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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Milton's Prayer of Patience

I am old and blind!
Men point at me as smitten by God's
frown;
Afflicted and deserted of my kind
Yet am I not cast down.

I am weak yet strong;
I murmur not that I no longer see:
Poor, old and helpless, I the more be-
long,
Father supreme to Thee.

All merciful One!
When men are farthest, then art Thou
most near;
When men pass by, my weakness to
shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me, and its holy
light
Shines in upon my lonely dwelling-
place
And there is no more night.

On my bended knee
I recognize Thy purpose clearly
shown;
My vision Thou hast dimmed, that I
may see
Thyself-Thyself alone.

I have naught to fear;

This darkness is the shadow of Thy
wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where foot of mortal ne'er
hath been,
Wrapped in that radiance from the
sinless land
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round
me throng;
From angel-lips I seem to hear the
flow
Of soft and holy song.

In a purer clime,
My vision fills with rapture-waves of
thought
Roll in upon my spirit-strains—sublime
Break over me unsought.

Give me now my lyre!
I feel the strings of a gift divine;
Within my bosom glows unearthly
fire,
Lit by no skill of mine.

(The above poem, which has some-
times been attributed to Milton, and
was even printed as such in an Eng-
lish edition of his works, is an ampli-
fication of a passage in Milton's "De-
fence of the People of England.")

THE SIN PARDONING GOD.

(Selected.)

“Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?”—Mich vii. 18.

This is a very favorite part of Holy Writ to my soul; it is so encouraging more sensible I am that I am a poor, needy, sin-bitten, tempted sinner. And though my anchor is in the Rock, and some think I have firm confidence in the Redeemer, I do assure you I am sorely tried. You see Satan, the accuser of the brethren, accuses as in our conscience night and day. And he will rake up sins committed fifty years ago, and taunt us with, “Take care you are not deceived; what if you should find yourself wrong at the last? Eternal misery in hell is a solemn affair. What with your heart, what with the black spots in your past life—and you got nothing better, but rather worse, take care you are not shut out of heaven at last, and shut up in hell with the damned.” And sometimes it comes like this, “Why, you are down below groping in the dark; and one says, ‘Lo, here;’ and another, ‘Lo, there,’ and how do you know whether anybody is right?” And then when I think of my Only Hope and Portion, “Oh! say the devil and my wicked heart. “He is nothing but a man.” What with wave upon wave, and flood upon flood, it is a hard struggle in my soul to get through life; and it will be a monument to the glory of God if I get safe at last. Some of you might envy my assurance and knowledge of Christ crucified, but you would not want my trials. But.

“This grace has held me to this hour, and will not let me go.”

I find the great stumbling block in my path is my own sin, and especially my transgressions since called by

grace. How they stare me in the face, and keep me sensible I am the chief of sinners! And,

“Were not Thy love as firm as free, Thou soon would'st take it, Lord, from me.”

You see Satan serves me, when in the dark, as if I had no Mediator, none to deal with but an absolute God, a stern, just and holy God. Then he points to the villainy of my heart and life, and says, “How can you be right in the sight of God for eternity?” and keeps the remedy, if possible, out of sight; and if it will come in sight, and my soul tries to anchor in the Redeemer's love and blood, he assails me (and my reason sides with him) about His Deity. Sometimes I feel all confusion, sometimes full of forebodings about what eternity may prove to my soul—Nevertheless, what things God has said to encourage His people!

God's way must be the right way of preaching His gospel. He says, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” The people murmured, and so do I, perhaps about the weather; I can't keep quiet. Instead of being humbled before God, I find hard thoughts will rise up. It is being as bad as the damned in hell; they blaspheme, and look upward. And yet how many gracious and precious things God has said to encourage His poor, sin-bitten people. And if He did not interpose and subdue our iniquities, we should be ten times worse than we are. O the sympathy I feel for poor sinners! I can feel for sinners, because I am a sin-bitten soul. Sin in the wicked is like a silent, deep river: it goes quietly on without obstruction. But in the child of God sin is stirred up by temptation and opposed by grace. Most people go on the same way for years; the strong man armed keepeth his house, and his goods are in peace. And I believe Satan hates that man that

wants to stir them out of their nest; but God says, "Except ye warn the wicked, his blood will I require at thine hand."

