. I believe from my heart that he is a changed man, and it was such a sudden and powerful change. He loves to come and talk with me. He and his wife came tonight, I read a lot in the

Landmark for him, as he cannot read himself neither can his wife, and he seemed to be full when I stopped and talked a good while. He is a very humble man and not much of a talker, but what he says is solid and firm. He first joined the Missionaries, and afterwards the Free Wills, and he never witnessed a change until five weeks ago, and he has been one miserable man, and is now miserable.

I have tried to talk to him about being baptized, but I feel to be so poor and ignorant myself that I don't feel that I can say anything of benefit to any one.

He said tonight that he would not be back where he was five weeks ago for all the wealth of this world. He seems to be so glad of his change, and I am glad too my dear brother. I have rejoiced from the very depth of my heart for they are my nearest neighbors, and they have been good neighbors, very good to me; but I never mentioned religion to him until the good Lord has shown him what he was. I do rejoice to know of one quickened and made alive unto holiness. I love that holy spirit and it is a source of comfort to me to know I do love it, that is the greatest evidence I have of being one of the redeemed of the Lord.

The scriptures tell us that we know we have passed from death unto life because we love the brethren, but I do feel to have such a poor way of showing that I do love them. I want my walk to prove that I do love them, but I often fear it does not. I want it to be proven at home, brother Gold, as much as anywhere else. I want my neighbors and my children to see by my walk and conversation that I do love them. I don't want to only pretend at the meeting house that I am something and at home something else. I don't love such Baptists as that, but often fear that I am not that good.

Brother Gold, please excuse me, I told you I would not worry you long

this time but have done so. You can glance it over and lay it aside. I do not write expecting you to publish all my letters, because they are not worth it, but feel sometimes like I want to write you a private letter just as I intend this to be, for I have written as my mind tells me, and it is very scattering, and always after I write to you I feel that I have left out the best and only hint at what I want to write. I hope you will have the spirit to pray for me and mine, and may the Lord continue to bless you in the future as He has in the past. May you live long yet to continue to publish the dear old Landmark which is so dear to me.

Our dear pastor is not any better. It is so sad to us to know of his sickness, but the Lord has a purpose in all he does, I have tried to be reconciled to it as much as I could, and we live in hopes that he will be able to visit us again sometime. We have been blessed with good preaching at our little church since his sickness and we hope the Lord will continue to bless us.

Your humble sister, I hope,
 MATTIE LUPER.

Brother E. A. Stanfield is a good music teacher, and desires to teach singing lessons. Write to him at Martinsville, Va.

PLEASE READ AND OBSERVE.

Some subscribers are receiving two copies of the Landmark.

When you send orders for the Landmark please state whether they are renewals or new subscribers, and when changes are to be made state both old and new postoffices.

P. D. G.

Elder Gardner Bryan, of Richland, N. C., Route 1, desires to visit Florida about the last of November, if the Lord will. Will some preachers of Florida write to him so he can correspond with them? He wishes to visit Southern Georgia on the tour.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XXXIX - - - - NO 23

WILSON, N. C., OCT. 15, 1906.

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EDITORIAL.

ARE TIMES BETTER THAN OF
OLD.

There is much more money and therefore wages are higher and property is dearer. But what is the true measure of good days? Different people have different standards. The measuring line of the man that loves money is material prosperity. His god is gain of worldly goods. His happiness is in this life.

The man whose affection is set on things above everything of this world, whose treasures are laid up in heaven, has righteous living.

To him the evidences of true progress are honesty in business, sobriety in conduct, truthfulness in utterances, industry and frugality in business, fervency in spirit serving the Lord.

What are the facts concerning many people?

They do not obey their parents. They do not love labor. They do not take care of money. They do not observe their obligations. They want money and are spendthrifts. They do not labor for it, but will defraud others, lie, steal, rob, kill to obtain it.

That is the reason we hear of so much killing and robbing in these days.

When one commits a crime his friends with their money and other influences go to work to defend

him and obtain an acquittal. Thus the ends of justice are defeated, the law is ignored, crime goes unpunished. Large money is paid for lawyers, and they do all they can to secure an acquittal. Men feel that there is but little honesty in the country, and often when some shocking crime is committed an enraged populace rise up and attempt to lynch the culprit, because they feel that is the only certain way of punishing him.

There is plenty of law in the land, but there is so much love of money, and so little love of justice in the country, that the laws are not enforced.

When machinery is so multiplied that men feel that they are released from manual labor, and become idle and busy-bodies in other men's matters, then they become mischievous and harmful to society. When they do not love to stay at home and be quiet and do their own work they are disturbers of the peace. When they acquire the habit of running about, and are fond of fine clothes they must have money for such things, and will adopt wicked plans to obtain it.

When they do not love labor they will do as little work as possible, and want all the money they can get, not thinking of benefitting their employers. They are not content with their wages, band together, strike for higher wages, and show a corrupt state of mind. They have no idea of saving any money. The more they receive the more extravagant they become, and thus are nursing principles of discontent ending in dishonesty.

The rich also study to get all the advantage they can, and to use their money to gratify their lusts, thus bringing curses on themselves and oppression on the poor.

If these things prove a betterment of our condition morally, socially or religiously I fail to see it. P. D. G.

PUT NOT YOUR TRUST IN PRINCES.

Princes are regarded as among the chief men of earth. When therefore the Lord tells us not to put our trust in princes of course he means that we should not place our confidence in any class of men less than them: hence not in any men at all.

Why is such warning given? Because men are worshippers of men who like to be admired and followed, and the disposition of mankind is to crown men with honors, and to be hero worshippers. We should give honor to whom it is due. But God alone is to be worshipped. When men have offered to worship angels these angels have positively refused any such adulation. But they commanded men to worship God. When men have offered to worship apostles these men have forbid such worship. If angels and inspired men, who know far more than ordinary men, and whose knowledge is spiritual and therefore pure and never misleading, thus instruct us, should we not heed it? The more men or angels know of God the more they protest against trusting in man, and the more they command the worship of God.

What is there in man that we can trust in for deliverance, guidance, salvation or righteousness? Man is not able to deliver or save himself. He has no power except as God gives it to him. He does not know what a day will bring forth. How then could he even tell what shall be? He does not know what is now except it be shown to him. He is blind to eternal truth, and hence must be taught of God.

We are inclined to follow what we consider as gifted men. But how much better to follow Jesus. He is made of God unto us wisdom, righteousness, sanctification and redemption. Hence if any man glory let him glory in the Lord. Hear what Jesus says. He is the way, the truth and the life. There

is no ignorance, deceit, nor unrighteousness in him. He can never wrong any, nor mislead him. He does not love the corrupt things of earth. He came to seek and to save that which was lost. He does not desire any of our money or property. Nothing we can give the Lord can enrich him. Nothing we withhold can impoverish him. He will not listen to flattering speech.

To trust in him brings us into the reception of his salvation. We become partakers of the divine nature by the exceedingly great and precious promises of his word. There is no trust in man that can impart to one that trusts in him any of the great blessings of Jesus; but to trust in Christ is the way the divine blessings of eternal life are received, felt and enjoyed. Of his fulness have all we received and grace for grace. The righteousness, wisdom, grace and power of Jesus is imputed to him that believes in Jesus, and his standing is one with Jesus, and hence he is complete in Jesus, wanting nothing.

Do you want to know the right way of truth, and be delivered from every false way, then follow Jesus putting your trust in him? He is the way; and hence there is no other way. He is the truth; hence there is no other truth. He is the life; hence there is no other life. Cursed then is man that trusts in any other one than Jesus. Such not only fails to receive the blessings of Jesus, but are filled with the curses of the corrupt.

As we trust in man we drink of that corrupt and poisoned fountain that has death in it.

If we trust in Jesus we drink of that living fountain that not only has no curse in it, but is full of eternal life.

Then seek the Lord Jesus and trust in him forever. P. D. G.

FAITH IS A FRUIT OF THE SPIRIT.

The fruit is the outgrowth of a tree,

or of character, which shows what is the nature of the tree, or the kind of individual known by his conduct. For by men's deeds their character is shown. So we say men bear good or bad fruit according to the principle controlling them.

The Holy Ghost, the Spirit of the living God, is the power that manifests faith in the subject of grace. Men believe according to the spirit that is in them. Hence men show what they are by what they believe, for their actions are the fruit of the principle or spirit within them.

Evil men believe lies because the wicked principle of a lie controls them or dwells within them. The ten spies brought an evil report because they had an evil heart of unbelief in departing from the living God, and the multitude of the people believed this false report because they also had an evil heart of unbelief proved in departing from the living God.

Why was it that Caleb and Joshua brought a good report. Because they believed God. Faith which is the substance of things hoped for supplied them with assurance or evidence that what God had promised he would fulfill. They were strong in faith giving glory to God.

Now why is there this difference in men? What is the cause of it? All men have not faith in God. That does not mean that none have it. Some men do have faith in God. But why? We hold that no man has faith in God until he is born again. In the first chapter of John it is said, he (Jesus) came unto his own (the Jewish nation) and they received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name, and then he tells why they believed on his name—"which were born not of blood, nor of the will of the flesh, nor of the will of man, but born of God."

Then the cause or reason we believe

in Jesus is because we have already been born of God. As Jesus said, He that liveth and believeth on me (Jesus) hath everlasting life. Then spiritual life must precede faith. God quickens the dead, or implants spiritual life within them, hence they believe, receive and love spiritual things. We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead; begotten to a lively or living hope. Such as are begotten again by the resurrection of Jesus believe in him, love him, and his doctrine or kingdom, love heavenly things, because they believe there are such things.

The people of God are made partakers of the divine nature by the exceedingly great and precious promises given unto us. Believers in Jesus receive the things of Jesus. They are justified by faith. By him (Jesus) all that believe are justified from all things from which they could not be justified by the law of Moses. They are not only absolved from all sin, but they are made righteous in the Lord Jesus. The truth comes sweetly into their heart that Jesus died for them and rose again, and this Jesus is the Christ of God testified of in the scriptures. Hence they love this precious doctrine, and rejoice in the Lord Jesus. They are complete in Jesus, and with him, his bride.

Such characters prove or show by their works that they are born of God. They that believe in God are careful to maintain good works which are profitable unto men.

They are created in Christ Jesus unto good works which God hath before ordained that they should walk in them. Thus they show forth the praises of him who hath called them out of darkness into his marvelous light.

P. D. G.

TIME AND CHANCE.

"But time and chance happeneth to them all." Eccl. 9:11.

With the Creator there is neither time nor chance as with men. For with God one day is as a thousand years, and a thousand years as one day. He is under no limitations of time, no imprisonment of space. He has created all limitations, but is subject to none. He is above all—higher than all. He has never created anything that subjects him to any dependence on it.

Nor is there any chance or peradventure with the Lord. Known unto him are all his works from the beginning. Nor can doubt, chance or uncertainly affect his purpose or mind. For he works all things according to the counsel of his own will, and he does all his pleasure. Hence there is infinite happiness with him or fulness of joy, and at his right hand there are pleasures forever more.

It is man the creature that is hampered with doubt, and is under the power of chance. Nor is there any exemption, for one event happeneth to the wise man and the fool. Solomon returned or reflected and considered that the race is not to the swift, nor the battle to the strong.

We would naturally think the swift runner would take the prize in the race, and the strong man would excel in the strife. But no, bread is not sure to the wise, nor riches to men of understanding, nor favors to men of skill. We cannot predict how the conflict will end. One event happens to them all. To suppose that because one is wise therefore misfortune shall not befall him, or he shall not die would be to contradict observation and experience. We see one that does not appear to be careful or solicitous about his enterprises and results, yet he is so successful we conclude he is a most fortunate man.

The wise man dies as the fool. I wonder if we can ascribe any man's longevity to his prudence or goodness?

Man gropes in the dark unconscious

of what will befall him the next hour. He knows not what a day will bring forth.

Is it not good that my times are in the Lord's hands—that I am dependent on him? Does not this encourage and invite to trust in the Lord at all times. Does it warrant me to be slack or indifferent about my conduct because I cannot control events, nor anticipate what shall be. No, I should rely on the wisdom and power of Him who speaks and it is done.

It is in vain to rise early or sit up late and eat the bread of sorrows.

For he giveth his beloved sleep. Yet this does not excuse from labor and anxiety or carefulness and concern. For the man that is careful to shun the appearance of evil has a comfort in the day of adversity that is denied to the rash. Besides it is the nature of man to seek though it is not of him that wills, nor of him that runs, but of God that shows mercy.

But should it not trouble man, and will it not when he is convinced that he is altogether dependent on the God of all grace and comfort for all deliverance and all blessing? It is a matter of great joy that God is merciful to sinners and remembers that we are dust and ashes? In infinite wisdom God rules the world.

P. D. G.

WHAT THINGS?

"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," Rom. 8:28.

Brother H. Ellison, of Arkansas, requests my view of the above scripture. He desires me to express my impression of what the all things that work together for good include? Do they embrace only what we consider good things, and not include what we consider things evil in themselves? Does it include only such things as we like, or does it also include all things? Does

it, as some hold, include only such things as God predestinates, and reject such things as are evil in themselves and therefore such things as they hold God does not predestinate?

For some contend that God has nothing to do with what they consider the wicked acts of wicked men.

My view of this text is that if one loves God that is conclusive evidence he is called according to God's purpose. There is no better evidence that one is right than that he loves God. If you have the witness in your heart that you love God that is conclusive proof that he has called you with a holy calling.

If you love God could you think he purposes any thing for evil or wickedness? That be far from the judge of all the earth to do wrong. When Job said, shall we receive good at the hand of the Lord and shall we not receive evil, did he mean that God is not just and good? No. By evil he meant affliction or distress.

Sometimes things are sent on us that we are not reconciled to, and do not see how they can be for our good. This shows that we are not in harmony with God's will. Jacob could not see any good in the death of Joseph as he thought, and the other things against him. He after this saw the good of these things and said, it is enough. Now there were more evil things than good ones then to Jacob. The supposed death of Joseph, the famine on the land, the detention of Simeon in Egypt, the requisition that Benjamin must also go to Egypt, were all contrary to Jacob's view: yet they were all working together for Jacob's good. They were all predestinated of God who meant it all for good, and things will work out as God predestinates.

Are there any events beyond the control or purpose of God that are not for the good of those that love him?

How can we think God means a thing for evil if we love him?

The carnal mind is enmity against him. That mind is never suited with God's dominion nor doings.

But how could it be otherwise than that all things should work together for good to them that love God, to them who are the called according to his purpose? The reason given in the following verse answers that question fully.

It is not necessary for one to see how this can be. But if he loves God how could he think otherwise. Faith works by love. If I love God I trust him in all things. I am to wait on him, serve him, obey him. He brings to pass the good results. He works all things according to the counsel of his own will.

There would not be much mystery in good things working together for good to them that love God. The wonder is in things evil working together for good to them that love God.

Note, they all work together—not separately. They are now working together for good to them that love God. You need not say after awhile they will work together for good. They are now all working together for good to them that love God. We may have to wait to see this. But the trial of our faith is precious. The perfect peace is to him that trusts in God. The entire life of a child of God is to strengthen faith in God—faith that works by love.

P. D. G.

FREEDOM OF WILL.

It is argued that man's will must be free to choose one thing in preference to another because one thing appears better to him than another thing, and in this power or right of choice he is in the image of his maker. But does it not imply a state of dependence in a man where he makes a choice. Two or more things are presented to a man, and he chooses between them—chooses one in preference to another. If man is free

as God is must he make a choice between two things? Where does it appear in the bible that God makes choice between two or more things, and selects that which to him appears the better? Does not this imply dependence on his part? His mind and wisdom are such that there can be no such thing as his choosing what he must do: if so then as a limited being he is governed by that which causes him to decide or choose what he should do? One is in a state needing deliverance when he must decide what he must or should do.

God chooses what others do. He made choice of certain men to do certain things, but that was a choice as to what they should do. But when God said, let us make man in our image, it was not to decide whether he should make man or not make him as one pondering and reasoning in his mind whether to make him or not to make him. There is no cause outside of God that can influence his mind and decide him to choose to do this rather than that: if so then God is not free but is subject to circumstances or causes outside of himself that lead him to change to do this rather than that, or to act from necessity.

God said, Jacob have I loved and Esau have I hated, and that before either of them had done good or evil, that the purpose of God according to election might stand—not of works but of him that calleth. Then there was nothing good in Jacob that caused God to love him. If there had been then something outside of God would have caused him to choose or elect one and reject the other. God cannot do wrong, because he is holiness and nothing outside of his holiness causes him to act. It is hid from the wise and prudent, and revealed unto babes, because it seems good in his sight to do so. There is no act the babe can perform to induce the Lord to reveal salvation. He loved his people,

even when they were dead in sins because he is love.

This choice of God in Christ is for Christ's sake, and not for the creature's sake, but it is in Christ because all righteousness is in him, that they are chosen. They are accepted in him. Hence the child of God cannot see while in his right mind why the Lord chooses him, only because it seemed good in the Lord's sight, and this increases his love to God; for we love him because he first loved us.

God said to David, choose one of three things. David was in a great strait. He was not free but was very dependent and helpless. He was forced to make a choice. He did what he felt was best to be done.

But he was in a great strait. When God says to man, I set life and death before you, therefore choose life God is independent, but man is the dependent creature. When God chooses our changes for us—when he works in us to choose that which is good then he frees us from an evil course, and places us in a state of freedom, and if the Son makes us free we are free indeed, and no longer slaves of sin.

P. D. G.

THE KNOWLEDGE OF GOD.

"For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings," Hosea 6:6.

The greatest of all knowledge is to know God and the Lord Jesus Christ. This is eternal life that they might know thee the only true God, and Jesus Christ whom thou hast sent.

The above quotation from Hosea Jesus expounds. When the Scribes and Pharisees made objection to Jesus for healing on the Sabbath day, and eating with unwashed hands and receiving sinners, which to them was a profanation of the Sabbath, and neglecting or trampling on the law of Moses, in showing mercy to sinners, but which required constant sacrifice—

constant performance of that which made nothing perfect—a constant repetition of sacrifices that could not atone for sin—laboring under a yoke that none could bear, Jesus told them he loved mercy and not sacrifice under the law. "I will have mercy and not sacrifice." God had opened his ear and sealed instruction to him. He knew the deep and everlasting purpose of God to reveal mercy, forgiveness and salvation to sinners.

Jesus came to make the Sabbath a blessing by healing on that day, and showing that he is lord of the Sabbath day, and by receiving sinners and forgiving their sins, or having mercy on men.

Further, that this is the character of God. While the law established sacrifices, and had penalties it was to show the nature and character of man. He is a sinner, and give him power he is an oppressor. He hates his fellow. He stickles for forms and traditions, and will ignore the spirit of the law while he magnifies his own traditions. He strains at gnats and swallows camels. He neglects the weighty matters of law while he oppresses others, will burden others with loads he will not touch with one of his fingers to lighten them.

God is love, and Jesus came to open that fountain of love to flow to sinners, and glorify God in removing the guilt of sin, and putting his law of love and mercy in the hearts of his people. Then the greatest of all knowledge is to know God in his infinitely glorious character of Father, Son and Holy Ghost: for he is one God.

By nature I do not think we have a single thought of God in his true character. Our carnal minds are not subject to his holy law. We look upon him with carnal dread and slavish fear. We are in our darkened and foolish mind thinking we must make a sacrifice acceptable to him. We must do something good with which

to placate his anger, and to appease him. We must merit salvation by our works or suffering. Of course we think we can do so. We read in the law that such things are required of us. The veil of darkness hangs over our darkened and guilty heart, and we think we must appease the wrath of God by doing or suffering. When the law is applied to our conscience it works wrath by bringing up our sins to our remembrance. We see no way of escape, but by doing what is written in the law; but finding we cannot do this we sink down into a horrible pit of doubts and misery from which no man can deliver us. This is God's way to cause us to feel the need of mercy and forgiveness, and hence we become beggars before a holy God.

We still do not know that he delights in mercy, and Jesus came in the flesh to open the door of mercy. But when Jesus is revealed to us as our blessed and perfect Saviour then we know that mercy rejoiceth against judgment.

Then we find the knowledge of the Lord is the highest of all knowledge, and that this is the only perfect knowledge. To know that God is salvation—that there is love and nothing but love in him—that Jesus has fulfilled his holy law and nailed to his cross every thing that was against us and contrary to us—to know that there is no condemnation to them who are in Christ Jesus—who walk not after the flesh, but after the spirit—to find that Jesus is become the end of the law or the system of works for salvation to every one that believes in him is the highest of all knowledge. The sweetest, most glorious and most precious knowledge is to know the Lord God. Paul said I am determined to know nothing among men but Jesus Christ and him crucified. There is nothing else worth knowing compared to this.