Most people live and die under the dominion of sin and the curse of the law, and you will not find one in ten ever make a solemn enquiry, "Am I under the law or under grace?" They don't know, and don't care, whether they have Christ for a husband or Moses—a Saviour or a schoolmaster, who does nothing but frown and damn for the least offence.

But with the child of God, sin is stirred up by temptation and opposed by reigning grace, and there is a hub-bub. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would." Paul tells us that he found "another law" in his members warring against the law of his mind, and bringing him into captivity to the law of sin in his members. You see, sin in the believer is a "law" in the members (look at it,) an evil that made him black as hell, and kept him the "chief of sinners." It "wrought in me all manner of concupiscence," he says. And what is this concupiscence but the law in his members, bringing him into captivity to the law of sin which is in the members? What is the consequence? "O wretched man that I am!" Many a score of times I have been a wretched man before God because of indwelling sin—

"Thoughts we cannot quell nor rout,
Blasphemously obscene:"

the law in my members bringing me into captivity—a poor, unhappy creature, crying out, "I have sinned against the Lord; I have polluted my soul in His sight; I am a transgressor." David said, "Remember not the sins of my youth;" I have had to remember sins fifty years ago: "nor my transgressions"—what I have said and done

since I have known better: "according to Thy mercy"—that is God's way, "remember Thou me for Thy goodness' sake, O Lord." We read, "As Moses lifted up the serpent in the wilderness"—the people were bitten, and many of them died. (How many have died by sin!) And Moses was commanded to make a serpent like the fiery serpent that bit the people, and set it upon a pole, and God said, "It shall come to pass that every one that is bitten, when he looketh upon it, shall live."

Do you feel the bite? "The dead know not anything." Let a serpent bite a dead man, he feels it not. God's saints labor under the rankling venom of sin. "Make a serpent, and if any feel the agony of the bite and long for deliverance, let them look to it and live." "And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Now God says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Here is the humanity of Christ, a body like ours, sin excepted. Here is God in our nature. "It behooved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people." Lift Him up, ye ministers of the most high God, that sin-bitten, half-damned souls may look and live. "Even so must the Son of Man be lifted up, that whosoever believeth in Him"—ventureth on Him, relieth on Him, receiveth Him "should not perish but have eternal life."

O sinners how I am buffeted! how the devil puffs at me: how he stirs up the evils in my wicked heart, and then turns accuser, and gets me to think of the holiness and justice of God, and points me to my guilt and sin, and then says, "Do not presume; take care you

are not damned." And this makes this part of the Holy Writ so precious to my soul. As usual I have been tossed about a text. At the beginning of last week I thought I had one; but I generally find that what comes early in the week does not last till Saturday. Yesterday these words came to my mind, and my mind seemed to stay upon them, and something said, "You know you are a poor sinner—hardly know how to stagger on; you go and talk about these things to poor sinners like yourself; and if God should apply it, they will not mind hearing you preach from an old text." I tell you what; I am glad when pride is out of sight. I want to do things tolerably well, and cut a flourish among men, and I am glad to have this under foot a bit, and really desire the well-being of poor sinners like myself; and I feel something of this at this time.

Micah breaks out in holy ecstasy, wonder, and admiration, and says, "Who is a God like unto Thee?" Who is like Thee, "glorious in holiness, fearful in praises, doing wonders?" Very few people know God, live and act as in the presence of God.

"Fools never lift their thoughts
so high,
Like brutes they live, like brutes they
die;
Like grass they flourish, till Thy
breath
Blasts them in everlasting death."

You may find whole families, and no knowledge of God. But what a mercy to have a light and life to see yourself—the illumination of the Holy Ghost! It is not merely light in the judgment, but the light of life—light let down into the soul by God Himself, whereby you see and feel in some measure your lost condition. All regenerate sinners, illuminated by the

Holy Ghost, have some knowledge of God, though at first it may be of an absolute God, a righteous God, and no Mediator, no Jesus between God and man. It is a solemn thing thus to believe in God. Hence Christ saith to poor sinners of this sort, "Let not your heart be troubled; ye believe in God"—enough to trouble anybody. You begin to feel what a sinner you are: this is enough to bring heart trouble. "Ye believe in God" and in some measure in your undone state, and this makes your heart ache, this brings you into heartfelt concern about what is to become of you in eternity. Christ says, "Believe also in Me; I am the Restorer of the breach, I am He that hath abolished death, and made an end of sin. Believe also in Me." I love to have a revelation of God in Christ reconciling the world unto Himself not imputing their trespasses unto them! All my knowledge of God out of Christ only threatened me with hell and made me wish I had never been born. Joshua stood before God clothed in filthy garments, and Satan at his right hand to resist him." "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" You see,

"Law and terrors do but harden
All the while they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone."