God is from everlasting to everlasting the same. He is love and has

loved his people with an everlasting love. He is unchangeable in his blessedness. When he is pleased to reveal himself to us then we know something of that which is true from everlasting. His revelation of himself to us is his showing us that which was true from everlasting. Then how blessed is He, and how blest are we that know him. There is no true blessing but of him and no curse but joy in his presence. To trust in him is the open road to heaven.

P. D. G.

OBITUARIES.

MRS. LYDIA A. HOLLAND.

If you will grant me permission I will attempt to write some in regard to the death of my cousin, Mrs. Lydia A. Holland, which occurred on the evening of September 3rd.

She was born April 2, 1873, and died September 3, 1906, making her stay on this fast decaying earth 33 years, 5 months and one day.

She was a daughter of Mr. T. C. Divers and Mrs. Sarah Divers.

She was united in marriage to William R. Holland, May 9th, 1900, by Elder John C. Hall.

To them were born four children, two boys and two girls.

The birth of the last, a little girl together with other complications, caused her death.

Her father preceded her to the grave, eight months.

It is so hard to give her up, and yet we know God is just in all his ways, and we should be constrained to say, God giveth and God taketh, blessed be the name of the Lord.

She never united with any church, but always preferred the Primitive Baptist doctrine.

She suffered so intensely just before she died—didn't realize she was going to die. But, oh, we hope she is now exempt from pain and sorrow.

She was a very dutiful daughter, a faith-

ful wife and indulgent mother.

She is survived by her mother, who we know will miss her. But her husband and little children will miss her most.

I hope that God will be a mother to her little children, and endow them with truthful and honest hearts. She was perfectly devoted to her home. She was constantly administering to her husband's and children's wants. Can they ever forget her?

Oh, how we miss her. It does not seem possible that she has left us. It is hard to realize: yet we know with God all things are possible.

We hope her little children will grasp the good things that she tried to implant in their little innocent minds, and grow up to be useful men and women. May the Lord bless the bereaved ones, and may they live the life that will manifest their heirs of Christ's kingdom, where they can ever sing praises with their loved one, is the sincere wish of her very sorrowful cousin.

MRS. W. A. BUSSEY.

Stuart's Drift, Va.

MRS. OLLIE VANCE BENNETT.

By request of W. M. Bennett, we write for publication in Zion's Landmark a notice of the life, sufferings and death of his beloved wife, Ollie Vance Bennett. She was a daughter of P. B. and Mary E. (Neal) of Rockingham county, N. C., born January 4th, 1878, and united by marriage to W. M. Bennett December the 15th, 1898, by Elder P. W. Willard, and departed this life August 14th, 1906, aged 28 years, 7 months and 10 days. Her disease was consumption, which developed rapidly for about three months previous to her death. Her sufferings in body were beyond our description, but she bore it with as great patience and as much Christian fortitude and humility as any one could have done. She obtained a hope in Christ some two years previous to her death, and united with the Primitive Baptist church at Sardis by experience on Saturday before the 4th Sunday in October, 1905, and was baptized by Elder C. F. Denny on Saturday before the 4th Sunday in November, 1905. She possessed

ZION'S LANDMARK

an amiable disposition from her youth up, quiet, peaceable, mild and lovely, obedient to her parents, kind to her brothers and sisters, and all of her associates, and they were many. I was with dear Sister Ollie a great deal of the time during her sickness. It was a great pleasure to hear her talk. She seemed to be so glad to have her friends visit her, especially the brethren and sisters of the Baptist faith. She was so humble and submissive to the will of the Lord, often saying she was willing to suffer anything he saw fit to put upon her. She was so hopeful all the time until near the end, often speaking encouraging words to her dear husband and precious mother who waited on her so tenderly all the while through her sickness.

She had a beautiful view of heaven about twelve days before her death. She had a very bad spell and told them all it was so dark surely it must be death. She bid them all farewell, saying she would not see her papa any more. They told her they had sent for him. She said well, rub me and keep me alive until he gets here. She said send for Brother Williard to speak at the grave. Then it grew so dark again she said surely I am deceived, but suddenly light sprang in and it got so bright it could get no brighter, she said. She felt the cold chill of death pass over her, and it seemed she was wafted along in mid air, and behold the beauties of heaven were opened to her, and she began shouting and praising the Lord, and said it is all right if papa and little Annie don't get here, for I see them up there, and there is grandma and Ida Gourley (who had passed away some time before), and yonder is Brother Gold and Brother Isaac Jones and his wife. They said to her you have never seen Brother Jones' wife. She said I know I never, but I see her now; also her brother Virgil Neal, who is in the West. She had not seen him in three years, and many others she named, and the members of Sardis church where her membership is. During this time she was praising the Lord and said she felt that she would praise him forever and ever. Then for a few moments she seemed to be

in darkness, but the darkness passed away, or light ushered in, and she would clap her hands and say, O it's getting brighter, it's getting brighter. We all thought she would not live the day through, but she lived twelve days longer.

She retained consciousness until the last, often talking to her husband, trying to console him and telling him how to manage, and to keep their little boy with him; but wanted her papa to take little Annie and raise her, saying Will, you know you can't keep Annie with you, and said papa, I want you to raise Annie like you did me. All was done for her comfort that was possible to be done. Her grief stricken husband, I am sure, fulfilled every jot and tittle of the marriage vow in keeping her in sickness and in health, till they were separated by death: for no man could ever be more kind, loving and tender than he was to the very last moment.

May the Lord enable him to bear up under the heavy stroke and be resigned to the will of him who works all things after the counsel of his own will, knowing that it was his will to call this precious jewel home; far precious in the sight of the Lord is the death of his saints, and we must be still and know that he is God. This dear sister leaves to mourn her absence, a heart-stricken husband and two children, father and mother, three brothers and four sisters, besides many other relatives and a host of kind friends, together with the brethren and sisters of Sardis church. Funeral services were conducted by Elder P. W. Williard at Sardis, after which her remains were laid in the silent grave, there to await the resurrection when her sleeping dust will arise and shine in the likeness of King Emmanuel. May the Lord comfort all that mourn, and be a present help in every time of need.

Most affectionately,

W. A. and AMY F. GOURLEY.
Stokesdale, N. C.

APPOINTMENTS

H. TAYLOR.

White Oak, October 29.

Meadow, 30.

LaGrauge, November 1.
 Goldsboro, 2.
 Cross Roads, 3.
 Old Union, 4.
 Smithfield, 5.
 Four Oaks, 6.
 Benson, 7.
 He will need conveyance.

T. N. WALTON, C. EVANS AND N. T. OAKS.

Elba, Monday after third Sunday in October.
 Mt. Zion, Tuesday.
 Seneca, Wednesday.
 Brethren, arrange a place near Campbell C. H. Thursday.

W. T. BROADWAY.

Whitfield S. H., November 2.
 Durham, 3 and 4.
 Mt. Lebanon, 5.
 Wheelers, 6.
 Prospect Hill, 7.
 Lynch's Creek, 8.
 Arbor, 9.
 Country Line, 10 and 11.
 Pleasant Grove, 12.
 Wolf Island, 13.
 Reidsville, 14.
 Greensboro, 15.
 High Point, 17 and 18.
 Lexington, 19, at night.
 Conveyance needed.

W. R. GALLIMORE.

Salisbury, October 27.
 Concord, 28.
 Bear Creek, 29.
 Meadow Creek, 30.
 Clark's Grove, 31.
 Crooked Creek, November 1.
 Watson's, 2.
 Pleasant Grove, 3.
 High Hill, 4.
 Union Grove, 5.
 Lawyer's Spring, 6.
 Tyson's, S. H., 7.
 Jerusalem, 8.
 Jones' Hill, 9.
 Liberty Hill, 10.

Freedom, 11.
 Howard Chapel, 12.
 Brother Deaton's, near Mt. Gilead, 13.
 White Oak Springs, 14.
 Sugg's Creek, 15.
 Mt. Tabor, 16.
 Brush Creek, 17 and 18.
 Red Cross, 19.
 Big Meadow, 20.
 Burlington, 21.
 Conveyance needed.

T. W. WALKER.

Burlington, third Sunday night in October
 Harmony, Tuesday.
 Prospect Hill, Wednesday.
 Ebenezer, Thursday.
 Roxboro, Friday.
 Dutchville, Saturday and fourth Sunday.
 Durham, at night.
 Wilson, Monday night.
 White Oak' Tuesday.
 Meadow, Wednesday.
 Farmville, at night.
 Tysons, Thursday.
 Hancock's, Friday.
 Red Banks, Saturday.
 Galloways, first Sunday in November.
 Mt. Lebanon, Monday.
 Sandy Grove, Tuesday.
 Bethel Wednesday.
 Goose Creek Island, Thursday.
 Cedar Island, Saturday and second Sunday
 Hog Island, Monday.
 Hunting Quarter, Tuesday.
 Straits, Wednesday.
 North River, Thursday.
 Morehead, Friday.
 Newport, Saturday.
 Hadnot's Creek, third Sunday.
 North East, Monday.
 Wardswill, Tuesday.
 Yopp's, Wednesday.
 Bay, Thursday.
 South West, Friday.
 Maple Hill, Saturday.
 Cypress Creek, fourth Sunday.
 Muddy Creek, Monday.
 He will need conveyance.

H. TAYLOR.

Concord, October 15 and at night.

Salisbury, 16, and at night.

High Point, 17, and at night.

Greensboro, 18, and at night.

Burlington, 19, and at night.

Durham, 20 and 21.

Raleigh, 21, at night.

Clayton, 22.

Salem, 23.

Beulah, 24.

Upper Black Creek, 25.

Thence to Black Creek Association.

He will need conveyance.

L. H. HARDY.

Thence to White Oak Association.

Memorial, Wednesday after.

Lower Black Creek, Thursday.

Thence to Black Creek Association.

Mill Branch, Monday after.

Falls, Tuesday.

Tarboro, Wednesday.

Washington, at night.

Sandy Grove, Saturday and 1st Sunday.

In November.

Elder J. E. Adams will accompany Elder Monsee from the Contentnea to the White Oak Association.

The next session of the Staunton River Union is appointed to be held with the church at Weatherford Friday, Saturday and Sunday in December.

Brethren are generally invited to attend.

T. N. WALTON.

I am in need of money now due from many subscribers to Zion's Landmark. Please send me on the amounts due and help me along in my constant expenses in this matter. I am in need of help.

The next session of the Mill Branch Primitive Baptist Association will be held with the church at Mill Branch beginning on Friday before the first Sunday in November and continue three days. Visitors can find conveyance either at Clarendon or Mt. Tabor, N. C., to and from the

Association grounds. Those coming by way of Wilmington, N. C., can get off the train at Whiteville, N. C., and Brother I. Hinson will convey them to and from the Association. C. W. BROWN, Clerk.

SPECIAL NOTICE

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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 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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RURAL ROUTE No. 5

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

CHRIST'S INVITATION TO HIS SPOUSE.

(The Last part of a Sermon by Robert Creasey.)

Come with me from Lebanon, My spouse, with Me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lion's dens, from "the mountains of leopards."
—So. iv. 8.

But we have a third head to elucidate. The beloved spouse of Christ is invited to come with Him from Lebanon. By the word Lebanon we may understand everything excellent, pleasant, and engaging to the mind, which has a tendency to detain the soul from the precious Immanuel. This place and its tall cedars are often extolled; it appears therefore by no means strained to interpret the passage as above. Our friends, estates, gifts, good name, and spiritual enjoyments, are all included in the comparison; and the dear Redeemer invites us to set light by them all compared with Him. The Heavenly Bridegroom is not satisfied with half a heart; He will never suffer the believer to be completely at rest until He obtains the whole of his affections.

We may briefly name these methods whereby our great Lord weans and draws away the heart from all idols to Himself. 1. He makes them prove bitter to us. 2. He takes them from us with His stroke. 3. He reveals His own worth and preciousness more fully to our minds.

1. The good old patriarch Jacob is

inordinately attached to Rachel; to check this, the Lord leaves her a great while without offspring, and gives her despised sister Leah a fruitful womb. This so vexes her that she says to Jacob, "Give me children, or else I die." By which means the patriarch so far discovers the vanity of his idol, and feels disturbed by her conduct, as to call forth the following remark: "And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?" Here the Lord, in His providence, seemed plainly enough to point out the folly of idol-making, and to proclaim that Himself was the alone stable ground of consolation.

David was a man after God's own heart, and yet we find his affections much taken with his wicked son Absalom, perhaps greatly admiring his beauty. The Lord presently manifests the evil of being so wrapped up in this child; He soon spake in sufficiently marked characters, "Leave this majestic cedar; come with Me from Lebanon." What a grievous scourge did this son become to his parent; and, besides other things, the Lord takes occasion by his means to chastise the psalmist for his sin with Bath-sheba; Absalom goes in unto David's ten concubines in the sight of all Israel.

When we set our affections too inordinately upon our relatives, Jehovah frequently suffers them by their evil tempers, perverse and wicked conduct, or by sending some sore affliction upon them, to be a great grief and bur-

den to our minds. Whether this was Jacob's case with his children, excepting Joseph and Benjamin, I do not presume or declare; but this is exceedingly evident, the Lord often admonished him in His dispensations neither to trust in, nor fix his heart too much upon them. Levi disturb their father by their cruel and murderous conduct and the other sons, being moved with envy, sell the beloved Joseph for a bond slave. Hence the good patriarch, in the closing scene of his life, does not ascribe his sustenance and protection to the industry and valour of his children, but gives all the glory to God, to whom it was due, in these remarkable expressions: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the Angel which redeemed me from all evil, bless the lads."

Would the Christian trust to one friend's purse, and to another's abilities, to one person's warm admiration, and to another's large promises; would he do this without having a special eye to Jehovah, without deeply considering that He alone can render these things a permanent blessing, soon shall Jesus cry, by causing the contents of the one to be turned into another channel, and suffering the other to prove insufficient; by causing the one to abate, and permitting the other to fail, "Come with Me from these, with Me from Lebanon, My spouse." Whence we hear the repeated warning and declaration, "Put not your trust in princes, nor in the son of man, in whom there is no help." "It is better to trust in the Lord than to put confidence in man." The Christian generally learns this wisdom very slowly, and with great pain to the flesh. He would fain have some one, some earthly friend to adhere to, and esteem him on all occasions; it seems exceedingly galling that he can securely rely on the affections, wisdom, and kind support of none, But

beyond this, when he has to experience his greatest admirers to become his bitterest foes, which does not unfrequently happen, then perhaps his is heart well-nigh broken with grief. Yet we must continually more or less find the creature to be thus unstable, weak, and wicked, that we may learn to trust the Creator and Redeemer solely.

The believer has to contend with this fickle and unkind disposition, not only in natural, but likewise in spiritual, friends; and this frequently appears more unbearable than all the rest. "If it had been an enemy," he is ready to exclaim, "I could have borne it." A hint to the wise may be sufficient: therefore,

2. The Lord does not only cross us in our creature comforts, but if this prove unavailing, He, at least for a season, quite withdraws them. The Lord often destroys our gourd, takes His gift away, lest we should forget the Giver. Why is the infant cut off from the fond parent's breast, and the husband or wife taken one from the other? Frequently, no doubt, to prevent or chastise for idolatry. Jacob loves Joseph and Rachel above his other wives and children, and the Lord removes these first. Why are our gifts and graces so repeatedly under an eclipse, and to our apprehension entirely lost? To teach us a more pure trust in the free and sovereign salvation of God, and to value Jehovah Jesus, the divine Giver, above all His gifts. Our faith, hope, love, joy, humility, etc., are good so far as they are wrought in us by the Holy Ghost; but they are not our Saviour. Bless God, He is much more stable than they, or our salvation would be very precarious indeed. Jesus is the same yesterday, today, and for ever; but the actings of our faith and love are ever varying. Therefore, when the comfortable exercise of our graces declines, the Lord is admonishing us to look out to that covenant, those promises, and that full salvation, which are

all established in Himself, that can never vary, nor lose any of their worth; and to say to our souls, "Are joy and comfort gone? then let me reflect my Jesus still remains who is the fountain of all true joy and consolation; therefore He shall by and by send forth His Holy Spirit to restore these precious benefits, and all things that I may need beside."

3. The Lord reveals more of Himself to the believer. This is indeed a blessed and a very necessary means of withdrawing his affections from being unduly fixed on the creature; here he discovers that which eclipses both it and all that appertains to it, and presents an all-satisfactory portion to his mind. Something more weighty, desirable, and glorious must be seen in the Lord than in sin, the world, or any sublunary possession; otherwise the heart will not let go its hold of them for His sake. "Set your affections on things above," says the apostle, and "not on things on the earth." Let now the revealing light of the Holy Ghost render the super-excellency of heavenly things manifest to the Christian, and presently this exhortation will be complied with; yea, and this will be done with great readiness and delight, where the discovery is clear and full. Oh! how the poor weak and base heart will hang back when it hears the command to forsake earthly for heavenly, carnal for spiritual, things, if left devoid of all inward relish of them by the light and power of the blessed Comforter: a bare conviction that this ought to be done will not bring up the spirit to a willing compliance. Hence we may discern the *absolute necessity of having the light of life maintained* in the mind, in order to walk truly, overcomingly, and pleasantly, after the Spirit, and not after the flesh. And how often, therefore, do we hear of Paul's desire for believers to experience divine light and wisdom in their understandings, to be renewed in the

spirit of their minds (i. e., to possess much of that light that directs and influences the whole soul, that moves the will and affections to cleave to heavenly things, rendering a person spiritually minded, etc.). In vain shall we toil in endeavoring to mortify our inordinate, idolatrous, and sinful affections, and to place our affections supremely on Christ, without this in some good measure taking place. Our adorable Redeemer, knowing this to be the case, exhibits Himself to our view in the glory of His Person, love, mediatorial capacity and fulness, offices, blood, righteousness, and the like; this attracts, draws, and calls in the heart to Himself. So it is seen in the case of the person who, finding Him the pearl of great price, sells all to possess it; of the one who discovers Him the treasure hid in the field of the gospel, that pursues the like course; and of the psalmist, beside many others, whose case is recorded in the 73rd Psalm. He had been sadly disturbed at being denied the desirable things of this life, whilst many of the wicked around him enjoyed them in great abundance, until he went into the sanctuary—until he came into the spiritual presence of God, and beheld His glory and the glory of His great salvation; when he not only perceives the wicked are really in a desperate case, notwithstanding their present prosperity, but that his case is very good, though so many temporal things are withholden from him; and he exclaims, "Whom have I in heaven but Thee? and there is none upon earth to draw near to God." What a deep sense of the folly, ingratitude, and sinfulness of cleaving inordinately to creatures the believer feels at seasons when the Lord Jesus thus reveals His glory to him, and how he longs to be more constantly and fully devoted to him. "Create in me a clean heart, O God; and renew a right spirit within me," is the sincere and earnest desire and cry of his soul. He

sees a great beauty in walking uprightly with the Lord, and serving Him with deep-laid fervency of spirit. He longs after a continuance and abounding of this endeared, soul-humbling, and God-glorifying communion with the Lord; and wonders at the greatness of his stupidity that he is not always intent upon and eagerly pursuing after it. But this he frequently finds is a means of enhancing the long-suffering of a covenant God, and the precious worth and efficacy of Jesus' atoning sacrifice in his esteem. These shine with great lustre and glory in his mind; and he now truly worships God in the spirit, rejoices in Christ Jesus, and has no confidence in the flesh: by which he is sweetly evinced to be of the true circumcision.

"Come with Me from Lebanon," saith the adorable Immanuel. As this may serve to evince how apt we are to be tardy in coming off in our affections from all earthly things to Him, how much our hearts linger behind in this world, as Lot's wife did after Sodom; so it surely proves the value the Lord sets upon our poor love, and how jealous He is of our yielding it to others beside Himself. And this is wonderful indeed, and should move us ardently to desire to give our whole hearts to Him: it is said, "My son, give Me thine heart." Truly when the Lord Jesus is pleased spiritually to open this matter to our hearts, we cannot but yield up our affections to Him.

The Lord invites us to come with Himself: by which He discovers how ready He is to walk and talk with us, to hold fellowship and communion with us, to reveal to us His secrets; according as it is written, "The secret of the Lord is with them that fear Him, and He will show them His covenant." The recollection of the blessedness of past seasons of communion may well stir us up earnestly to covet after a present compliance with this sweet and endearing invitation. Besides he here

shows how ready He is to hear the confessions of our sin: and John affirms, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;"—and the account of our miseries, and to remove them: "Call upon Me," He hath said, "in the day of trouble; I will deliver thee; and thou shalt glorify Me;"—and of our enemies, and to make known a glorious refuge from them: He declares by His Spirit in the Word, "The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee, and shall say, Destroy them."

The Lord Jesus does not invite us to forsake our earthly endearments and comforts and friends, to go into a wilderness, or to be left to a state of utter destitution; no, blessed be His holy name, in calling us to fellowship with Himself, He calls us from earthly to heavenly things, from circumscribed enjoyments to those which are boundless indeed, from friends that may prove false and that cannot help us in every time of need, to One that loves at all times, that never leaves nor forsakes, and that is able to save us to the very uttermost. Jesus is well able to make up the loss of all earthly sweets we give up for Him; and this we experimentally find at times, when we see and feel Jesus and the meanest situation in life, Jesus and a prison or a wilderness, is far preferable to all the earth can yield without Him. He fully supplies whatever finite shelter, support, foundation, encouragement, etc., we turn from to put our whole trust in Him; as in Him dwells all the fulness of the Godhead bodily, all communicative fulness. He is as the shadow of a great rock in a weary land; we are said to be complete in Him, and He hath said in allusion to Himself, "Upon this rock will I build My Church, and the gates of hell shall not prevail against it." Beware forsake

all creature worth, excellency, or goodness for the sake of Him and His righteousness? surely we are under the conduct of heavenly wisdom in this; for in Him there is no curse nor condemnation; yea, and the great God of heaven and earth is well pleased with us for His righteousness' sake. Therefore well sings the poet, though in self altogether vile and unworthy, when speaking of approach to God in His worship, depending on Jesus:

“Nor fear with Thy righteousness on,
My person and offering to bring.”

Are they riches that we forsake for Immanuel? With Him are durable riches, as well as righteousness; indeed the riches of divine love, grace, mercy, goodness, truth, wisdom, and so on, which are enjoyed in and with Him, exceed, we are informed by the sacred penman, the highest conceptions of mortal man. In complying with the precious invitation of the text, do we turn our backs upon the honors of this world? But oh! how far the honor of being called to be companions with the Lord of life and glory, outstrips these transitory honors: in this privilege we are brought to know something of what is contained in that wonderful scripture: “I in them, and Thou in Me, that they may be one in Us.” With Christ, then, we shall be in safeguard from every enemy and evil, and possess all good, perfection, purity, and blessedness.

“Come with Me,” says Jesus, “with Me your heavenly Husband.” Surely this is calculated to win upon and draw our poor hearts, to His blessed Majesty for besides the great favor conferred upon us, in that we are raised to such an exalted alliance with the Lord Jesus, what of love, kindness, tenderness, compassion, gentleness, etc., can or will be withheld from us? Has He espoused us to Himself? and will He not perform the Husband's

part? Yea, blessed be His holy name, He will indeed, He will surely far surpass all other husbands in this respect. Hear what is expressed: “He brought me to the banqueting-house, and His banner over me was love” “His right hand is under my head, and His left hand doth embrace me! “The King hath brought me into His chambers,” into the closest embraces of His love; and therefore the church exclaims, “Thy love is better than wine”—better than the most excellent things of this world. And when she was in great troubles and distresses, He presents Himself for her support and to deliver her out of them; whence we read, “Who is this that cometh up out of the wilderness, leaning upon her Beloved?”

The Lord Jesus says, “Come with me from Lebanon, My spouse.” The church and every believer is the Lord's; He from eternity loved them into union with Himself; He became their law-fulfilling Surety, and thence suffered for their sins, the Just for the unjust, that He might bring them to God; He came forth by His Spirit and grace to rescue them out of the hands of sin and Satan, and thereby imparted to them His life, purity, and blessedness, and brought them from that direful place where the cures of the fiery law alight eternally upon the wicked. Has Jesus thus loved, taken, purchased, and brought the church near unto Himself, besides having promised to bring every member of her to ultimate glory. And shall she be backward to yield up her heart and affections to Him? Shall she pursue, or at least cherish some hankerings, after other lovers? Alas! we know he will, she does, when left to the baseness of her desperately wicked heart. Still, when the Lord shines in her heart, and effectually brings home these heavenly motives, she cannot but yield up her whole soul to Him; she must

now actually and sensibly cleave to Him with purpose of heart.

Jésus in this expression, "My spouse," declares His sole right to the church and to every believer; she is neither her own nor any other's beside Himself's. It is well when we feel, powerfully feel, the Lord's entire right to us; and therefore refuse supremely to love and serve any other but Him. Here we are under the constraint of love, because our being His is the effect of and bespeaks His infinite love to us; and there is no constraint so pleasant as this, it has nothing in it of a galling and iron yoke. Witness the Lord's own declaration: "Take My yoke upon you, * * * for My yoke is easy, and My burden is light." The service of love is the element of the true Christian, it is his blessed freedom from the slavery of sin, Satan, yea, and of the broken law likewise.

How much it evinces the total blindness, weakness, and wickedness of our fallen nature, that all the motives combined which have been adduced from this text, and the many others that it and other parts of the gospel so amply afford, do not move, nay, are utterly insufficient to move, the heart to forsake all its byways, inordinate affections, sinful wanderings, and idolatrous practices, when it is left to itself. And this humiliating truth, therefore, as loudly proclaims the absolute necessity of that Holy Spirit's work, who is with the Father and the Son, God for ever blessed. Religion without the saving work of this ever glorious, omniscient, omnipresent, and omnipotent Agent, is nothing more than a dry, dead, and sapless form. Hence the gospel is said to be the ministration of the Spirit: it is affirmed, "Where the Spirit of the Lord is, there is liberty;" our service in the New Testament is declared to be "in newness of spirit, and not in the oldness of the letter," etc. How much, then, should we honor and delight to exalt the adorable

Spirit: how careful should we be not to cherish nor walk in those things that are said to grieve Him: how earnest in our supplications at a throne of grace for a large measure of His sacred, consecrating, and blessed influences: and how diligent in our endeavors to be found in this way of pure, refreshing, and altogether beneficial operations are usually bestowed. The Person and work of the Holy Ghost are exceedingly dear to such as, on the one hand, have known a deal of their own weakness, ignorance, and sin, and on the other, have realized in a pretty large measure His graciously teaching, sanctifying, and comforting influences: such equally feel the need of, and as truly prize the work of the Spirit as that of the Father and of the Son.

It is observable in my text, when Immanuel speaks of the believer's temptations, troubles from indwelling sin, and afflictions from other quarters, He only says, "Look from them unto Me;" but when He treats of things alluring and bewitching, He says, "Come with Me from them." Though I will not affirm this to be designed by Him, as evidential of what should be the different conduct of the Christian relative to these differing circumstances; yet I know no justifiable reason why we should conclude this to be foreign to His intention. It is quite certain that to view the words in this sense would be to regard them as embracing a plain, Scriptural, and experimental truth. For the Lord has appointed the path of tribulation for His people in this world, only He has provided for them an ample remedy in Himself and in His great salvation, which is presented to them in His sacred Word. But with respect to any or every thing that steals their affections from Himself, He has utterly denied these unto them. The language of the inspired apostle is, "My little children, keep yourselves from idols."

Viewing the expressions in this light, we may discern how careful the Lord Jesus is of the true welfare of His beloved family. He is not like the foolish earthly parent who spares the rod where it is needed, and permits the child the indulgence of pernicious sweets; and thus spoils or greatly injures it. The love of Immanuel is guided by infinite wisdom; He gives bitter where they are necessary, and He does the same by things sweet and pleasant. I am aware that our forward hearts, especially whilst feeling the smart of painful dispensations, do not always so judge of His proceedings; they are apt to charge the Lord foolishly. To them it frequently appears that this and that trouble might have dispensed with, or this or the other aggravation in it needed not to have been laid on. But, poor, simple heart, thou knowest but little of what thou really needest; therefore cease thy rebellious murmurings.

It is usually found to be much safer for the believer to be in a tried path than to be in one that is smooth and flesh-pleasing. The one makes room, in the hands of the Spirit, for Christ; but the other fills the heart with earthly things. "Thou hast enlarged me," says the Psalmist, "when I was in distress." Jesus and His fulness are needed, sensibly needed, and we experience their preciousness when we are burthened, opposed, tempted, etc.; and the enjoyment of them are then granted unto us. Yet the full soul, that is full of carnal delights, as well as the one that is full of its own self-righteousness, loathes Christ the heavenly manna or honeycomb. The real believer finds the truth of this to his shame, even to a considerable extent at many seasons.

Sanctified afflictions and crosses cut the ties that bind us to the earth, and set the soul at liberty for heavenly things; yet carnal delights strongly tend to bind us to the earth. When

the latter have indisposed the heart for prayer, holy meditation, close searching of the Scriptures, spiritual conversation, and heavenly duties and enjoyments in general, O how sensibly the Christian feels the former to set him at liberty for these things. He is now ready to welcome crosses, and justify God, and discern His kindness in sending them.

Trying times often are found useful for bringing our dross to view, and thence purging it off; stirring up an earnest cry to the Lord, which makes way for the realization of answers of peace. "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people; and they shall say, The Lord is my God." They lead us at seasons to be more ready for laying down our bodies and entering into our heavenly rest, yea, and to more highly esteem it than otherwise would be the case. But when we are fascinated with the creature, with the things we enjoy in this world, the flesh prevails against the spirit, we become more and more hardened, more and more insensible to the evil that is in sin, the beauty of holiness, the preciousness of communion with God, the glories of Christ, etc. How highly, then, it becomes us to be on our guard against things bewitching to our carnal affections: as we would dash a cup of poison from our lips, so should we endeavor to do by this. Yet how often we experience, through the deceit of our hearts, the strength of our corrupt affections, the seeming harmlessness of the things that draw our hearts from the Lord, that we scarcely deem it necessary to spurn them away at all, and especially not in a very speedy and peremptory manner; yea, they will perhaps prevail to a considerable degree ere we are aware of what we are doing.

How merciful and kind ought we,

then, to esteem the Lord Jesus, that He undertakes to call our hearts from such dangerous scenes and objects: how desirous it becomes us to be to comply at once with the voice of His holy Word in so doing; and how especially grateful should we be that He always, finally at least, accompanies the call with the effectual light and power of His Spirit and grace.

It may be admitted, however, after what has been stated respecting painful dispensations, that there are periods when they seem not to be attended with such beneficial results, when they sink the soul into despondency, drive it from God rather than draw it to Him, foster unbelief, and even, it may be, produce in the heart a great deal of dissatisfaction with the soul's portion, causing it almost to exclaim, "I had better be anything than a Christian—other men are not plagued as I am," and the like. Still these things, not being pleasant and bewitching to the soul, hinder not its readiness for communion with the Lord when He shall begin again to draw near unto it, at least not to the same degree as is done in the opposite case; nor, especially, do they steal the affections from Him, and become idols to the soul.

It may be quite requisite, ere my discourse is concluded, to admonish the unregenerate, the men and women who are not born again of the Holy Spirit, how awfully short they come of the privileges mentioned in the text we are upon. Living and dying in their present state, as they cannot enjoy a Friend in Jesus in this life, so they shall be for ever shut out of His heavenly kingdom. Are they in trouble, being sick in body, poor in circumstances, destitute of friends? Alas! they can by no means realize, as the Lord's people are favored to do, the heart-cheering and soul-supporting presence of Immanuel; neither have they, like them, any bright prospect

beyond the grave: their case is bad now, but woe, woe, woe unto them, it shall be almost infinitely worse presently. Do the wicked enjoy the good things of this life abundantly? and do they seem exempted from nearly all its ills? are they looking down upon the righteous around them with contempt, despising their afflicted and humble situation? Soon, however—fearful, unspeakably fearful truth—soon shall they be where Dives, the rich, the every-day sumptuously faring Dives, is. It is said of him, whilst poor Lazarus, who lay at his gate when in the lower world full of sores, begging, is taken to the bosom of Abraham, into the heavenly glory and felicity,—that "in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Hence we see the unrighteous are excluded from all the comforts they enjoy in this life—the comforts or sweets of friendship, society, honors, food, raiment, gratification of lusts, and all things else are utterly debarred from them there. Besides they are in positive torments, unspeakable torments, held out to us under such terms as "weeping, wailing, gnashing of the teeth," "suffering the vengeance of eternal fire," "tribulation, anguish," etc.; and truly, as the great God is wreaking the utmost vengeance of His vindictive justice upon them for their sins against His infinite Majesty, no expressions can be too strong to portray the desperate punishment they shall endure yea, rather all that is uttered must fall far short of exhibiting the matter fully. What the body

may suffer here in the various pains to which it is liable, is nothing to this. And there is no relief, no mitigation, afforded; Dives was denied even a drop of water to cool his tongue. Yea, and this torment is—awful consideration!—for ever and ever; there is no hope of being delivered out of it. Hear the dismal tidings of this in Abraham's reply to Dives: "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence."

Do any cry out, "What must I do to be saved?" being cut to the heart, and made to tremble at these declarations of God's Word concerning the wicked, not being able any longer stoutly to pursue their unconcerned course, nor to flatter themselves in their sins with hopes that matters are not much amiss. I reply, in the language of Paul to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." Jesus a great, an almighty Savior, and His errand into this world was to save sinners, yea, the very chief of sinners. Oh! most precious, and never enough to be valued, truth; but for this, we all had perished in our sins: yet now, blessed be God, thousands and tens of thousands of us can declare that the knowledge of salvation has been bestowed upon us by the sensible remission of our sins.

But do these persons object that they know not what it is to believe? I shall answer their objection by again alluding to the sayings of Paul. In the 10th of Romans he observes: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess

with the mouth confession is made unshalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man liveth unto righteousness: and with the mouth confession is made unto salvation." This blessed gospel word is proclaimed in our hearing; and whilst it is so doing, the Holy Spirit shines more or less into the heart, and discovers its precious contents, reveals Christ and His saving benefits to us; thus He draws out the heart from every thing good or bad of the person's own, to trust solely on Him for life and salvation. From this quarter it was that Peter answered the Lord's inquiry whether they, the apostles, would leave Him as others had done, in these memorable words, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God."

Faith is generally first drawn out in an act of recumbency, a looking, seeking, and hoping for salvation from Christ, as the result of this enlightening influence of the Holy Ghost: and afterwards it grows up to a particular assurance of a person's individual interest in Christ, as further light, power, and more direct testimony are given of this by the Spirit to the heart. See Ep. i. 13; Ro. viii. 16.

As faith cometh by hearing, and hearing by the word of God, be much in hearing by the truth preached, and in reading the sacred records; joining earnest prayer to God for a blessing with the same, and watchfulness against yielding to any known sin. Yet be aware of trusting in these things; God may indeed meet with and bless you in them, but not for your attendance to them. Use, then, the means, but look through them to the God of the means, and rest not without the full realization of pardon from God and peace with Him, through our Lord Jesus Christ; and ye shall certainly do

well. "Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you."

And now permit me to conclude with the language of my text, with Christ's gracious invitation to His spouse: "Come with Me from Lebanon, My spouse, with Me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards."

Dear Elders Gold and Lester: As some of the dear brethren requested me to write some for publication, I hope the Lord will direct me what to say. When I was sixteen years old I dreamed, the world was on fire. I thought I saw the fire coming fast from the north, and thought now where can I go to be saved. It seemed like I was standing by the side of a wide water-course. I thought the fire could not burn water. I stood with my face to the fire. I thought if the fire came to me, I would step into the water for protection. The fire left a place around me it did not burn. It seems strange, but it is true nineteen years after I had this dream, I was baptized at just such a place, on the same side of the river that I dreamed I was. In 1877 I saw myself a lost and ruined sinner. I tried to pray, it seemed like it did no good. I read the Bible to see if I could find any comfort there. It seemed like it was all against me. I tried every way I could to get rid of my burden. I could not throw it aside my burden was so heavy. I asked my husband to pray for me. I looked upon him as being so much better than I was. He asked me what I had done so bad. I told him I had done nothing more than he knew of, but everything I ever did was wrong. I was this way several years. I thought all of my father's children were better than I was. While I was in trouble about my sin the weather was very cold. My dear mother asked

me to come up to the fire. She said I was as good as any of the rest of her children, but I did not feel so. I came to the place where I thought I had not a friend on earth. My strength failed. I thought now I am bound to die in this awful condition. I fell on my face to try to beg for mercy. While I lay there I viewed the dear Savior with the eye of faith. His white robe was seamless and came down to his feet. I don't know how long I lay there, but when I came to myself I was on my feet singing anew and the tears were flowing from my eyes. This was in the day about 11 o'clock. My cross was all gone. Oh! how happy I felt, I thought there was no more trouble for me. I could not help telling my husband how the dear Savior had delivered me from so great a trouble, but that same evening I thought I was deceived, yet it seemed so plain that the Lord had answered my prayer I thought I could ask him anything and he would hear me. My mind was lead to Cascade church. When I got in hearing of the meeting house, I heard them singing, "The Rock That is Higher Than I." I felt so anxious to go in and help them sing. I love to sing with his dear people. I don't think I had ever spoken to Elder Stultz before that time, though it seemed like I had to ask him and old Brother Gray home with us. They came and spent the night at our house. I felt very unworthy, though I was telling them my little hope before I knew it. They seemed to think I had been changed. Elder Stultz set the fourth Sunday in September to have preaching at Good Will. After talking to those two worthy members I became heavy burdened. I thought I was deceived and I had deceived them. Now I cannot go to the church or stay away for I don't want to be deceived nor deceive others. Oh! my cross was hard to bear. I read a chapter in the book of John. I thought that might do me some good, but it did not ease my

troubled mind. I lay down to rest, thought this body needed rest, but there was no sleep for me. These words came to me with power: Have faith, believe and be baptized. I now was willing to go. I got up and read the same chapter to see if those words were there. They were not. Now I felt like my dear Savior was with me. I wrote a letter to my dear mother to come and go with me to church, for she had had a hope in Christ a long time. She came and we went to meeting, I did not know whether I would talk to the church or not. But when the time came I went with my dear mother and we told a part of our little hope and were received. We were baptized by Elder Stultz the next day. It seemed to me that after I was baptized, all things became new. I loved the dear members and wanted to be with them all the time. I thought I would walk with joy to heaven, but oh!! I cannot live as I want to live. I want to live without sin. Evil is always present. "Our dear Savior who has gone before many sorrows, bore, and we who follow after can never meet with more." Oh! how he suffered on the cross. One time I had a very sick child, I never had lost one of my dear children at that time. I thought if I had to give up one, I did not see how I could live. I had almost lost hope of her recovery and I wanted to do my duty. At that time the association came on at Good Will and I thought if my child did not get well and I went off to meeting I would have to suffer for leaving her, and still, I wanted to go to preaching. I asked the dear brethren who stayed with us that night what I must do. They advised me to go to preaching and leave the child in the hands of the Lord, but I could not take their advice. I wanted word from a higher power. Oh! my cross was hard to bear. That morning I went off to myself to ask the Lord to show me what to do.

While I was on my face I was made willing to die or for my baby to die. I was willing to be the Lord's anything. I viewed the dear Savior on the cross with the eye of faith. Oh! what agony he suffered. Right then I felt the same that he felt when he said my God, my God! Why hast thou forsaken me? My dear readers, we ought to be willing to suffer what few days we have to stay here in these low grounds of sorrow. All who will live godly in Christ Jesus here in this present world must suffer persecution. Oh! how pleasant it is to be willing for his will to be done, but I am so weak I cannot be willing unless he makes me so. I know by my experience that God has all power in heaven and on earth, None can stay his hand. It may be weak in me to tell how weak I have been.

Years ago a dear old sister who lived not far from me had been sick and came to her meeting. She asked me why I did not visit her while she was sick. I told her that my health was bad. She said if I would come soon to see her she would forgive me for not visiting her sooner. I loved that dear old sister and gave her my word that I would visit her soon, and I intended going to see her. A few days later news came to me that she was dead. Oh! how it grieved me for not doing my duty. While I was repenting for not visiting her, my children came in from school and said, Mama, grand-pa is about to die, and sent for you at once. Oh! the waters over me rolled. My mind seemed to be gone, I walked the floor and knew not what to do. My oldest child said to me, Where is papa? Why don't you send for him? It came to me where he was and I sent for him. Now, if it had been left to me I could not have reached my dear father that night. When I got there my dear father said he was afraid he would die before I could get there. He told me not to grieve after him, for I would soon come to him. He

lived only seventeen days and passed away. He had been a member of the Primitive Baptist church thirty years before his death. I think the dear Lord has shown me that he is in heaven. Our dear Savior said to his disciples in the world, ye will have tribulations—in me peace, but be of good cheer, I have overcome the world.