And when I began in measure to know God in Christ, in His mercy, goodness, and compassion to poor sinners, and even to me, this brought me to honor Him, to down with self and up with Christ. And Micah breaks out, "Who is a God like unto Thee, that pardoneth iniquity?" Think of the proclamation of His name to His saints, "The Lord, the Lord God, merciful and gracious." This is what He

is to all His people. Does it not throw the gospel net right over you?

Where is any way out? Look at the word "merciful," it overspreads and takes you to heaven at last by God the Father's way, through the blood of His Son. This mercy is what God ever felt, and will accomplish, toward all the election of grace. A God in Christ "merciful and gracious." Are you glad at heart of those two words? I am. O think of the fulness and freeness of the promise, "I will be merciful to their unrighteousness." He does not deny the fact that we are unrighteous, but God our Father in Christ Jesus says, "I will be merciful to their unrighteousness." How different from what Satan says, "Do you recollect your sins fifty years ago?" Yes. "What have you to say if you go to hell for it?" Nothing. Says God, "I will be merciful to their unrighteousness." He does not attempt to make your case better than it is, but says, "You are a poor transgressor from the womb; but I will be merciful to your unrighteousness." They have not a spot but is leprous; yet, "I will," says God, "be merciful to their unrighteousness." Can anything suit thee better than this? "And their sins and their iniquities"—the great stumbling block in your way to heaven—"will I remember no more." Something says He will never forget them: God says He will. The devil says when you die He will have this thing or that thing to say about you, I say the devil is a liar and by his lies torments living sinners, but what does God say in His Word? "Their sins and their iniquities will I remember no more."

As I was thinking this morning. "For peace I had great bitterness." You must find sin bitter in this life or in hell. Sin is like John's little book—sweet in the mouth but bitter in the belly; sweet to our flesh, but bitter

to the heaven-born soul. O the bitterness of sin, and the sweets of mercy through blood! "But Thou hast in love to my soul"—what! can it be possible that God can love my soul, that that great God, the King of kings, can love my soul? Yes, and He loved thy soul when thou hadst neither love nor care for it thyself. How came it about that thy soul loves Him? "We love Him because He first loved us." In the past week, in my anxiety about the weather, I found my carnal mind just like the damned; God pours down His wrath, and they rebel; and so with my base flesh, and hard thoughts against the God of heaven. I am ashamed of it; but there it is. And,

"Were not Thy love as firm as free,
Thou soon would'st take it, Lord, from
me."

"But Thou hast in love to my soul." say you, "How canst thou prove He loved thy soul?" He illuminated it, brought me to supplicate for mercy, and made known salvation to my heart; and sometimes I get really on my feet in peace when I consider I came into the world an enemy, lived for years an enemy to God and goodness, and yet now my soul is created for His glory, formed by His manifested mercy to show forth His praise. There is no employ like it—to join the ransomed in praising the Lord for His mercy endureth for ever. Four or five Sundays ago I told you how deeply I felt the fall; and yet I went home warm. The subject seemed to run away with me, how I should extol my God throughout eternity with millions round the throne. Is not this love? "Thou hast in love to my soul delivered it," by sending, and appointing, and anointing the Son, preparing Him a body, that He should die and rise again for every soul that believes in Him. "Thou hast in love to my soul

delivered it"—none else could. "Deliver him from going down into the pit." Why from the pit? He is at the pit's mouth. "The great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." "Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back." The devil never told thee that, but I will. And what does God say? Not only behind his back, but into the depths of the sea. Think of the sea, how broad, how large, how deep it swells. And "Thou wilt cast all their sins"—past, present, and to come—"into the depths of the sea." And He is the same in His love and mercy, "yesterday, and today, and forever." I say He is the same toward His saints, the same from everlasting; yesterday in past eternity; today through the speak of time; and tomorrow, throughout eternity to come. For His grace is like Himself, "from everlasting to everlasting upon them that fear Him." And that takes in the babies that die, being His. "The fear of the Lord is the beginning of wisdom;" and no poor sinner can perish with the filial fear of God in his heart.