In my afflictions I have wished that he was here on earth as he once was, I could touch the hem of his garment and be healed; but he said to doubting Thomas: Thou hast believed because thou hast felt the prints of the nails and thrust thy hand into my side. He said blessed are they that have not seen and believe. This scripture strengthens my hope for I think I believe. While I was on the road a few years ago my cross was so heavy, it seemed like I could not live. These words came to me: Let not your heart be troubled, ye believe in God, believe also in me. Can one who is a Christian have such a heart as mine? Sometimes I am singing praises; am as happy as I want to be, and when I look at this flesh of mine, I go about mourning over my sins. Then the precious words came to me, Blessed are they that mourn for they shall be comforted. When I get so low spirited and have to fall on my face to beg for mercy, I try to call for Daniel's God who is able to close the lions' mouths. I have no power. God is my strength in righteousness. I know if I am saved it will be the goodness of a merciful God. When my dear mother was breathing her last, I sat by the bedside with her dear hand in mine just as long as I could. I asked dear sister Martha Frazier to take my place. I felt, oh! that I could suffer in her place. My mind was directed to the one hundred and seventh Psalm. I got the Bible and asked my brother to read it for me. My dear friends, that chapter tells my experience. It seems to me that I can see my dear mother by

faith. While singing the six hundred and ninety-fifth hymn, I wondered at her costly garments, and the laurels in her hand. A few night ago I dreamed that my mother asked me to go with her. I thought she was waiting near by for me. I think this dream is to show me that my time is short here. I feel like I do not dread death. This world has no charms for me. Since I've found that Jesus died for me, I am willing to go when he says come. I think he has shown me that he is the only true friend that is able to help a poor helpless sinner as I feel to be.

Your unworthy sister, if one at all,
E. F. SELF.

Lone Oak, Va., Aug. 15, 1906.

Elder P. D. Gold, Dear Brother: As my subscription to the Landmark has nearly expired, please find enclosed amount due for another year. The Landmark is much comfort to my poor famishing soul while traveling through this wilderness of woe and misery. It seems my doubts and fears are increasing as I grow older and I find my mind at times reflecting over my past life very closely, especially since I've claimed a hope. Sometimes I almost give up and believe I am deceived and then again I cannot help but hope there has been a change with me, for I do know the things I use to love I now hate and another thing I know is I do hate my wicked nature. So many things in this wicked world to contend with makes me weep and cry. I fear sometimes I will lose what little I have got of this world's goods and bring my wife and children to suffer. If such a thing should occur, I believe I would lose my mind. Sometimes I wish my wife or some of my children had my business in hand, I feel so unfit. It annoys my mind so much, but I would fear to risk them, still I am thankful to God it is as well with me as it is, for I know he has been merciful to me a poor hell deserving wretch, bless-

ing me with good health, also my family of twelve children. For several years not a doctor's bill. My boy children are all industrious and sober, all of my daughters are doing very well, but one; she was unfortunate to marry a drunkard.

Brother Gold, words cannot express how glad I was to receive your photograph. I feel that I appreciate it more than those that can see you and hear you preach. I've heard you only twice and your talent was such a wonderful gift to the church in rightly dividing the word of truth, it made my soul rejoice to know that God choose a few of the wise of this world rich in faith and heirs of the kingdom; the apostle tells us they are not many, that includes some, and I am satisfied you are one of that number. The Baptists here are not like they were when I joined them in the year 1874; they are in a cold, barren state, the love of many waxing cold.

I drove nine miles yesterday to meeting and I do not think there were more than half of the members out. Forsake not the assembling of yourselves together. Are the Baptists obeying that scripture? I say no. Some have departed from the faith, giving heed to seducing spirits and doctrines of devils, having their conscience seared with a hot iron. If persecution should come while I live, I hope God will give the the spirit to suffer as some of the old ancient saints did. Ever since I've been among the Baptists I've never bowed the knee to the image of Baal and I pray God I never will know any man after the flesh.

Brother Gold, when I took my pencil in hand my thought was just to write a few lines. We are mysteries to ourselves. May the Lord bless you and family,

Truly,

J. K. P. LESTER.

Redan, Ga.

Elder P. D. Gold, Dear Brother: If

such a worm of the dust may thus address you: I herewith send in my renewal for Zion's Landmark. I have already delayed some time, for which I ask to be excused, and if you see worth of notice, I would like to say a few words to the dear readers of the Landmark. First, I want to say something about some few mistakes that were printed in my father, Farington Griffin's obituary. In the place of he died 1895, it should be 1905, and several other little mistakes that made the piece read wrong to me. When I write a piece I see so much about it that it looks like it would be of no use it makes me feel or fear it is not of the Lord, but of my own carnal nature that made me write. But dear brothers and sisters in the Lord if I were not to trust in my Lord and Master that rules in the armies of heaven and among the inhabitants of the earth, to whom else shall I go, for he alone has the word of eternal life. And I am glad of that for vain is the help of man in a spiritual sense, for the carnal mind is not subject to the law of God, neither indeed can be. If I have never been changed I have no hope of ever being. I do believe that the good Lord showed me that I was a helpless sinner in his sight and that he alone had power to save my soul from everlasting woe and misery. Behold, what love brothers and sisters. Behold what great love is bestowed upon us; love that never fails; love that is lasting; love that lasts beyond the grave. No wonder, says the apostle, behold what great love is bestowed upon us and could I live the life of a Christian and die the death of the same it would be a wonderful life and a glorious death to me. What a sinner to claim a part in the first resurrection upon which the second death hath no power. But when the Lord makes up his jewels may I be one that have been kept as the apple of his eye or one of the number that John saw on the Isle of Patmos. I

desire an interest in the prayers of all that love the truth. I enclose order for \$1.50 to renew our subscription.

Your little sister, if one at all,

MARY E. STEGALL.

Marshville, N. C., R. F. D. No. 2.

Dear Brethren and Sisters: I feel it in my mind to offer a few thoughts on hope I do so in love. I feel if I am a member of the body of Christ I have the same life of the other members, and therefore care for them; and if I love them and care for them I shall not seek their hurt, but to do them good; for to hurt them is to hurt myself. We are taught that we should be careful to maintain good works, and I think today we are less careful in matters of discipline than in everything else concerning the church, and it is not because we have not the guide, for the word of God is as plain on that as on any other question, but there are some seemingly who either do not read or fail to understand, if they do read. It appears to me when a question comes up in conference it is for the consideration of the brethren (if in order), and not for one member only to say what shall or what shall not be, for the word says, "The body is not one member, but many," and one man nor a few men should not lordship anything over God's heritage, but should submit to the mind of the whole body the question at hand (if it is in order,) and if not the reason for not doing so should be given in love by the Moderator condemning the same by scripture, thus showing it would not be best for the body, nor according to the word for it to be passed upon, and here and now it would end, and no one hurt. But when a man makes a mistake and just rules out a question over which he has no more power than any other member, and that all the members should have a voice in, it is hurtful to the man, who thus rules, and very humili-

ating to the man who has brought the question before the body.

I do not think because a man holds an important position in the church that this licences him to govern but to serve them and advise them when necessary in love and always in meekness and humility, thus imitating the life and teaching of the great shepherd of the sheep.

I think further the more important the position held by a member of the church the more careful he should be in his service, for his influence is more than an ordinary member and the word teaches they should be ensamples to the "flock" and not "lords."

O how it hurts when one exercises dominion over the "flock" in a wrong manner: how grievous to be borne, for we are ready to say and feel it true that such an one is puffed up, and has forgotten that Christ is "Head over all things to the church which is his body," and we see now what Solomon meant when he said, "There is a time when one man ruleth over another to his own hurt."

Now I do hope and pray that the Lord will forgive us when we make these mistakes, but would it not be well, brethren, to be careful and avoid as many as possible.

I hope I love the dear people of God well enough to ask their pardon when I offend them, and if there is one in the church today whose feelings I have hurt at any time I most humbly ask their forgiveness.

W. A. SIMPKINS.

Raleigh, N. C., Oct. 1, 1906.

PLEASE READ AND OBSERVE.

Some subscribers are receiving two copies of the Landmark.

When you send orders for the Landmark please state whether they are renewals or new subscribers, and when changes are to be made state both old and new postoffices.

P. D. G.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XXXIX - - - NO 24

WILSON, N. C., NOV. 1, 1906.

Entered at the Post Office at Wilson, N. C., as second Class matter.

EDITORIAL.

ADAM.

The word Adam means earth or dust. He is the figure of Him that was to come, the Second Adam, the quickening Spirit, the Lord from heaven. As a figure or type he must answer two purposes: he must shine in brightness enough to foreshadow the reality furnishing an outline that reflects the substance, and he must be only a shadow with no substance or reality.

The Lord made Adam upright, but Adam abode not in that uprightness.

Was he able to stand, but liable to fall? That is a question that has puzzled and perplexed many. Articles of faith declared by churches are intended to abbreviate what the brethren believe. So that if one asks you what do you believe, you refer to the articles of faith to set this forth. To my mind no articles of faith can better set forth our faith, if it be the faith of God's elect, than the Bible does. When Peter says, be ready to give to every man that asks you a reason of the hope that is in you with meekness and with fear, you do not refer to the articles of faith declared by your church. When you seek membership in the church you do not offer the articles of faith of the church, but you state that you believe that Jesus is the Christ. How? By

telling what great things the Lord has done for you and has had mercy on you.

I am not objecting to articles of faith, if they faithfully declare the truth. But the half cannot be told.

To the question, was Adam able to stand, but liable to fall, it is difficult to say yes or no. If you say he was made able to stand why did he not stand? If he was made liable to fall, it implies ability to stand, yet liability to fall. That Adam sinned in disobeying God is evident. For as by the disobedience of one many were made sinners proves that Adam transgressed God's law. The Lord said to him, because thou has hearkened to thy wife therefore the earth is cursed for thy sake. What excuse had Adam for his sin? None. His nakedness proves this.

For years I found fault with Adam, thus endeavoring as he did, to put the blame on some one else, as Adam did on his wife, until the Lord showed me that I am Adam, that I am the guilty one, and am without excuse, and have no shelter as an excuse for sinning; but that God is holy and I am vile.

Any theory, doctrine, articles of faith, or apology that man offers excusing his sin, or reflecting on his Maker is false. Any pretense that because I am conceived in sin and shapen in iniquity I can in any degree palliate my sin, or supply any excuse therefor, is false. This is taught the child of God under conviction. By nature he is wrapt up and covered with a refuge of lies, with all manner of excuses for his wrong doing, and hard thoughts against God until the Lord sweeps away this refuge of lies, and shows a man that he is dust and ashes, a liar, corrupt, yet full of pride and rebellion, possessed of the devil and serving him. When this is done man is abased and can truly say, let God be true and every man a liar, and knows that his nature is sinful and his element is to do

wrong? Then he knows that he is of the earth earthy.

God placed the man which he had made in the garden giving him a holy and spiritual law. His failure to keep that law proved the purity of the law, and also the frailty of man. For he was in the likeness of his Maker and the figure of him that was to come, which was that as by the disobedience of one many were made sinners— or Adam is the head of his generations, and by his one act of disobedience death passed upon all because all of his offspring sinned in him; so by the one perfect obedience of the one man Christ Jesus shall many be made righteous. Hence the unity of Adam and his offspring, and the unity of Christ and his seed. Sin reigns unto death by Adam and grace reigns through righteousness unto eternal life by Jesus Christ our Lord. For since by man came sin and by sin came death, so by man came the resurrection of the dead.

Those who love sin hate God and find fault of his government. Those who love God abhor themselves and justify the ways of Providence.

Was it as certain before Adam's transgression that he would transgress? If not why was grace given to the elect in Christ Jesus before the foundation of the world?

This is God's way of showing what sin is and what man is, and what the holy law of God is, and the revelation of grace is. Man being in his finite state could not know the heights and depths of sin, nor the super-abounding heights of holiness. Whether man should abide in his finite character, or should be translated by the obedience, death and resurrection of Jesus, the second Adam, the quickening spirit into conformity with Jesus, who is the brightness of God's glory, and the express image of his person is solved by the revelation of Jesus who is found in a fashion as a man as the Surety and Redeemer of his people, and the

revelation of the mystery of grace in him. When we know that where sin abounded grace did much more abound, then we can say by the grace of God I am what I am, and that we should be to the praise of the glory of his grace.

Is man able to do all that he ought to do? He ought to love the Lord God with all his heart, mind, soul and strength, and his neighbor as himself. But who does it? Not one. Is man excused because he is carnal, sold under sin, and cannot do the things he would? Because I cannot keep a holy law am I therefore released from a desire to do this? The more I fail to keep a holy law the more I abhor myself and love God that supplied his Son to me who gave himself for me. Through the riches of God's grace in Jesus who loved me, died for me and rose again, I am translated out of Adam the failure into Jesus the Savior, and shall be glorified in him, and be satisfied when I awake with his likeness.

God cannot deny himself. He is of one mind and changes not. The Godhead is brought to view in the transgression of Adam and in his salvation. The entire character of God, mercy rejoicing against judgment is brought to view. In the end the sinner saved shall praise God forever and forever for what God hath wrought, and because God's way is holiness. The strength of God is shown in man's weakness. When the sinner is humbled in self he is exalted in the Lord. Through Adam's fall the door of mercy is open and in Jesus' resurrection it is shown that Jesus came that we might have life and have it more abundantly. P. D. G.

"I AND MY FATHER ARE ONE."

This confession of Jesus which he knew would cost him his life he distinctly makes and repeats.

How absurd that appeared to a car-

nal Jew. The Jews that knew his mother and supposed father and his brethren saw nothing in him but an ordinary man, and to them it was the greatest impiety for him to say he was the Son of God.

Their blindness of heart excluded every reason he gave, every prophecy he expounded, every miracle he wrought, every display of power he exhibited.

We wonder at their unbelief and the hardness of their heart, as we read the scriptures. We do not see how the rulers among the Jews could have acted as they did. Had they known him they would not have crucified the Lord of glory. He prayed on the cross, "Father forgive them; they know not what they do." Yet they had no cloak for their sin.

Can it be said of any two men that they are one? Can it be said of any natural father and his son that they are one? The son may delight to please his father, yet they are not both one. A principal may have an agent or deputy that does his will officially, yet the two are not one. A husband and wife may be one, and are one in law, and in the marriage relationship, yet they are not one as Jesus and his Father are one.

The Son of Man said, my Father is greater than I, yet he said I and my Father are one.

All things are of God. The Father is greater than all. He is the fountain whence all proceeds. There is nothing in Jesus that is not of God. There is nothing he does but that which is well pleasing to God. Everything he did was the highest service and most well pleasing to his Father. It was the Father's work in him, for he came from heaven to do the will of his Father which was in heaven at that time. He understood that will and it was his delight to do his Father's will. The counsel of peace was between them both. Jesus was so joined unto his

Father that all he did was all of his Father. His redemption of those under the law which were given him brings them from under the curse of the law, for he who knew no sin was made sin for them, that they should be made the righteousness of God in him.

The Father is first of all, older than all, above all, and greater than all. The Son came out from the Father as one with the Father, and received a body in which he delights to do his Father's will. Jesus came in the flesh to put away sin that the people which were the Father's and which he gave to the Son, might receive a standing and oneness in the Son, as heirs of God and joint heirs with Christ, that they might receive the adoption of sons, and be one with Christ even as Christ is one with the Father.

The father principle, the mother principle, and every principle or relationship is in the Father, and proceeds from the Father, and is manifest in and through the Son, for in him all the fullness of God dwells; so that whoever does his will is his mother and sister and brother.

Jesus is God manifest in the flesh, and in him every relation of life is sanctified, every jot and tittle of the law is fulfilled, and all things are made new.

In the revelation of Jesus sin is ended, death is abolished, and life and immortality are brought to light in the gospel, and all to and in whom Jesus is revealed shall be manifested in the resurrection as children of God being children of the resurrection. Thus the whole family of God shall be gathered and manifested in Jesus who shall say, Behold I and the children whom thou hast given me.

They shall all be one in Christ Jesus, even as the Father and the Son are one.

Do you believe in Jesus? He that believeth that Jesus is the Christ is born of God, for God is love.

P. D. G.

A FAVOR.

It will be a great favor if the subscribers to the Landmark, who are behind in their payments, will send on to me what is due, and also renew if they can. This will help me in paying my debts incurred in publishing the paper.

You do not know how much expense there is in these days in publishing the Landmark. You know that labor and provisions have gone up greatly in prices. So has newspaper and all fixtures and material in a printing office.

P. D. G.

WAS JOB A MYTH?

If the principal things ascribed to a man by his historian are alleged to be false what of the man?

I have heard the statement made that Job did not lose his property, nor his children, but that the devil fooled him and made him think his property was destroyed, and his children were dead, when in fact it was not true. The devil must have been a pretty skilful manager and very kind to Job to preserve all his children, and double his property; for the Lord told Satan Job was in his hand. Is it the nature of the devil to be so indulgent to a servant of God, so eminent as Job was, and against whom the devil made such insinuations of selfishness? Was Job deceived about the sore boils? Was it a mere notion of his that he was thus afflicted? Was it a case of hysteria? Did Satan also deceive Job's wife and cause her to think Job was so wronged and tortured he had better relieve himself of his distress by cursing God and dying? Were his three friends also deceived when they came to see Job and were so astonished at his downfall?

But say the interpreters of the Bible who hold this case of Job not as a reality, but as allegorical so that it only represents conviction of sin, wherein a man does not actually forsake all and does not really literally die. Is it true

that a man under conviction is not truly sensible of guilt and wretchedness, but only imagines he is? He is not truly a sinner, but Satan has only made him think so. Then conviction for sin is not a reality, but merely an imagination produced by Satan for the purpose of deceiving him.

Interpretations of the Bible that attack the veracity of its teachings are as insidious and hurtful a thing as any enemy can use; and such darts are as poisonous as any that can be hurled. Some say there was no such a man as Moses. Others deny such miracles as crossing the Red Sea. Still others deny the rescue of Jonah, or so quenching the violence of fire that it had no power over the three Hebrews. There are more subtle attacks on the Bible by such as question the accuracy of certain parts of it, or that the general tenor may be correct, but the writers of the Bible were not moved to correctly write every incident of that Book.

There are those that believe every part of the Bible is true as stated. Wicked men as well as true servants of God are described. The sayings of false men as well as those of true men are reported. Various characters are named. All sorts, good and vile, are made prominent. Every phase of human nature from the upright Adam in Eden to the foulest victims of incest is brought forward that men may see and consider principles and doings of all classes of men, and the consequences of their conduct, and be encouraged to good living, and warned of the effect of corrupt conduct. The Bible is the only absolutely truthful and faithful book ever written. The characters presented from the eternal, perfect God to the most unclean devil are here set forth, and the truth concerning each one is presented.

Job was without an equal in his day,—a perfect man, one that feared God and eschewed evil. When Satan is asked his opinion of him he charges

his service to God to selfishness. He is paid to serve God, and says to the Lord, if you will take away all that he has he will curse you to your face. God said Satan, Behold all that he has is in thy power, but touch not his person. With the devil's hatred of a true servant of God and his fondness for destroying, having the power of death, is it probable he would leave Job a child or a sheep? Remember all Job had was put in the devil's power.

Reporters rush to him with dreadful news of the destruction of all that the man owns. It is not hinted even that this was a sham. It was an appalling calamity to Job. What does he do? Does this inflame Job with hatred to God? He worships God saying, naked came I into the world, and naked shall I return. The Lord giveth, and the Lord taketh away. Blessed be his name. Though Job sins not the scene does not end here nor yet. The question is to be decided whether the devil can destroy a child of God or not. He procured the fall of the creature Adam. Now can he, when a true servant, a son of God, is placed so in his power that he may do what he pleases in afflicting his person, without permission to slay him, cause incite or provoke that servant of God to curse God or not. That is the question to be decided. Job is ignorant of the purpose of this trial. He does not know why it is done, or why this great calamity befalls him.

The test had never been made before. The most notable man in all the earth is turned over into the hand of Satan to do what he pleases in afflicting him, but restrained from killing him. Did the devil use any clemency or pity? Was it really true that he was afflicted with sore boils from head to foot? Was his calamity so shocking that even his wife advised him to curse God and die? Was it true that three men, his friends whose names are given, did come to see him? Were these three men

merely whims of the brain, such as fancy, imagination and suspicion flitting through his mind, and harrowing his vision with imaginary troubles, or were they as the scriptures say, three men actually holding a disputation with him, after being so astonished at his downfall which they looked upon? The artful management of Satan, attempting to produce the impression on Job that God had dealt unjustly with him, his inflaming his mind by the arguments of these three men to provoke Job to such bitterness of spirit that he would curse God, shows the way of Satan to be the most subtle enemy of God and his true servants. The stake is one of the greatest we read of. The combatants are no mean characters. The contention presents the arguments of men of gigantic minds guided by human reason, and the tossings to and fro of a deeply afflicted child of God then prisoner in Satan's clutches, exhausting if possible, his resources to overcome one that has faith in God, and hence prove that a child of God may fall away finally and be forever lost, or the spiritual world of God destroyed.

James was a most practical apostle, not dealing in fanciful characters, but with the sternness of most courageous exhortation calls up the case of Job, and says, Take my brethren, the prophets, for an example of suffering affliction and of patience. Behold we count them happy that endure. Ye have heard of the patience of Job, etc. Did James consider Job an imaginary, deluded sufferer?

But it will be said Job did not behave very well in his trial. Who would have done better? A brother that has not had a thousandth part of his suffering will get mad and say things that are foolish. But it is said that Job learned things in his affliction he did not know before. Well, have not we also learned obedience by the things we suffer? Have not our distress and de-

liverances worked a growth in grace in us? But it may be urged that Job saw things so much more plainly after the trial than before as to say, before I had heard of thee, but now mine eyes seeth thee. This was learning and knowing more clearly after God taught him in the depths that he could truly say, I know more of thee and of myself than I ever knew before, therefore I abhor myself and repent in dust and ashes. The same effect is wrought in every child of God that is brought into the depths of Satan's power, and seen his own nothingness and God's almightiness.

Literally, personally, actually there was this man Job, and actually these trials and great distresses befel him; and God wrought this wonderful deliverance, showing that the grace of God is sufficient for every trial, and showing the pity and mercy of God; and that Satan is a liar and the father of it.

If you please, consider Job also as typical of the suffering church under the law, and his last days which are his best days, representing the double blessings of the gospel, and the resurrection life of the children of God.

P. D. G.

CONDUCT.

What a man does is the outgrowth of what he is; and what he does feeds and strengthens what he is.

If a man conducts himself prudently and acts wisely, this is proof in favor of right principle in him that causes him to act wisely; and this wise course of conduct will strengthen the good principle within him.

Hence a man receives of that which he expends, or reaps what he sows.

It does look like bad conduct is intense folly and madness; but that good deeds are the fruit of wisdom. A strange and unaccountable madness governs the wicked man. He cannot himself explain why he has wrought such great folly. Looking at the con-

duct of one's self that man in the days of serious self-examination and reflection is amazed at the madness that rules in the heart of man. What folly and blindness warp his judgment and mislead him. This should teach us that the god of this world is satanic and destructive of all good things.

When the Lord is pleased to bless us in turning us away from iniquity, and causing us to loath ourselves, and shines in us to give us the light of the knowledge of the glory of God in the face of Jesus Christ, then we have a desire to love, serve and praise the Lord who has turned our feet from the slippery and destructive paths of sin and death to the peaceful paths of righteousness, peace and joy in the Holy Ghost. For the rewards of righteousness are lasting and glorious forever. Happy is that man whose ways please the Lord. Righteous living brings its own reward. To be in harmony with the word and will of God never fails to give peace to the man thus blest.

P. D. G.

OBITUARIES.

GUSTAVUS ADOLPHUS PETTEWAY, JR.

Gustavus Adolphus, Jr., the little two-year-old son of Mr. and Mrs. G. A. Peteway, was born at Leroy, Fla., July 26th, 1904, and died in Atlanta, Ga., September 17th, 1906, making his stay on earth only two years, one month and twenty-one days. Gustavus developed spinal meningitis Sunday afternoon and died the following Monday afternoon at 2 o'clock, only being sick twenty-one hours. At the time of his death his mother was in the Elkin-Goldsmith Sanatorium, where she lay in a critical condition, just having undergone five delicate operations eight days previous to his death, and could not be with her only darling during its last hours.

Gustavus was the second and only child of its parents. Their first child, Lester Gold, having died three years ago this month.

Little Gustavus was the very dream of

its parents' lives, and the greatest treasure on earth to them, and justly so, not because it was their own, but its sweet disposition and pleasant smiles won the admiration of all who knew it. Its little remains were taken charge of by Barclay & Brandon, and prepared for burial, and were taken by its father to Marion county, Fla., where it was interred in Cedar Grove cemetery beside its little brother.

G. A. PETTEWAY.

W. E. HAWKS.

The subject of this notice was the beloved son of Brother Osborn and sister Alice Hawks. He was born March 25, 1886, and died August 2, 1906. He was a man of great energy. He attended the medical college at Richmond until his health failed so he could not study. When he gave up the school and came home he seemed to regret to have to give up the greatest ambition of his life, but he soon found he must give up this life. He seemed to think on better things, but never did profess to have any hope, yet we hope the Lord did give him eternal life, and that he is enjoying that life where there is no failure nor sorrow. Edgar was much admired for his great zeal for what was right. So he had many friends, but father, mother nor friends, with all the best medical skill could not stay the hand of death, and in death he manifested that great peace which none but God can give.

Then, dear brother and sister, I want to say to you that you have much to rejoice in, for your son never brought reproach on himself, nor you nor your family. The first commandment with promise is children, obey your parents, which Edgar was good to do. The family have our deepest sympathy. The funeral services were held at Chestnut Grove church by the writer, and his body laid to rest in the cemetery near there. While many relatives and friends had assembled to hear words of comfort and look the last time on the face of dear Edgar, we were made to feel the Lord was there, and is a present help in every trouble.

J. D. VASS.

EMMA E. HARRELL.

The icy hand of death has entered another home, and has taken from us our loving cousin, and it is with a sad and sorrowful heart I make an attempt to write a short obituary of her death.

She was the daughter of Mr. and Mrs. James Harrell and was born in Edgecombe county, N. C., on June 17, 1876, and died September 5, 1906, making her stay on earth 30 years, 2 months and 19 days.

She was married to Speight Harrell, of Edgecombe county, May 11, 1892. Very soon after her marriage she went to live in Berkeley, Va., where she lived till her death. Unto this union was born one child who now survives her.

From all accounts she was a good and obedient child, always ready and willing to do anything for her parents.

She was a true and faithful wife toward her husband. She is gone and left us to mourn—her husband, son, father, mother, one sister, one brother, and a lot of relatives and friends to weep for her. But our loss is her gain. She was a good neighbor, ever ready to help any one. Her chair is vacant, her voice is still.

Emma was indeed a great sufferer, being an invalid for many years, but bore sufferings with a patience that was wonderful, neither murmuring nor complaining. She never confessed any hope, nor united with any church, but we feel sure she is at rest. She suffered no tongue can tell how much. Her husband did everything he could do, and a great number of good physicians, but nothing could stay the cold icy hand of death.

Oh! how sad to part from her, but we feel our loss is her eternal gain; and oh! how we will miss her; but we hope she is now at rest, where there is no sorrow, nor pain, nor death, but where all is peace and happiness, there to sing God's praises forever and ever.

May it be our happy lot to meet her there.

After some very good remarks by Mr. S. S. Nash she was laid away in our family graveyard to wait the resurrection morn.

"Safely, safely gathered in,
 Far from sorrow, far from sin,
 No more childish griefs, nor fears,
 No more sadness, no more tears;
 For the life so young and fair,
 Now hath passed from earthly care."

Written by her loving cousin,
 Coakley, N. C. BESSIE JONES.

ELIZA J. BAUM.

Mrs. Eliza J. Baum, daughter of Jabez and Polly Harris, was born July 14th, 1829, died July 25, 1906, having stayed here 77 years and 11 days. At the age of 13 years and 9 months her mother was called away from earth when the duties of caring for father and little brother, three years old, fell upon her, which she performed until February 24, 1848. She was married to Abram Baum. From this union were born one daughter and three sons. All have preceded her except the youngest son, her husband having passed over the river several years ago. She was received in the Primitive Baptist church Saturday before the third Sunday in July, 1858, was baptized Sunday, July 29, 1858, by Elder A. B. Swindell, on the north side of Mattamuskeet. She has been a consistent member, always going to church when possible and attending

the Primitive Baptist Associations when possible for her to do so. It was always interesting to hear her talk of the brethren and friends that she met, and the good preaching she heard at the Associations. She was fond of company and took great delight in having the ministers and brethren stop at her house. She was ever kind to the poor and raised several orphan children. All seemed to love her as a mother. The last few years of her stay were lonely, having only an invalid young lady as company most of the time but she was cheerful and tried to make all who called to see her happy. While I am lonely this evening I know it will not be long before I must follow, and my prayer is that the Lord help me to grow better every day while I stay here, that I may meet the loved ones that have gone before.

Oh, my sister, I will try not to grieve, for
 I know the Lord giveth and the Lord
 taketh away., blessed be the name of the
 Lord.

JOHN G. HARRIS.

MRS. MARTHA COBB.

The subject of this notice, Mrs. Martha Cobb, was born January 30, 1832, and was the daughter of James and Fannie Little. She was married to Mr. Gray Cobb, who preceded her in death nearly a year. Her health was poor for some time before she died, which was August 28, 1906. They moved to Texas and there united with the Missionary Baptists. But long before they died and at the time of their death they were both strong in the faith of the Primitive Baptists and rejoiced in the glorious doctrine of salvation by sovereign grace. They never did unite with the church, but attended when they were able and loved the cause. They lived happily together for a long time and delighted to entertain the brethren and sisters in their quiet and humble home. The unworthy writer has spent many a pleasant moment there and enjoyed their companionship. She was a loving wife and affectionate mother to the son and daughters left behind, who continue to sorrow for the loving sister and devoted parents who have left their home in sadness and gloom. But the Lord who has removed them from their earthly home to their heavenly one can comfort the sorrowing ones left behind. May they find comfort in the thought that their loss is the gain of the loved ones gone before, and faith assure them that they shall meet them in that better land where parting will be no more.

Affectionately,

M. T. LAWRENCE.

MRS. ELIZABETH HOWARD McNEELY.

She was born April 19, 1816, died September 30, 1906. She was married to Elder G. McNeely November 18, 1834. They had twelve children, five of whom died in infancy, and two after they were grown. Five daughters are left to mourn a truly good, pious mother. Mother had

been a lonely widow over thirty-one years, and often remarked the Lord gave her the right words when her burden of sin and guilt was removed: In this world ye shall have tribulations, but in me peace. And it have tribulations to the end, but the Lord gave her that peace the world cannot give, nor take away. She often mourned over her sins and infirmities, but the Lord gave her many precious promises and testimonies that her sins were put away and she should see His face and praise and adore him through all eternity. She joined the Primitive Baptist church at Matrimony in the year 1851, and was baptized by her beloved husband. Many could testify she fought a good fight and kept the faith, and was truly ready to be offered, rather than make ship wreck or deny Christ and the true faith.

She was much afflicted the last year, she lived with cancer in her left cheek and suffered very much, but her end was peaceful indeed, and a sweet smile seemed to tell of the joy at her dismissal. She longed to die and begged us not to grieve; said she wanted to see Jesus and praise Him forever. Almost her last words were, the Lord will have a testimony. She asked me to have a burial service and sing the hymn, beginning, Day Haste, that delightful tune,

When this my soul shall leave her clay;
Mount up and make her last remove,
And join the church of Christ above.

Elder J. Spangler held a short service and sung the hymn and offered some solemn and appropriate remarks from the subject, "For ye are dead and your life is hid with Christ in God," etc. Then we laid her beside my beloved father to await the resurrection, when I feel sure they shall come forth with their vile bodies changed and fashioned like unto His glorious body and death will be swallowed up in victory. Thanks be to God who giveth us the victory, through our Lord Jesus Christ.

Written by her loving daughter,

MRS. F. P. McNEELY.

WILLIAM MANCEL EDMONDSON.

This man was born March the 4, 1831, was married to Mary Smith January 1, 1856, and died August 22, 1906. He was a famous farmer of Edgecombe county, N. C. He was brought up under the tutorage of Elder John Daniel, a stirring, diligent, old-fashioned farmer of Edgecombe, whose rule was to produce all eatables at home, and hence have something to sell, and therefore be a lender and not a borrower. I have heard Elder Daniel say that Mancel Edmondson was the smartest man he ever saw. He loved labor and knew how to do it, or have it done with judgment.

Lazy people did not like to live with him. He required of them more than they were willing to perform.

He was a man that followed his own convictions and left a good name in his country.

Late in life I baptized him at Tarboro, N. C.

He raised a family of excellent children, mostly daughters, and they are good wives, and worthy followers of their father and mother who survives him.

Many of his neighbors and friends turned out on the day of his burial to attend the funeral, and commit his body to the dust whence it came.

P. D. GOLD.

APPOINTMENTS

J. S. WARD AND H. TAYLOR.

New Hope, November 8.

Bethel, 9.

Fellowship, 10.

Middle Creek, 11.

Willow Spring, 12.

Oak Grove, 13.

Durham, 13, at night.

Mt. Lebanon, 14.

Camp Creek, 15.

Tar River, 16.

Surle, 17.

Flat River, 18.

Roxboro, 18, at night.

Storie's Creek 19.

Wheeler's, 20.

Prospect Hill, 21.

Harmony, 22.
Conveyance needed.

J. A. HERNDON.

Burlington, Monday night after first Sunday in November.

Greensboro, Tuesday night.

Winston, Wednesday night.

Saint's Delight Thursday.

Bunker Hill, Friday.

Abbott's Creek Saturday.

High Point, second Sunday.

Pine, Monday.

Will some one meet him at Linwood early Monday morning.

Conveyance needed.

H. M. WILLIAMS.

Concord, November 15.

Salisbury, 16.

No Creek, 17 and 18.

Pine, 19.

Lexington, 20.

Workman's S. H., 21.

Tom's Creek, 22.

Chapel, 23.

New Shepherd, 24.

Cagle's Hill, 25.

Calicut's Creek, 26.

Sugg's Creek, 27.

White Oak Spring, 28.

Brother Deaton's 29.

Howard's Chapel, 30.

Freedom, December 1.

Albemarle, at night.

Salisbury, 2.

Conveyance needed.

W. T. BROADWAY.

Whitfield S. H., November 2.

Durham, 3 and 4.

Mt. Lebanon, 5.

Wheeler's, 6.

Prospect Hill, 7.

Lynch's Creek, 8.

Arbor, 9.

Country Line, 10 and 11.

Pleasant Grove, 12.

Wolf Island, 13.

Reidsville, 14.

Greensboro, 15.

High Point, 17 and 18.

Lexington, 19, at night.

Conveyance needed.

T. W. WALKER.

Galloways, first Sunday in November.

Mt. Lebanon, Monday.

Sandy Grove, Tuesday.

Bethel Wednesday.

Goose Creek Island, Thursday.

Cedar Island, Saturday and second Sunday

Hog Island, Monday.

Hunting Quarter, Tuesday.

Straits, Wednesday.

North River, Thursday.

Morehead, Friday.

Newport, Saturday.

Hadnot's Creek, third Sunday.

North East, Monday.

Wardswill, Tuesday.

Yopp's, Wednesday.

Bay, Thursday.

South West, Friday.

Maple Hill, Saturday.

Cypress Creek, fourth Sunday.

Muddy Creek, Monday.

He will need conveyance.

A BLALOCK AND P. D. GOLD.

The funeral of Elder Isaac Jones' wife at Storie's Creek, Thursday after the third Sunday in November.

NOTICE.

Will brethren and friends kindly write only on one side of the paper when sending communications to me for publication. When both sides of the copy is written on it necessitates rewriting, as it is impossible for the printer to handle it.

P. D. GOLD.

Elder J. S. Ward will accompany Elder H. Taylor on his appointments from Wilson and they expect to preach at Mewborn's on the 31st of October.

There is a state of joy in perfect Health, and a taste of sorrow in sickness. You have the power to go either road you please. If you want to take the road to health take the wonderful medicine 4 E's.

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ZION'S LANDMARK

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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 man, 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 ivory 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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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 new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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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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RURAL ROUTE No. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

GOSPEL TRUMPET.

One bright and lovely morning,
While passing thro' a grove,
My theme and meditation,
Was Jesus and his love;
His name to me was precious,
His glories presence sweet,
While Nature seemed to join me
His praise to repeat.

While thus with peace enraptured,
False teachers came to mind:
I thought how many leaders
Are ignorant and blind.
They practice false religion,
False doctrine they proclaim,
And cause so many Christians
To follow in the same.

With sincere intercession
My heart was moved to plead:
"Lord, send out faithful servants
In this dark hour of need;
Attend them by thy spirit
aid them to proclaim
Thy everlasting gospel
And glorify thy name."

In answer to this pleading
A small voice seemed to say:
"Would you, if you were chosen,
Be willing to obey?
Would you be one to publish
The gospel full and free,
To put the world behind you
And follow after me?"

With sad surprise I answered,
"Oh this can never be!

That such a holy calling
Is meant for one like me!
I am so weak and sinful
My talents are so small,
I fear that none would heed me
If on them I should call."

At once the Lord assured me
That I should never fear;
That in my every trial
His presence would not foresake me,
But aid me to proclaim
His everlasting gosepl
And glorify his name.

The burden was so heavy,
My weakness was so great,
My Saviour I entreated
To rid me of the weight;
But Christ said: "I'll go with you,
And aid you to proclaim
My everlasting gosepl
And glorify my name."

For many months that followed,
These strange impressions came,
Until at length I yielded
To publish Jesus' name:
Though oft I made excuses
I no relief could find,
I could not cast the burden
From off my troubled mind

Since then I've tried in weakness
To preach the precious word;
Wherever I'm directed
My trembling voice is heard:
'Mid trials and temptations
I've labored to proclaim

His everlasting gospel
And glorify his name.

Oft times in gloom and sorrow,
I've gone away from home,
And parted from my loved ones
In distant parts to roam:
In all my weary wanderings
It's been my only aim
To preach the precious gospel
And glorify his name.

THE EXPERIENCE OF THE LATE MR. ROBERT MOXON,

Pastor at Bury, from his own manuscript.

I was born at Clayton West, near Huddersfield, on December 19th, 1840. When about nine, these words on the wall of a school-house deeply impressed my mind, "Thou God seest me." I could then see, as well as I can now, that I was under the constant inspection of the Great I Am, and it was the means of me to act more carefully for a time; but the effect passed away, and for several years I went on worse than before. From the age of fourteen and fifteen I was addicted to betting and gambling, frequenting the race course, as full of mischief as I could possibly be. Many times did I go through the village at night for no other purpose but to destroy people's property. One day when seventeen I was walking out, thoughts and feelings entered into me which I had never known before. I felt sure not only that God could see me, but that I stood accountable to Him for my actions, and He would one day surely bring me into judgment. I cannot believe, however, that I was at that time a partaker of grace. There is a natural conscience in every man; it accuses and excuses, condemns and justifies according to the light a man possesses.

The way in which it pleased God to begin a work of grace in my soul was as follows: First, by setting my sins

in deadly array against me and exhibiting the justice of God. This caused me to reflect upon my state and case. My eyes were now opened to see in all its ugly deformity, and my heart was made to feel it in all its bitterness. There was, in fact, a resurrection of all my past iniquities which now appeared as heinous, as aggravated, and as insulting to the most high God as crimes could possibly be. The 238th hymn was now my experience:

"My guilty soul for mercy cries."

During the whole of this period of soul trouble I was as ignorant of the Bible and the plan of salvation as a heathen. I was made a real believer that there was a God, and I felt sure He was watching my conduct, marking every action, every word, and every thought, and that He was perfectly holy and righteous. I felt sure my conduct all my life long must have been highly offensive in His pure eyes; that I deserved His hottest displeasure, and that He would be just if He consigned me to hell. I now began to pray, and my constant and almost only petition was, "O Lord, spare me; suffer me not to go to hell." At morning I would say, "O Lord, take care of me this day, and I will live free from sin, and not do anything to displease Thee. I will amend my ways, and walk uprightly before Thee." But when night came I felt I had not done according to my promise, but that all my endeavors were stained and dyed in sin; and O what bitter reflections did my conduct cause! The times I have sat up, hardly daring to get into bed lest I should wake in hell! I vainly thought I could by perseverance and hard toiling breaking off all sinful workings and make myself acceptable before the Lord. When He contends, we cannot answer Him one of a thousand. If we try to justify ourselves, He makes our own mouth to condemn us.