"Who is a God like unto Thee, that pardoneth iniquity?" Look at pardon—forgiveness. Where shall we find true sanctification? At the foot of the cross, where pardon is warm on the soul. The spices flow out in desires and affection, "Let my Beloved come into His garden, and eat His pleasant fruits." This is sanctification—a pardoned sinner at the foot of the cross. Like Mary, on come the tears the ointment, the kisses, the love—loving much, having much forgiven. Our fears and foes say, and unbelief works with the devil, saying "The greatness of your sins is the reason you are likely

to perish; you are such an out-of-the-way sinner."

"With some the tempter takes
 Much pains to make them mad;
 But me he found, and always held,
 The easiest fool he had."

But God says, "Where much is forgiven, the same loveth much." What was David inspired to say? "O Lord, pardon mine iniquity, for it is great." And what can we say besides? What is iniquity? The teeming up of wickedness out of the heart—what God sees, I mean. God loves His saints, but hates sin; and in His determination to save sinners He bruised His harmless Son. "O Lord, pardon mine iniquity, for it is great." What a plea! And how many years this iniquity has been teeming up! Should you like it printed in large letters, for everybody to read it? Could you lift up your heels among men if it were so? It is a mercy to have these things kept within, though they defile the soul. There is iniquity rising in us, even in the house of God. How can you subdue iniquity? You might become somewhat tender in your mind, somewhat sober, and under a godly influence, and with some desire to hear of God, and feel the better for coming; and perhaps before you have been long in the chapel mixing with mankind, something catches your eye, up comes iniquity, till you feel you ought to be kicked out. O sinner, what are we? and no man that knows himself would ever think of promising, if his salvation depended upon it, to go to hear the word and not sin till he comes back again. Shut thy eyes, bow down thy head, try and think of nothing but godly things, and how can you tell but the tempter may begin to stir, and cause the mud to come up, and make you as foul as hell?

"Who is a God like unto Thee, that pardoneth iniquity?" Why, sin came

in with our lives, and will go out with our lives, if we believe in Christ. It came in when we were quickened in the womb. "In sin did my mother conceive me." And don't you find the iniquity of your heart worse than it was seven years ago? I do. You may do what you can to oppose it, to get the victory, you have sinful hearts then. And who but God in Christ can pardon our iniquity, "for it is great."

"Who is a God like unto Thee, that pardoneth iniquity?" Sinner, think of it! why, our sins are more in number than the hairs of our heads. "The thought of foolishness is sin." "The soul that sinneth, it shall die." The Lord will "by no means clear the guilty." Think of the sin that has run out of our wicked hearts. And the most savage dog is the one that is chained up. Let him have his liberty, he will go where he is inclined; but you chain him up, and it makes him savage. And bind up sin, and it will make you pretty nearly wild.

"Who is a God like unto Thee," that blot out the iniquity of His saints? "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities"—all the teeming-up iniquity in his heart before called by grace, since, down to the end; putting it away by the sacrifice of Himself.

"And passeth by,"—this bit fastened the text on my mind—"the transgression of the remnant of His heritage." "Why make such a fuss about it? say you. Because unbelief and the devil say He never will pass it by. One leakage might sink the ship; but never shall a vessel of mercy sink to the bottom while Jesus lives and reigns. See what work the devil makes in my soul; goes back fifty years, brings things to my remembrance, taunts me about them. "A pretty wretch you to preach, to presume of

heaven, to fancy you shall escape the pit. And what are we to do single handed? What did Joshua do? Ah, sinner, our great High Priest will rebuke the devourer for our sakes. "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?"—a stick alight at both ends, charcoal, black right through.

Many years ago a case was brought under my notice of a poor woman well nigh despair, I shall never be able to make known the sympathy I feel for poor sinners (I felt a good deal for her.) I want to assure them they are not alone. And the poor woman died: and I went for a solitary walk in Hertfordshire, and shall never forget my meditation on that poor woman's case. "Is not this a brand plucked out of the fire?"