During this time I was sent a journey of about five miles to a place called Silkestone; and while on my way I both saw and felt something of what Israel did when they came to the mount that burned with fire, and saw blackness, darkness, and tempest. I had a load on my back, and a heavier load on my poor soul. I was a poor bowed-down sinner, a companion of David's in the 38th Psalm: "O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure," verses 1 to 4. This is a dreadful state to be in, when the sinner feels to be at the pit's mouth, and it makes him cry out, "Let not the pit shut her mouth upon me." While walking on there came a fearful thunderstorm. I was terrified, and durst not take another step, for I felt that the day of judgment was drawing near, and that this awful storm was but the precursor of the more terrible day of God's everlasting wrath, which I felt I justly deserved. After halting and hiding myself on the roadside I returned home praying, resolving, vowing to the Lord what I would do, what I would be, if He would only spare my life a little longer. The same evening I heard a preacher who related his own experience of a thunderstorm some years before, and concluded with this remark, that he rose from his bed full of terror and looked out of the window, when these words came sweetly to him:

"This awful God is ours," etc. (770) He said this so calmed his mind that he fell asleep feeling all was in his Father's hand. This seemed to do me good for a season, but it was not the balm my soul was longing for.

Shortly after, I was singing at my work to drive away my sadness. The words were,

"There is a fountain filled with blood," etc.,

followed by the chorus, "I do believe, I can believe, that Jesus died for me." I had no sooner finished than my mother called out, "Robert, dost thou know what thou art singing about?" Her words went like a dart to my heart, and I was filled with more bitter grief than before. I spoke not a word in reply. I was now a most miserable sinner, almost distracted all day long. My thoughts were solemnly directed to death and eternal judgment, and I felt I was prepared for neither. I resorted to reading, meditation, and prayer, but what I read I little understood; nor did I know anything of the Person a poor sinner comes to. Yet I felt persuaded there was a way of escape, if I only knew the way.

I now come to the time of my deliverance. I was on my bended knees, with my head bowed to the ground, when suddenly there appeared an assemblage of bright, glorious persons, but I saw only spiritually; and a voice, not audible, but a still, small voice, an inward whisper, with an unmistakable persuasion, seemed to say to me, "*Notwithstanding all that thou hast done, I have loved thee.*" I felt such was the case; my burden of sin was gone, and all the feelings of guilt and condemnation were removed as clean from me as if I had never sinned. *I was perfectly justified* in my soul and before the Lord; like Joshua, clothed with a change of raiment. I had such a pleasing sensation of liberty and love as I cannot well describe. My language was "Bless the Lord, O my soul, and all that is within me, bless His holy name. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction." For several months I went on, mostly in a comfortable frame of mind, though not entirely so. My time was now spent in reading the Bible or any religious book. I was now a living witness to the fulfillment of that promise, "They that sow in tears shall reap in joy." It now

seemed as if there was an armful of corn in every promise. I wondered at God's grace to such a sinner, I wondered at His love, and at His wisdom. The glorious Person of Christ was my constant admiration. I could hardly read a chapter without seeing something which endeared Him to my heart. I could follow Him from the cradle in Bethlehem to Calvary's cross, and His condescension seeming amazing. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor."

I now began to be concerned about joining myself with some religious denomination, and resolved to cast in my lot among the Methodists. I found among them some of the choicest of companions, and my days passed away with pleasure. I attended all their meetings, and took part in almost every prayer meeting. But after a few months I was taken seriously ill with rheumatic fever, and confined to bed for many weeks. This was a prison to both body and soul, and for a time I was left and well-nigh forsaken by God and man, and had to pass most of my time alone. It was then that I first knew what affliction of body was. I was made to possess months of vanity, and wearisome days were appointed to me. I was full of tossings to and fro; sometimes my days were spent without hope, and I thought I should see no more good. But this I must say to the glory of God, that during the whole of my affliction I never felt a murmur.

After I was restored my love to zeal in, and longing for the means of grace knew no abatement and this continued for seven years. After about twelve months from my illness, I was solicited by all in the church, and waited on by the minister, to exercise my gift as an occasion preacher. I yielded; and the first time I stood up before them my text was, "For He hath said, I will never leave thee, nor forsake thee." Some time after, I

went to preach at a little place called Bretton West, and spoke from, "I would rather be a doorkeeper in the house of my God," etc. Many years after this service, when preaching at Clayton West Baptist Chapel, one said to me, "Do you remember preaching at Bretton from those words, 'I would rather.' " etc. saying, "I was there and heard you, and I said to the friends when you were gone, 'Yonder young man will never remain among the Methodists;' and here you are among the Baptists; I could see you were not a Methodist."

About this time I had occasion to walk to a village, and took in my pocket Doddridge's "Rise and Progress." When I began to read, the portion which took my attention was the soul's solemn realities, and an earnest desire to be right whenever it should please the Lord to call me away. Seeing no one, I knelt down on the grass, but instead of prayer, all I could do was bless and praise. There was such a sweet, glorious manifestation of God's gracious presence to my soul as I hardly expected ever to have again in this vale of tears. My peace flowed like a river, and my cup ran over with a sacred sense of God's love to my soul. Both the fear and sting of death were removed, and I felt a desire to be with Him, where I could praise Him better.

A few friends were on Sabbath morning accompanying me from the class meeting, when I began to relate something in connection with my own experience, to show that I could do nothing without the Lord's help. One of the oldest members of the class said "You must not talk like that, or else you will be a Calvinist. This closed my mouth. I began to make inquiry for the writings of Calvin, but could not obtain any in the village. One young man, whose father was a member at the Baptist Chapel at Clayton

West, knowing what I was in want of, kindly lent me Elisha Cole on "God's Sovereignty." I did not then know whether the book was in harmony with Calvinism or not, but this much I remember, that from first to last all the glory in the salvation of a sinner was given to God. And my mind was awed while reading it with the greatness and goodness, the wisdom and faithfulness of Father, Son, and Holy Ghost, in saving poor, lost, ruined sinners. The seed was now sown in my heart which was designed by God to bring forth fruit in after life.

Still I went on preaching and teaching, east, west, north and south, free-will, creature-power, human merit, universal redemption, offers, obligations, and duties, which neither you nor I nor any other were ever able to perform. But one Sunday evening, while I was conducting the service at Low-Swithen, near Barnsley, I read for my lesson the 4th of Luke and when I came to verses 25 to 27 I felt as if I could proceed no further. The doctrine of election stared me in the face, and I thought "How is this?—that there should be many widows in Israel in the days of Elias, when the heaven was shut three years and six months; yet unto none of them was the prophet sent save unto Sarepta, a city of Zidon, unto a widow. If God cares for all alike, why is this one widow singled out from the rest and miraculously fed? Her little cruse of oil never failed, and her handful of meal never wasted, until God sent rain upon the earth. Other widows were probably as poor as she, and as desirous of life! yet they fall a prey to the ravages of hunger and death. Then, again, there were many lepers in Israel in the time of Eliseus, and none of them were cleansed, saving Naaman the Syrian. Here, I thought, "is God's discrimination. He could easily have cleansed every one of them in a moment; but one is chosen to be cleansed." That

Sunday evening was the time, and that Methodist pulpit was the place when and where the doctrine of election and God's sovereign choice of both men and things were clearly revealed to my soul. And I resolved that if I were spared to get safely home I would never again preach the doctrine of man's freewill. When I got home I told my friends what had taken place, and what I intended to do. I said, "I am no longer an Arminian, but a Calvinist; no longer on the side of free-will, but an advocate for free and sovereign grace." The chief supporter of the place advised me to reconsider the step, and to fill up my place as before. I was reminded that my appointments ought to be fulfilled; to which I replied, "If you think it is my duty to fulfill them I will do so; but if I preach again I shall preach electing love and grace." "Oh," he said, "if you cannot do as before, you had better give it up altogether."

After this I began to attend the Baptist Chapel at Clayton West. For a while things went on comfortably, and I found that promise true, "Thine eyes shall see Jerusalem a quiet habitation." The preached word was made a blessing to me, and the house of God was my home. But on one occasion a little unpleasantness arose between me and a friend I loved. I was told he had said something injurious to my character, and felt determined to have the matter out with him face to face. Just as I was planning how to proceed, these words dropped sweetly into my mind,—

"Trials must and will befall;
But with humble faith to see
Love inscribed upon them all,
This is happiness to me."

In a moment all my enmity and animosity fell to the ground, and I felt that I could have laid myself down for my brother to wipe his feet upon

ZION'S LANDMARK.

e. I mention this to show that God is just the same now as He was to Jacob; I am sure that Esau's anger was not more appeased than I felt mine to be. Years rolled on, and I was baptized in August, 1872. Sometimes trade was very bad, provisions high, and afflictions in my family made me cry to the Lord for help, and often was I afraid that both the church and my business would come to naught.

Let me pass over a few years of worldly associates, which brought leanness and death into my soul, proving the truth of Christ's words: "Ye cannot serve God and mammon." But while in the very midst of worldly, vain pursuits, a voice as from heaven spoke to me, "Thou wilt have to retrace thy steps." I felt, like the poor publican, a miserable sinner. I went on my way reflecting on my sad state, and resolved to abandon all companions, however pleasing and profitable they were to my carnal mind. I was obliged to mix with them in the discharge of my duties, but tried to shun their company without giving offence. I was afraid that every member of the church would discover the declension of my love. I verily thought I should lose all my religion and my immortal soul besides. All my confidence in some who appeared to be great and good men was shaken to the very foundation, but I forbear to mention names. But strange to say, when all the comforts of religion were gone, and nothing but groans and sighs could I pour out before the Lord, at that very juncture the members of the church were deliberating among themselves, and finally drew up a document to this effect:

"That we the undersigned, having met together for prayer, and to consult with each other, are unanimous in our opinion that the Lord has qualified and called our brother Robert Moxon to the work of the ministry; and we desire to ask him if the

Lord has not also laid this matter upon his mind; and if so, to appoint a day for him to exercise his gift in our midst."

This was signed by every male member, and read at a church meeting. If this had been done years before, I could have better understood it. For I used to say, "How is it I am continually being impressed that I shall have to preach? Thou hast given to me no gifts, no memory, no voice, no utterance, no bodily strength, and what is still worse, no learning, no knowledge, no insight into Thy Word. O do take these thoughts away from me!" At other times a willingness would come over me, and I would say, "O Lord, I do not want to fight against Thee," etc. In great measure the influence of these early impressions had been taken away, so that it was a surprise to me to hear that document read. They appointed a Sabbath for me, and said they should expect me to say a few words to them. I made no promise, but rather desired to be excused. When I saw I prevailed nothing, I left them and for several days pondered the matter over, and cried mightily to God for help and direction, but nothing seemed to come to satisfy my mind. I could not by any means be prevailed upon to speak so when the Sunday morning came all was confusion and disappointment. The deacon read a sermon, but in the afternoon said he was obliged to go away, and would leave the service in my hands. With great fear and trembling I stood up before the people and read my first text, Acts xxvi. 16. This was on April 22nd, 1877. The people were greatly affected, and I was greatly humbled. Shortly after, the applications for my poor services came from over thirty churches, and I tried to the best of my ability to apportion a few crumbs to each and to all.

In the year 1880 I received a letter from the church at Bury, asking me to

become their stated minister. I had been supplying there nearly three years, and on my first visit had such a sweet time in prayer, such a nearness of access at the throne of grace, such a pleading with the Lord for His people there, that I felt an indescribable union to them that I could not at all account for. Wherever I went to supply, this people was on my mind. After spreading their letters before the Lord, I wrote stating my willingness to come and begin my labors in January, 1881.

HIS LAST DAYS.

My dear father died on May 23rd, 1906, aged 65. He preached the last time on March 18th, 1906, having been pastor at Bury for twenty-five years. From that time he seemed gradually to sink, and often said he thought the Lord was about to take him home, and that he felt ready to go. He was kept very calm and peaceful, and often seemed in sweet communion with the Lord. He said the things he had preached and the everlasting gospel, would do for him to die with.

"A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood."

On one occasion he repeated sweetly to me the first two verses of hymn 96:

"Now I have found the ground where-
in

My anchor hope shall firm remain—
The wounds of Jesus, for my sin
Before the world's foundation slain.
Cover'd is my unrighteousness,
From condemnation I feel free."

Another time he told me that he felt weaned from everything here below, and longed to have a peep at his dear Lord Himself, and behold the beauty of the land that is far off but he wanted patiently to wait the Lord's time,

and be kept from bringing any reproach upon His name. The day before he died he said, "The Lord be with you." I replied, "The Lord be with you." He said, "*He is.*" The next day he was not able to speak but in broken words; and we often heard him say, "Jesus, Lord." Just before he died, he raised his hand and, pointing upwards said, "Home, home," and peacefully fell asleep in Jesus.

J. MOXON.

Dear Brethren Gold and Lester: As I have been reading the Landmark of September the 1st, a mixture of joy and sorrow is in my heart reading the many communications from the dear brethren and sisters scattered in different States and counties so far apart and all centered in one loving Jesus, head over all things to the church, I sorrow and rejoice. I will say to Brother Isaac Jones, I come in at the eleventh hour. When I read about Sister Norah's death the tears filled my eyes and I could hardly read. I tried in my feeble way to ask the dear Lord to comfort you all in your sad bereavement and to take those little motherless babes in His kind care and keeping, and may He ever be with Sina, your dear daughter, may His kind care and protection ever be with you all. When you told of going from room to room and could not see her, it brought fresh memories. When my dear mother died, I would go from place to place, twenty-six years ago, but could not see dear mother. My dearest friend on earth was gone and I was left alone. I have been battling with the cold charities of the world ever since, but the Lord has been good to me. Oh, that I could live in honor to his blessed name. Brother Gold, I so much appreciated your photograph. I do so much love the dear Landmark. It is all the preaching I hear through it; do much desire the prayers of all the

children of the Lord, and may He spare you, Brother Gold, a long time yet to comfort us and build us up in the most holy faith. I do feel so little and unworthy. Pray for me. I send you check for \$1.50 for the Landmark. Please pardon my delay and let me have it as cheap as you can, as I am growing old. I want to do what is right.

Your unworthy sister in the Lord,
MARY P. BUCKNER.

Williston, Fla.

Elder P. D. Gold, dear brother: Enclosed you will find the obituary of my dear niece, written by my daughter; hope you will find space in your Landmark for it. I love the dear old Landmark, and love to read the letters from the brothers and sisters, and have thought for a long time I would write some of the dealings of the Lord with me; but, Brother Gold, I feel so unworthy and unfit to write that I have neglected it. I love the Primitive Baptists and love to be with them, I have never met you, but have heard you preach several times, and, oh! I enjoyed it so much, as you seem to preach my feelings. I am a member at Cross Roads, Edgecombe county. I had a hope for twenty years before joining the church. I united with them the second Saturday in July, one year ago, and was baptized by Elder A. L. Harrison. If I could only feel always as I felt that day, I would never have any more sorrows and trials. But it was not long before my troubles began to come again. We all have a cross to bear and I can only say I hope the dear Lord will enable me to bear mine. I went to the Union Meeting at Kehukee (near Scotland Neck, N. C.), and was very much disappointed by not seeing you there and hearing you preach. It was the largest meeting I ever saw at a union, and I feel like the Lord's love was manifested there. I want to tell

you a dream I had about you. I dreamed of meeting you at a large meeting at Cross Roads, and I walked up to you and introduced myself and called you Brother Gold, and you called me by my maiden name, Maggie, and I have often felt since that I was not worthy to be called sister.

Pray for me and my household.

Your little sister in hope of eternal life,

MAGGIE A. JONES.

Coakley, N. C.

Mrs. Forest Yelverton, dear sister in Christ. As I hope, in as much as you thought enough of one who feels so unworthy as I feel myself to be, to address me through the Landmark, I will write a little if the Lord will enable me. But I feel my weakness, and deep depravity so much, feel to be so poor, wretched and undone, and one that has been brought to the end; don't feel to have anything in this world; don't even feel that myself is my own, and so far as my nature is concerned, I feel to be in a dead state; everything in nature seems to be dead, or in a strange state. There is not anything that seems lively. I feel that the Lord has poured out His wrath upon me, and continues it to be, but he knows best for us, for he has promised that he will be with us in the sixth trouble and in the seventh he will not forsake us. What a blessed promise then if the Lord be for us, who can be against us? And if he be for us and stand by us we need not fear.

Sometimes the stroke of his hand seems almost unbearable, but the precious hand that put it on can take it off. He can bear our burden if we only trust him, and he is all my trust, for I can put my trust in no other, for he is all and in all, as you say. After all my troubles and distresses he has blessed me, for he has kept me up the most of my time; but oh, when the stroke comes so severe, it makes me exclaim;

Oh Lord forever, Lord be merciful to me. What can I do? And right here you see the answer comes: look unto me all ye ends of the earth and be ye saved. Yes look unto him; he is our righteousness, sanctification and redemption. Oh, what a blessed thought. Then if he be so much for us, what should we be to him then? We should go on to seek and serve the Lord with diligence and fear. He has told us in his word not to fear man who can kill the body only, but fear him that can take both soul and body, and he says I have shewed thee oh man what is good. What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God, and oh indeed, when Baptists are taking hold of theories, indulging in worldly affairs, and even putting organs in their churches, and the like, they cannot be walking humbly with God. I have given such things much thought of late. It don't seem right to me. Sometimes it gives me distress. You spoke of hating the Baptist doctrine. There is one think that I can say: I have always loved it, and I love the people that preach it and claim it, and therefore I hope for their good. I love to see Baptists solid and sound, and may the Lord keep us, guard and guide us and make us to know the truth as it is in Christ Jesus our Lord, and may he enable us to walk and not be weary, run and not faint, ever looking unto Jesus, who is the author and finisher of our faith. Oh may he keep us in the faith seeking him and walking in his footsteps while on earth, and when the time comes for us to take our departure and go the way of all the earth, may he give us strong and evangelical faith, own us thine and crown us thine. May we ever desire to give all possible praise to his great name, is the prayer of a poor unworthy one that feels to be one of the outcast in the land of Egypt, poor and dependent upon God

for his mercy, for his mercy endureth forever.

Dear sister, I have not written as I thought when I started. I though to tell you some of my travels and what I have experienced of late concerning the death of my son, the Lord being with me. He left good evidence behind that the Lord was with him in his sickness and we believe he was with him in his death, for the Lord has blessed me with the full assurance of faith that he is resting with him. Then how can we wish him back again, but say dear son with God remain. He was buried in Mount Olivet cemetery in Baltimore, a most beautiful place. His wife's father is also buried there. The foot of my sons grave was within a foot or a foot and a half of Mr. Morgan's monument. The graves are narrow and near together there, but as I started to tell you I have seen the cemetery shine with brilliancy in my view. It seemed that the power of God and the light of his countenance was shining with so much brilliancy. How beautiful the sight. Then it seems that that is enough. I will tell you of another circumstance in my travels. Although I have written some of my trials and the circumstances and sent to Brother Gold for publication, but have not told all and never will, for I cannot express my feelings. When we were on our way home, traveling on water and passing Old Point Comfort and Fortress Monroe, and saw the United States flag waving over the fort, where my son served as United States soldier for three years, oh, it seemed that I should have to give up. It seemed that I could not stand the sight to see the flag waving over the parade ground and where he stood guard so many times. He said that the loveliest hours he saw was when he was standing guard between midnight and day. How sad and heart-rending it is to me till this day, and ever will be; but we must look away from the flesh and look to the Lord, for he saith, look unto

me all ye ends of the earth and be ye saved, but while the spirit is willing the flesh is weak. My prayer is this morning, Lord when thou goest into thy kingdom, remember me. So let us try the prize to gain, and meet our loved ones there. While we on earth remain we will continue in prayer. May the blessed Lord remember the sick and relieve them for their good and may he remember the afflictions of the afflicted, and soothe them to the good of their precious and immortal souls. Pray for me that my faith fail not and the Lord be merciful to my unrighteousness, for I am very feeble at this time. Yours unworthily,

RUTHA TRIP.

Greenville, N. C., R. F. D. No. 5.

Elders Gold and Lester, Dear Brethren: For several days I have had a mind to write a few thoughts for publication, if deemed worthy of space in your paper, still it is just like me I know it will be of no value to the dear readers of the Landmark, I have been so low down in feelings for several days. It seemed to me on last Tuesday I could not live. I lost every evidence of being a Christian except I loved the brethren. I wondered if any poor mortal was ever like me, and these words seemed to be presented me, "He was a man of sorrows and acquainted with grief," Isa. 53:3. I thought in my deep distress, could that be for me, to realize Jesus the first begotten from the dead, sorrowed and was burdened because the sins of his people were laid upon him? Yes I could see He looked to me, the glorious and blessed Son of God, and not only our sin-bearer, but our blessed deliverer, suffering and enduring the cross, despising the shame and making an end of sin.

Paul tell us: "We have not a high Priest who cannot be touched with the feelings of our infirmities, but was in all points tempted as we, yet without

sin." He overcame sin for his people. He is their first born. Now, dear reader, can you not take comfort in your sorrows and tribulations. But as I said last Sunday, there is a mind within us that is not subject to the law of God, neither indeed can be. But when we are thrown in the furnace of affliction and all of our self-righteousness and pride and glorying in self are consumed and we are brought forth, tried as gold is tried, then we come forth as pure gold. How often I have been made to say surely I am not a child of God, or I would not be thus tossed. I have been made to cry out in the bitterness of my soul, hast thou forgotten to be gracious, and is thy mercy clean gone forever? O it is amazing to see the life of a Christian as he journeys on in this unfriendly world, often feeling to be one alone here and sometimes death would be a relief to him. But the sweetest moments of his life are when he is reconciled to the will of God, and saying: "Thy will not mine be done." Paul said these words 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. And, dear child of God, let me say to you it is for your good. For whom he loveth, he chasteneth and scourgeth every son whom he receiveth. I know it has been many times with me, that I have been in such obscurity, that I could but look to Sinai, and behold its lightning and thundering, pouring volley after volley and like a ship that is tossed upon the waves. My cry was, when, oh when when, will the storm be over. After the clouds pass over and the blessed sun light appears I have been made to say, if not deceived. Who delivered us from so great a death, and doth deliver, and in whom we trust he will yet deliver us. Jesus that spiritual Son arises with healing in his wings. A man of sorrows and acquainted with grief. We do not

have a pain but that he feels and knows it. We hear him saying in the garden of Gethsemane, My soul is exceeding sorrowful even unto death. Here of late I think of a remark Elder Rowe said in his sermon in Danville. You take the life of Jesus from the baptism to the cross, and but only once do we hear him rejoicing and thanking God, and that was because he had hid these things from the wise and prudent, and had revealed them unto babes.

The apostle tells us to be not conformed to the things of this world, but to be transformed by the renewing of our minds.

We are to remember trials await us here and if we had no trials we could not know him in the power of his resurrection, and in the fellowship of his suffering.

This has been a year of all years to me. I have seen more trouble on some lines being tried and persecuted, cast down, and it seemed trouble was on every side. Sometimes I believe I have gloried in tribulations, realizing patience being the product of experience and hope the product of experience. All we know is by experience. We have a hope from what we see, feel and hear, spiritually I mean. Furthermore we know we are nothing of ourselves. If you, dear reader, have been made to hate sin in you, and within your breast is the killing sense of your guilt and troubled because you cannot live right, you have the experience of your unworthy writer, and still there is that inward desire to live a better life so we can feel the sweet promise awaits us that Jesus died and paid it all.

All to him I owe; the sins of his people were laid upon him, and by his stripes we are healed, and we love him. But God who is rich in mercy for his great love wherewith he loved us even when we were dead in sins, yes, when we were enemies to God in the gall of

bitterness, strangers from the commonwealth of Israel. Oh, 'tis amazing love to have a hope which will enable us to praise him while we live and then praise him in glory.

I will stop writing, asking you and all who may read these lines to pray for me that God will comfort all whose life is a life of sorrow. You must pardon all errors, and if there is anything in this and you see fit you can publish; if not all will be right.

Your humble brother in sorrows and tribulations, with a little hope,

F. W. WALKER.

High Point, N. C., Box 97.

Elder P. D. Gold, Dear Brother: For some time I have felt the impression in my mind to write a few sketches of the dealings of the Lord with me, but feeling my unworthiness and weakness so great I have kept putting it off. It is written obedience is relief. Trust if it is of the Lord he will direct my mind, why should I fear what man should do unto me. He can only kill the body; but rather fear the one that can kill both soul and body. I desire to love and fear him beyond all things else. Paul said it is with the mind I serve the law of God and with the flesh the law of sin. Every good and perfect gift comes down from the Father of light. I can never remember a time when I did not love the Primitive Baptists. From my youth I had serious thought about death. I was afraid to die for I felt if I did die in this condition I would be lost, but if I was I felt it was just for I felt to be such a sinner I felt like there was no chance for such one. The Lord is just and holy, and all his paths are peace. I would look for some one to pity me, but there was no one. I was without hope and without God in the world. I went on in this way I can't tell how long. Finally I was taken sick. It was then I was made to see and feel myself nothing. The doctor

was attending me and I felt that without the Lord blessed the medicine it could not do me any good. I tried to ask the Lord for help, but all I could say was, Lord have mercy on me a sinner. Oh the troubles and trials I passed through are inexpressible. I wanted to hear preaching, but was not able to go, but thanks to the Lord he raised me again after awhile. Time passed on and troubles grew worse. One morning just before day I dreamed I was shut up completely between two walls in darkness. Oh, how dreadful was my feelings when I saw myself on my knees in the floor asking the Lord to save me or I would perish. I looked in the north corner of the room and there I saw a bed and on it some one lying on it so beautiful. Their hair was white as wool. I so much desired to be with them and the next thing I knew I was there. Oh I felt so good. I looked around and was lighter and in the west corner of the room I saw a window opened and it looked still brighter through there and the next thing I knew I was close to the same and did not know how I got there and everything was so bright and beautiful and on each side of the sun was these words printed in golden letters: Blessed be the tie that binds. I had never seem such letters before nor since. I looked towards the east and everything looked just alike as far as my eyes could look and so beautiful. I felt happy, nothing to wish or to fear. I awoke, alas, it appeared as a dream. The first thought was, what does this mean? I wanted to tell some one but was afraid. I could not rest day nor night. I picked up the hymn book and opened at this song: Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like unto that above. Never had I read this song before in the book. I felt that was what I desired, but oh it could not be for me to live with those good people. I hope

my ears were opened and a heart to understand as it is written: I will put my law in their minds and in their heart I will write it and I will be unto them a God and they shall be unto me a people. The next time I went to preaching it was there my song was sung, a part of my dream interpreted by Elder T. M. Lawrence. Oh my feelings were inexpressible. I felt it was more than I could bear. He could tell my feelings better than I could tell them. My mind was carried to these scriptures: the woman at the well conversing with the Savior. Surely he knows all things that ever I did, as time passed on when the Lord's time come I hope he brought pardon of sin and peace to my mind. A small still voice, everything shined like gold, and as I looked up it was bright as silver and the words came with force and with power, arise and be baptized in the river of Jordan by John the Baptist, and believe thou shalt be saved. I still felt it was some one but not for me. I asked the Lord in my weak way to make it plainer in some way, even by its thundering and it thundered and a voice came from a cloud saying, fear not. little one, it is I, it is I. I can't tell how everything looked. I clapped my hands and said it is enough. Right then I believed: if I ever have many beautiful hymns and scriptures presented to my mind and if I had ten thousand tongues I could not praise him enough. I desired to go to the church, but feeling too unworthy to be with these good people, but he made me willing and I offered and was received and was baptized by Elder T. M. Lawrence. Oh that was a happy day with me. I felt like all my troubles was gone, but alas after awhile I found troubles and trials and temptations come again. I was afraid I was deceived and the worst of all had deceived others, but I feel to say the Lord does subdue them all as they come. He knows what we can bear: with him we

can do all things, and without him we can do nothing. He is the beginning and he is the end; he is all in all, blessed be the name of the Lord. I have never regretted one moment I have spent with the Lord's people. I hope I love the Lord and his people, for we know we have passed from death unto life, because we love the brethren. Surely the Lord knows best—all power is in his hands. He works and none can hinder. I have been made to feel that affliction was good for me to have and I hope everything will work together for good to them that love God who are the called according to his purpose. Oh may he guide and keep us by his power and lead us in the straight and narrow way that leadeth to life everlasting. I hope when it is the Lord's will for me to return to the mother dust he will receive my departed spirit in that land where there is no night, and no clouds to intervene, as I saw in the last of my dream. I hope the Lord will bless you all. Remember me at a throne of grace.

Brother Gold, do as you think best with this scribble, for I feel to be less than the least of all.

Yours in hope of eternal life,
D. L. BUTLER.

"SALVATION."

Dear Brother Gold: I have just been reading the Landmark of September the 15th, and while reading Dear Elder L. H. Hardy's article of same number, I became impressed to write you a few lines, but may grow faint-hearted and quit before I bring my scribble to a close. Elder Hardy referred to the teaching of *time salvation*, causing confusion among the Baptists, and while I feel to be with him in his views I also feel inclined to submit for your consideration a few thoughts which I desire will be for the good of all lovers of the truth, not that I wish to teach any new thing, but only to refresh the memory of my Father's children.

We often hear our brethren speak of *time salvation*, but I have no knowledge of such salvation taught in the scriptures. Any thing that is timely must perish and what kind of salvation is it that perisheth? We do hear of a *common salvation*, but, brethren, that is far different from a *time salvation*, and this is where all our troubles arise in teaching things not taught of God. 'This is the way the enemy teaches and this is the fountain head of all confusion, to-wit: the teaching of things not authorized in God's word.

Common salvation feeds my poor soul from the fact that the same salvation which was from the beginning and ordained of God, remains until now, and will as long as time lasts, and the same salvation that smote the high-headed soul of Tarsus and brought him so quickly to say who art thou Lord, also reaches the thief on the cross and is yet common to the children of God, and therefore the same soul-cheering doctrine that feeds the poor little ones also comforts and feeds the ablest gifts, because it is a common salvation. (Common to the elect Lady and her children only). The rich, the wise and the noble must all come down with the least of all, and all speak the same thing, and that is grace and grace alone, which excludes works so far as meriting salvation is concerned; and therefore it is a common salvation, which is Christ in you the hope of glory. Jude says, "Beloved, when I gave all diligence to write unto you of the *common salvation*, it was needful for me to write unto you, and exhort you that ye should *earnestly contend* for the faith which was once delivered unto the saints." The word *salvation* means a great deal, and while some divide it up into time and eternal salvation, yet I understand that it is all one and means the same thing, namely, Christ in us the hope of glory. "Work out your own salvation with fear and trembling." This scripture assures

us that we have a salvation belonging to us (if so be that we are the children of God). This salvation is ours, not because we have merited it, but because God gave it to us in his Son, at his own time and in his own way, and has placed our title on record in heaven for his own love's sake; therefore it is ours, and at his time he places that salvation within us, (Christ Jesus the Lord), and it is the same with all of his children. Then comes the command, work out what God has worked in you (salvation). When the prophet Simeon held the babe Christ Jesus in his arms, he spake of Christ as the *salvation* of God; therefore if Christ is the salvation of God and also the salvation of God's children, he surely must be our *common salvation*, (not time). Paul in his letter to the Hebrews, spoke of Christ as "the author of *eternal salvation*, therefore before the morning stars sang together our salvation was in him, eternal and sure through God's wonderful love to us, manifested by the appearing of Christ Jesus our complete sacrifice, once offered for the complete atonement of his bride. Therefore whether eternal salvation, the salvation of God, the salvation of Christ, the salvation of his people, our salvation or the common salvation, it is Christ the only begotten of the Father, full of grace and truth. The only way given under heaven or among men where we must be saved, (not whereby we can be saved; or may be saved if we will, but must be saved). It is ordered and sure and when Christ is born in us the hope of glory, then the command comes to us to work out our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his own good pleasure. We are not commanded to work salvation into us (as many teach), but because we are children we are commanded to let our light shine—to take up our cross and follow Christ, to run with patience the race set be-

fore us. The way is the same as in the apostolic age, nothing added to it, nor taken from it, therefore it is a common salvation.

In conclusion, may God keep us in the way and lead us to his banqueting house, and place his banner of love over us, and may our minds be led to the most needful things in the kingdom of God, and may we have all things common, is my proper for Christ's sake.

Yours in hope of eternal life,
C. P. BALLARD.
Hunter's Springs, W. Va.

The next session of the Mill Branch Primitive Baptist Association will be held with the church at Mill Branch beginning on Friday before the first Sunday in November and continue three days. Visitors can find conveyance either at Clarendon or Mt. Tabor, N. C., to and from the Association grounds. Those coming by way of Wilmington, N. C., can get off the train at Whiteville, N. C., and Brother I. Hinson will convey them to and from the Association. C. W. BROWN, Clerk.

SPECIAL NOTICE

Hymn and Tune Book, both round and shape note, compiled by Elders S. H. Durand and P. G. Lester. Price 80 cents post paid Seven Dollars per dozen sent by express at cost of publisher.

There will be sent with each book on request without extra charge a neat booklet of thirty pages containing rudiments of music for use in singing schools. Send orders to Elder Silas H. Durand, Southampton, Bucks county, Pa.

The next session of the Staunton River Union is appointed to be held with the church at Weatherford Friday and fifth Saturday and Sunday in December. Brethren are generally invited to attend.

T. N. WALTON.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which th. Fathers have set"

VOLUME XXXX - - - NO 1

WILSON, N. C., NOV. 15, 1906.

Entered at the Post Office at Wilson, N. C., as second class matter.

EDITORIAL.

MOSES—CHRIST. JOHN 5:45-47.

The law came by Moses: but grace and truth came by Jesus Christ. Moses spake the truth, but Jesus is the truth. Moses declared what men ought to do. Jesus did that for them. Moses curses us for transgressing. Jesus is made a curse for us. Moses will not accept one of us because we are sinners. Jesus receives none but sinners. Yet Moses honors Jesus, and Jesus honors Moses who was faithful as a servant while Jesus is the Son and builder of all things.

The Pharisees said they were Moses' disciples, yet rejected Jesus. If they had believed Moses they would have believed Christ, for Moses wrote of Christ and honored him. Jesus said to the Pharisees, if ye had believed Moses ye would have believed me. What Moses required Jesus presented. There is no conflict between them but the utmost harmony, Moses the faithful servant, Jesus the honored Son.

No one ever believes Christ except he first believes Moses. By the law is the knowledge of sin, and the law came by Moses. The man that believes Moses knows he himself is a sinner, and that Moses was faithful. Not until one feels the guilt of sin does he believe Moses, and then he knows he cannot keep the law, but he also

knows he cannot be saved unless the holy law is fulfilled. Such a sinner as this with this faith and conviction is sure to go to Jesus. He labors and is heavy laden, and Jesus says, come unto me all ye that labor and are heavy laden. Such as feel they cannot keep the law of Moses, and hence feel they are not worthy of any favor, are the ones that Jesus receives. He that believes Moses believes Jesus Christ also. There is glorious harmony in all the work of God. They that sing the song of Moses shall also sing the song of the Lamb. Moses and all the prophets spake of Christ. They all see eye to eye and speak one and the same thing in Christ Jesus. All God's works praise him, and his saints bless him. Moses said, a prophet shall the Lord your God raise up unto you of your brethren like unto me, and him shall ye hear; and it shall come to pass that whosoever shall not hear that prophet shall be cut off from among the people. Then how full of wonderful obedience is Jesus to every jot and tittle of the law, so that he that receives Jesus receives Moses and all the prophets, and has the witness in himself of the truth of all these things and has great peace.

P. D. G.

SHEEP BUTTING.

Did you ever see sheep butting each other? They sometimes get very heady, stubborn and contentious. Especially those that want to become leaders are inclined to show the spirit of fighting. Did you ever see a sheep wanting to fight another, and the one that was imposed on instead of fighting lie down, and the fighting one attempt to butt him, but break his own neck? It is said that one sheep cannot harm another one that is down flat, and that if he attempts to butt it then he will break his own neck.

If a Baptist is imposed upon, and is meek and lowly, and does not resist evil, but returns good for evil, another

Baptist that attempts to kill him will slay himself. Take heed of offending one of these little ones that believe in Jesus.

When we resist evil and accuse our brethren, thus taking vengeance in our own hands, how foolish we appear, and shameful our conduct in the eyes and judgment of all that are following the meek and lowly Jesus.

Some people seem to think because they are poor no one cares for them, and they watch for slights, and take offence easily, and are always worried because some one has turned the cold shoulder to them. How miserable they make themselves. No right minded person despises one because he is poor. If such people were rich perhaps they would be haughty.

It is natural for such as are rich or trusting in uncertain riches to become self-opinionated and oppress the poor.

How much better, wiser not to trust in uncertain riches, but in the living God who gives all things to those that walk uprightly. It is so good to be humble, forbearing, forgiving, meek and lowly in spirit.

P. D. G.

WHAT A MAN?

Jesus sent out his disciples to preach his gospel. They were to take nothing for their journey save a staff only; no scrip, no bread, no money, in their purse, etc. The substance of this is when Jesus sends one to preach he is not to wait for money, nor worry about what he is to eat, drink or wear. The Lord knows what he has need of. He is not to fear the face of man. With good will to men he is not to shun condemnation of wickedness. When he rebukes sin he knows the guilty will hate him and persecute him, but he is not to fear the face of man.

Jesus said, I send you as lambs among wolves. They know it is the disposition of wolves to kill lambs. Now what shall you do? Be wise as

serpents, and harmless as doves. Wise to keep in the right way of truth, so that no enemy can justly take hold of you. Harmless as doves to wrong no one.

The preacher is not to be a lover of money. He is not to flatter the rich, nor fail to warn them not to trust in uncertain riches. A rich man is no more than a poor man in God's sight. All come into the world naked, and all go out the same way. He is not to oppress a poor man nor to show partiality. A preacher is God's servant and commits his way unto the Lord in well doing. How free is the man who serves the Lord.

One says, how can a preacher live if he has no means of support? Must not the preacher have a salary? The Lord provides. A stingy Baptist will say the Lord takes care of preachers, therefore I shall not give him any thing, I have to provide for my own house. He is no better to work than I am. I have to quit my labor and lose time to go to preaching. The preacher can afford to lose it as well as I can. How much does the Lord love that stingy man? If the Lord loves me he puts it in my heart to minister to his preachers and his poor: for it is more blessed to give than it is to receive.

P. D. G.

EDITORIAL

Sister S. A. Brewer requests my view of Isai. 9:5, "For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire."

All other battles are with confusion or of doubtful issue—uncertain before hand as to the results, and with shedding of blood on each side. Seldom is there a bloodless victory obtained by the victors. Sometimes after great slaughter the battle is a drawn one; neither side obtaining any great advantage over the other after great suffering and loss. How great too is the

loss of life and property, and how much anguish—husbands and fathers slain, widows and orphans left to mourn.

But here reference is made to a battle of an altogether different kind. For this shall be with burning, and fuel of fire, for fire itself shall be the fuel. Usually fire needs fuel to feed upon, as it cannot burn without being fed. But this fire is itself the fuel and consumes the sins of the children of Israel, and all the Gentiles upon whom the name of the Lord is called.

Why? How? For unto us (the church) a child is born, unto us a Son is given, and the government shall be on his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. None can answer that description but One. In this One are hid and manifested all the mysteries of the Godhead, and also what should be to meet every demand of a holy law that man had transgressed. This is the most glorious mystery.

He is able to meet and overcome every enemy. He is able to obey unto death, and to lay down his life, and to take it again. He fought the battle against sin, death, and the devil alone. The type or shadow of this battle is set forth in David meeting and slaying Goliath, who had challenged the Israelites to a single, mortal combat. The Philistines were the invaders of Israel, seeking their destruction. But not until David, stripling, entered the camp was there a man found that could meet the challenging giant. Nor did Israel furnish David any help or material in this contest. Nor was ever a battle more quickly decided, and with no hurt to David.

Jesus, made of the seed of David according to the flesh, came the unspeakable gift of God to meet, overcome and destroy every enemy of the church of God. The Lord laid on him the iniquity of us all. Of the peo-

ple there was none with him. None, no, not one was able to watch one hour with him. The transgressions of the people were what was burned, consumed, destroyed, therefore God's wrath against sin was the fuel. Jesus who knew no sin was made sin for his people. He was a whole burnt offering. His soul was exceeding sorrowful even unto death.

This battle was never of doubtful issue. Not a man was lost. He shall not fail, nor be discouraged. He laid down his life for the sheep. Not a single man has ever contributed anything to aid in this battle. Jesus suffered for the many, died for the many, rose from the dead for the many, and all the glory is therefore his. The government is on his shoulder. He bears it all.

Preaching Jesus crucified and risen is declaratory of this, is publishing this, is reporting this—good news it is, glad tidings of great joy which shall be unto all people. This child born unto us, given unto us removes the curse, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads:

Jesus baptized his people with the Holy Ghost and with fire. All the chaff is burned with unquenchable fire. This fire burns in Zion, and God's people are chosen in the furnace and dwell in the burning which consumes their lusts; for our God is a consuming fire. P. D. G.

Friend J. W. Turner, of Virginia, requests my view of Rom. 7:25, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Especially does he desire my view of the latter part, but with my flesh the law of sin. How does the flesh serve the law of sin? Sin is the transgression of God's law, and is the greatest rebellion

against God. In the flesh sin operates. By the flesh is meant the Adam man. All his parts, mind, soul, nature, members are carnal. This carnal nature or enmity is not known or felt until one is quickened from the dead. Then the warfare begins, the flesh lusting against the Spirit and the Spirit against the flesh. until then there is no heart grief because of sin. I was alive without the law. But when the commandment came sin revived and I died. Saul was alive without the law, that is before the commandment in its holy power came to him. How was he alive before that? He was righteous in his own eyes or view of himself. He was full of hate toward God, Jesus and the saints, feeling that he was holy, good and doing the will of God.

By the law is the knowledge of sin. The law does not make a man a sinner, but works wrath. How? It is holy and therefore requires holiness in man. But when it comes with this demand as a commandment sin revives which before had not troubled the dead sinner. But then sin revives and by the commandment becomes exceeding sinful, and hence slays the sinner by the law which is good. Thus sin by the commandment becomes exceeding sinful. Then the guilt of sin is felt which is the greatest distress a soul can have. But when Jesus, the end of the law for righteousness, is revealed this is the happiest hour known to man on earth. Then the soul feels trouble is ended for he thinks he will sin no more. But soon to his grief he feels that he is yet a sinner, and how wretched he feels, for the tender soul does not want to sin, but dreads it. Then the warfare begins. For with the mind he serves the law of God. This mind is not the carnal or fleshy mind that can bear malice, get mad and covet other people's things, and works generally in the old man to do all manner of lust-

ing, for the flesh lusts against the Spirit and the Spirit against the flesh, and these are contrary the one to the other so that you cannot do as your mind desires or as you would. Hence Paul says, the good that I would or desire to do I do not, and the evil that I would not do that I do. Now the mind that serves the law of God is a spiritual mind. For the child of God is renewed in the spirit of his mind, and in and with that spiritual mind he loves God, loves Jesus, loves the brethren and serves the law of God. But Paul says, I see another law in my members warring against the law of God, and it has power over my flesh or carnal, earthly nature.

This flesh I have is not a dead thing. It is alive to sin. The lusts of this fleshy nature are all sinful or contrary to the law of God. The law says thou shalt not covet, but here is this carnal desire lusting after the very things you hate, and taking no pleasure in the things the new man loves.

This flesh you are not able to manage as you please. When you would seek or think of heavenly things vile things thrust themselves right in your way. You cannot think, feel, love or enjoy as you would wish. You feel vile and abhor yourself. For with the flesh you serve the law of sin. How? The flesh loves sinful things and the law of sin and death dwells and operates in the flesh, has the power of dominion over the flesh. Every thing the flesh does is to serve sin or to serve the law of sin and death in the members. A law that has no power is an absurdity. The law of sin in my members has power and brings forth fruit unto death. How wretched therefore is one that is thus plac'd.

Paul sees only one way of deliverance. I thank God through Jesus Christ our Lord.

In the gospel, or to and in those that walk not after the flesh but after the Spirit, there is no condemnation now,

because what the law could not do, because it was weak through the flesh, God sending his only Son in the likeness of sinful flesh and for sin condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

The flesh so corrupt is the place where sin dwells. I know that in me that is in my flesh dwell no good thing. There never was a lover of money more eagerly laboring and serving for it than the flesh serves the law of sin. What the law of God commands sin in the flesh hates, and hence serves the law of sin and death. The strength of sin is the law. That is where there is no law there is no sin. If there were no law forbidding any thing it would not be sin to do such and such things which are not forbidden. If there were no law commanding such and such a thing it would not be sin to omit doing such things.

The holy law saying in the day you eat of the tree of the knowledge of good and evil you shall die, also said you shalt not eat of it. Now that law had no power to inflict death until the fruit of this tree was eaten. The day it was eaten the man died. Hence the strength of sin is the law, and is thus called the law of sin and death. Now and ever since the Adam man is under the curse of that law when one is quickened from the dead he knows that his Adam nature or the flesh is sinning all the time, that is that his flesh serves the law of sin which is in his members. This makes him wretched. He sees no relief but in Jesus, hence he thanks God through Jesus Christ. For in Jesus all is holiness and truth.

P. D. G.

Elder P. D. Gold, Dear Brother: I see the proclamation of the President out again setting apart November 29 as a thanksgiving day. Is it not right for the Primitive Baptists to observe

it in a humble manner. Give your opinion of it through the next issue of the Landmark.

Yours in love,

C. W. BROWN.

Remarks: Yes. We should pray without ceasing and in every thing give thanks, for this the will of God in Christ Jesus concerning us.

We should obey the powers that be, for they are ordained of God. We should pray for our rulers, and have will good to men. We should abstain from the bitterness of politics on any and on all sides.

Why should we not be humbled under the mighty hand of God? He sends rain to water the earth, and I think sometimes for man's correction. This year has been one of exceeding much rain in cultivating crops and in harvesting them.

We are dependent on God to give us sufficient rain, and we are dependent on God to withhold destructive rains. Do we feel how dependent we are on him? Have we not sinned? Is not this nation lifted up with pride forgetting Him that rules in heaven and earth? It is time we were humbled as well as thankful. The most humble people are the most thankful.

One of the churches I serve meets public Thanksgiving Day annually to pray and praise, or give thanks to God. I sometimes visit them that day and enjoy their meetings.

The highest authority for praying and thanksgiving is not any man but God who is man's Maker.

P. D. G.

GLORY IN THE LORD.

Why should a man glory in the Lord? For the scripture says if any man glory let him glory in the Lord. To glory in any one besides the Lord is sinful, and exceeding folly. For none but the Lord can save us. The reason inspiration gives why we should glory in the Lord is because God has

made Jesus wisdom, righteousness, sanctification and redemption to us. What more do we need? If you glory in any thing beside the Lord you not only reject wisdom, righteousness, sanctification and redemption, but in place thereof you choose folly, unrighteousness, destruction and pollution. For whatsoever one glories in or trusts in that he is partaker of. If we eat poisoned food, and drink defiled water we are sickened thereby. If we serve divers lusts we are become mere degenerates. If we trust in, serve and glory in the Lord we are conformable unto him. What a blessing therefore to glory in the Lord, and of his fulness drink.

What have I to glory in of myself, or in myself? I am conceived in sin: Jesus was born holy. My youth was spent in folly: his was pure. My best days are vanity: Jesus was without sin.

My life is one of sin and selfishness: his is one of good will to men, and perfect service to God in their behalf.

My old age is feebleness: He has the dew of his youth, and his years grow not old, and his strength never decays. My death is one of corruption: in his death Jesus saw no corruption; but in him death is swallowed up in victory of the resurrection and glorious immortality, and all this for me.

P. D. G.

NEW VOLUME.

This is the opening of the 40th volume of Zion's Landmark. Having obtained mercy of the Lord I continue until the present time. My desire is that my labor may be in the Lord and then it will be a labor of love.

The people I am identified with confess that they are dependent on the Lord for all blessing for time and eternity. We are sinners and need correction and reproof. Our Lord in mercy and faithfulness corrects us for our profit. We are pilgrims and strangers here in the world, and therefore

we desire in our solitary sojourn to speak often to each other. Hence we write to each other and speak often to one another. If the Lord blesses me in enabling me to write for the comfort of the brethren this is my desire and joy.

So far therefore as in me is by the grace of God I desire still to publish the Landmark, asking the prayers of the readers and their forbearance, and thanking them for their brotherly kindness, also desiring the blessing of God may abide still with them, and that the grace of our Lord Jesus Christ may be upon us all.

While we know nothing of the future we desire to commit our way unto Him who holds our times in his hand, and whose disposition of us is good, right and wise.

P. D. G.

OBITUARIES.

JOSEPH JACKSON VARNELL.

Dear Brother Gold: I send you for publication in the Landmark an obituary notice of the death of little Joseph Jackson Varnell. He was born March 16, 1905; taken sick May 6th and died May 10, 1906, making his stay on earth one year, one month and 24 days. Little Joseph was one of the brightest looking and loving children I ever saw. He really did not appear to be as other children in some ways. There was a marked feature and expression in his countenance that led his parents and friends to believe that he was a little heir of promise. His parents doubted him living long on earth, so the loss of this precious little jewel was not much surprise to them. He was sick only four days and I am informed that he suffered greatly. All was done for him that doctor, mother, father and friends could do to restore him, but the chilly hand of death was laid upon him and took him to a brighter world above out of this vile world and his punishment where all is peace and love.

The disease was cholera infantum. He leaves a father, mother, two brothers, five sisters and many friends to mourn his death, but I feel that their loss is his

eternal gain. It was hard to give him up, but the good Lord knows best. He taketh only what he has given. Our dear Savior said suffer the little ones to come unto me and forbid them not for of such is the kingdom of heaven. The good book tells us blessed are they that die in the Lord, his grace is sufficient for us, for if we were left to save our souls by the merits of our work Where would the infant and idiot appear? Little Joseph's mother is a Primitive Baptist and his father stands strong in the same faith. So bereaved parents experience has taught you that God is just in all things; that you can but give it up to God and beseech his mercy and sovereign grace to meet the one that was so dear to your bosoms in that happy home above where parting is no more. The babe has gone to rest where saint and sinner are ever blessed, while his remains are sleeping in a new made family burying ground to await the resurrection morn.

Parents give it up to God,
 He worketh all things well,
 Christ is the way of salvation;
 Has conquered death and hell.

'Tis true that you loved him,
 But angels loved him more.
 He has paid the debt of sin:
 With you 'tis yet before.

With you life is but a cross,
 And troubles are always hard;
 Your little babe has paid it all,
 And is resting with the Lord.

You could but give him earthly things,
 Such as petrify and mould;
 God has given him heavenly things
 And saved his little soul.

Mother, it was an earthly gift,
 With Joseph you were blest;
 But providentially a heavenly gift
 When he was taken to rest.

Father, had you great treasures,
 You could nothing spiritually give:

A home in heaven was his treasure,
 So he had to die to live.

Naturally you hate to give up
 The little precious one;
 But spiritually you get repose
 When you say, God's will be done.

If you linger near his grave
 With a sobbing tear,
 Trust God his soul to save
 And with the Savior dear.
 Written by request.

J. J. THORN.

WM. BURTON WHITE.

Died at his home in Washington, October 10, 1906, William Burton White, in the 78th year of his age, leaving a wife, two daughters, two sons, twenty-two grandchildren and eleven great-grandchildren to mourn their loss. He was born June 26, 1829, and was married to Isabella Leggett January 9, 1849, living together in happiness until the time of her death. He afterwards married Mrs. Winnie Singleton, with whom he lived until his death. He was a consistent member of the Primitive Baptist church for the last thirty-three years of his life, during that time he always filled his place in his church as long as his health would permit him, and often when he really was not able. None knew him but as a zealous Christian, and to say that that he was all that was good, kind, true and noble is only true. He was cheerful and generous to all. To attempt to describe his nobleness of character would only be a failure, for his life was good deeds. He survived three sisters and two brothers.

About a year ago he was stricken with paralysis, from which he almost recovered. The week before he died he had two more strokes of paralysis, which ended in his death. Though he was a great sufferer before death came, when death shrouded around and over him, it seemed only a peaceful sleep. He was buried at the family burying ground, six miles from Scotland Neck, at his old home. It is sad grandpa, to think we will never see you any more. But

I shall strive the more to meet you and my darling mother.

A GRAND CHILD.

February, 1906.

Elder P. D. Gold, Dear Brother, and to all that may read this: I feel impressed to write some for publication and have made the attempt before, but through fear and ignorance I failed. I feel like sometimes I wanted to write to all of God's children at one time, whether or not I be one. I want to tell them something of my troubles and trials here in this troublesome world.

I must first confess that I feel to be the chief of sinners, a poor blind and ignorant creature, unlearned as to much book learning, but truly hope I have been taught in a higher school and by a better rule, yet at the same time I feel like if I had more natural education it would not be such a task for me to try to relieve my mind in writing. I would know better how to use language to express my feeling.

Right here I wish to say to all who may read this that they may expect to find some word in an awkward place, but when I tell how I hope the Lord has led me in his light and by his power, you will then bear with me in that part.

When I was a child I went to school more than some ever did, but none to compare with others. I married at an early age, quit all my book studies except my dear song book. I never could read in the Bible much; it was too hard for me in more than one way, but would listen to my husband read it often times, but did not put enough confidence in myself to try to read much of anything for my myself. As my husband would read any thing I asked him, so much better than I could, and would write for me too, and read all my letters, for at that time I did not write much or get many, only save a few family and business letters, I depended on my husband to do the reading and writing. I would tell him what to write for me. This is true, and time rolled on until the time had come I must write and some one was presented to me to write on the great sub-

ject of a blessed Savior. Oh, how I was turned about in my feelings. My husband could not do this writing for me, but I must write, and to some one I had never written to or seen but twice. My impressions grew so strong to write that I could not sleep, but it was all I could dream of all I could think of when I was about my work, but I would ask myself the question, how can I write, I have not even tried to write a letter to anybody in so long I have forgotten how to make some of the letters, but the impression got so strong that I was made willing to make the attempt. I would often have to get my little children's books to see how some of the letters were made, especially the capitals.

Dear reader, just thing of it—think of the wonderful power of God our Savior and the weakness of poor mortal? You cannot expect to find each word properly put; but I feel assured of one thing that is, if it was the good Lord's work in me you all can understand a little of what I am edging upon. I could write when God, as I hope, bade me. Yes, I can write in my way or in the way which I am bade, and it is more to me than all some one else can write. How sweet, how pleasant to feel the case of conscience in doing what we feel to be our duty to do.

Now, Brother Gold, I will send this scribble to you for your better judgment. If you think it worthy a place in the dear old Landmark, print it; if not will you please return it to me.

The time has been when I was ashamed to let people see my writing and weakness, but the time has come I am not. I am not ashamed to own my Lord or to defend his cause, etc.

Christ bore me up to suffer shame,
He bore me up when I was blamed;

He bore me up and fed my soul,
Which is to me worth more than gold.

Blessed me to think of days that's gone
When I was sick I felt alone;

Who could I then look to for bread
But Christ my everlasting head.

He also blessed me with his love
To think of things so high above;
The time has been when I did pray:
Oh let me die and go away.

I felt of all on earth 'twas me,
The worst of sinners, sure to be,
And if I died and went to hell
God's righteous law approved it well.

I'd lost my strength, most all my wealth,
And worst of all had lost my health;
Then some dear ones would pass me by
In this sad state to God I cried.

I wept, I cried, I grieved, I sighed,
Some one had told, if I had tried,
I could have been somebody before I died;
It was all carelessness, they were satisfied.

Oh then I cried with wonder still,
And prayed to God to do his will,
When something within me seemed to
say:
You shall see God some future day.

I could write, then with pleasure say,
Lord take this crying all away,
I'll trust in thee and not in man,
I do thy will in all I can.

Some one may fall as low as I,
And if they do they'll surely cry;
If God don't help you'll then be left
To sit and cry—yes by yourself.

But if we're chosen by God's love
Will he not take us up above,
Without the pearls and tracts of land,
But take us to the promised land?

With God's help I bore it all—
I tell to all, both great and small,
My cross was great and I did hate
That I had ever been born.

My children then would cry and say,
Mamma, what ails you again today?
Wish papa would come, then you wont cry—
We are all so lonesome when he's not here.

At last at God's appointed time,
A home so pleasant we did find,

Among strangers in the flesh;
But their words and deeds are ever fresh.

Met with faces I did not know,
But so much kindness they did show.
How it did comfort, poor blind me;
I felt at times that they could see

My need in life and comfort too.
I felt that God knew what to do—
All these things my God does know,
My appreciation I wish to show.

I wish I could in some kind deed
Return them in time of need:
In remembrance of what
They have done for me.

Kind readers, God knows all in me.
Written by one who feels to be the least
and yet the blest but greatest sinner.

SALLIE BALANCE.

Clayton, N. C.

October 3, 1906.

Elder P. D. Gold, Dear Brother: This letter has been written some time, but I feel impressed to send it to you. The reason I have not sent it before I had sent to you others which were not printed. I thought it was not of the Lord's make and thought I would never burden any one with my imperfect hands. Do with this as you see proper, and pray for me and mine.

I am as ever your little sister, if one at all,
S. A. B.

APPOINTMENTS

J. D. ARMSTRONG.

Falls, second Sunday in November.

Mill Branch, Monday.

Upper Town Creek, Tuesday.

Elm City, at night.

Memorial, Wednesday.

White Oak (Jones county), Friday.

Northeast, Saturday and third Sunday,

Ward's Will, Tuesday.

Yopp's, Wednesday.

Stump Sound, Thursday.

Bay, Friday.

Southwest, Saturday and fourth Sunday.

Maple Hill, Tuesday.
Cypressa Creek, Thursday.
Muddy Creek, Saturday and first Sunday
in November.
Conveyance needed.

ISAAC JONES.

Wolf Island, Saturday and fourth
Sunday in November.
Pleasant Grove, Monday.
Arbor, Tuesday.
Lynch's Creek, Wednesday.
Prospect Hill, Thursday.
Wheeler's, Friday.
Flat River, Saturday.
Surl, first Sunday in December.

J. H. JOHNSON.

Benson, Tuesday after second Sunday in
November.
Dunn, Wednesday.
Mingo, Thursday.
Hornet, Friday.
Seven Mile, Saturday and third Sunday.
Reedy Prong, Monday.
Hickory Grove, Tuesday.
Mannah Creek, Wednesday.
Oak Forest, Thursday.
Corinth, Friday.
Four Oaks, Saturday.
Clement, fourth Sunday.
Smithfield, Monday.
Bethany, Tuesday.
Beulah, Wednesday.
Creeches, Thursday.
Salem, Friday.
Clayton, Saturday and first Sunday in
December.
Conveyance will be needed.

W. H. SHIELDS.

Mountain Springs, Tuesday after fourth
Sunday in November.
Mr. John Ragsdale's, Wednesday night.
Walton, Thursday.
Terry's, S. H. at night.
Brother Joe Loveless, Friday night.
Danville, Saturday night and first Sunday
in December.
Greensboro, Monday night.
Thence he will go to Fayetteville and to

Sister A. A. Barnard's in Roberson county
and she will arrange appointments there.

Dunn, N. C. Friday.
Fenson, at night.
Four Oaks Saturday night.
Smithfield, second Sunday and at night.
Old Union, Monday.
Bethany, Tuesday.
Clayton, Wednesday.
Raleigh, Wednesday night.
Durham, Thursday night.
Burlington, Friday night.

I am in need of money now due from
many subscribers to Zion's Landmark.
Please send me on the amounts due and
help me along in my constant expense in
this matter. I am in need of help.

The Publisher's Claims Sustained

UNITED STATES COURT OF CLAIMS

The Publishers of Webster's International Dictionary allege that it "is, in fact, the popular Unabridged thoroughly re-edited in every detail, and vastly enriched in every part, with the purpose of adapting it to meet the larger and severer requirements of another generation."

We are of the opinion that this allegation most clearly and accurately describes the work that has been accomplished and the result that has been reached. The Dictionary, as it now stands, has been thoroughly re-edited in every detail, has been corrected in every part, and is admirably adapted to meet the larger and severer requirements of a generation which demands more of popular philological knowledge than any generation that the world has ever contained.

It is perhaps needless to add that we refer to the dictionary in our judicial work as of the highest authority in accuracy of definition; and that in the future as in the past it will be the source of constant reference.

Chief Justice, CHARLES C. NOTT,
Lawrence Weldon,
JOHN DAVIS,
STANTON J. PEELE,
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