"Who is a God like unto Thee, that pardoneth iniquity?" Can it be possible? Yes. It is not like an evil desire or two, but think of the life—a life of teeming up of the wicked heart. And then for God in love to thy soul to send His Son to die for thee. "Ah, but" say you, "the great smut is what I have done since I have professed His name.

But God says, "And passeth by the transgression of the remnant of His heritage." "Even so then at this present time also there is a remnant according to the election of grace." by the transgression"—what you think can never be passed by. "It is true, sinner, you have confessed it; I have granted you repentance for it; you have loathed yourself on account of it, you have cried to Me to pardon your iniquity, and, O sinner, I will pass it by." "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared." O to be pardoned, to have sin blotted out, cov-

ered with atoning blood! In my case it is not a matter of money or drink, but when it comes to concupiscence I am as weak as a babe, and vile as a devil. And then to have an interest in this Great God that passeth by the transgression of the remnant of His heritage! He did not pass by His Son; did He not bruise Him? Did He not pour wrath upon Him, put Him to grief? "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great"—who is the great? The king of this world is great enough to lead mortals by the million down to hell. "And He shall divide the spoil with the strong"—the king of the world is so strong that if a stronger than he does not come upon him and rescue thee, he will have thee in his den. "Because He hath poured out His soul unto death"—He has died for His saints, He will have them in heaven; not that they are better than others, but "He bare the sin of many, and made an intercession for the transgressors." What does He say He will do, poor child? Pass by "the transgression of the remnant of His heritage," and punish His Son—pour thy hell out on His Son, because He loved thee.

WORKING TOGETHER FOR GOD.

We may not at all times think or believe that all things, abstractly considered, work for our good, but in living faith we are assured by the Word of God which cannot be broken that all things work together for good to them that love God and are called ac-

ording to His purpose.

Doubtless poor Joseph verily thought, when his brethren cast him into the pit, then sold him to strangers who carried him from home and kindred, and in that strange land to be cast into prison, his feet bound with fetters for two long years with not a friend to plead or beg mercy for him, that all things were working against him.

Still his God was with him whether he fully realized it or not and caused the keeper of the prison to show him some favor.

How true the promise; if God be for you who can be against you? Notwithstanding you may be "pressed out of measure, above strength, inasmuch that you despair even of life;" but in the time of need He is always the sure help, and the living faith that He hath wrought in you brings to mind that He hath, to know that He doeth, and to believe that He will deliver you; for He has the sentence of death in Himself, that He should not trust in Himself but in the God that raiseth the dead.

In the fulness of God's purpose deliverance came, and Joseph was needed ruler over all the land of Egypt. Even the king of Egypt was given to know that in Joseph was the Spirit of God. When the famine was over all the face of the earth, Jacob heard there 'was corn in Egypt and sent his ten sons to the lord of the land to buy corn.

When their sins had found them out by Joseph discovering himself to them and they were brought to sorrow, Joseph seeing the hand of God in it all, and in the faith as expressed by Paul, could feel "that all things work together for good," knowing that "God worketh all things after the council of His own will." The will being the very center point of conscious being. Thus did he chide and caress

in loving rebuke his brethren who were dumb at his feet. "Now therefore be not angry or grieved at yourselves that ye sold me hither, for God did send me before you to preserve me. But as for you, ye thought evil against me, but God meant it unto good."

When the children returned and told Jacob, their father, that Joseph was alive and ruler over all the land of Egypt, the heart broken Jacob fainted, for he could not believe their report as there seemed to be so many evidences that he was dead. "And when they had told him all the words of Joseph which he had said unto them: and he saw all the wagons which Joseph had sent to carry him corn the spirit of Jacob their father revived: Israel said it is enough, my son is alive."

Those sufferings, persecutions, conflicts and tribulations were the schools of preparation fitting Joseph for the service of his God and kindred.

How often does God turn the hardest tests of life into the sweetest blessings and some of the bitterest things of life to the sweetest morsels. And though one should be given a thorn in the flesh a messenger of Satan buffetting him, he shall see, when humbled by mighty grace, that they worked together for good and instead of glorying in his strength and works he could glory in his infirmities, not for infirmities' sake but rather that the power of God might rest upon him.

All things are of God, says Paul. On this is laid the faith of the little one. How it strengthens his faith, revives his hope that all things shall work together for his good, that the promise of eternal life "was of God," given by him before the world was, and while the Lord's portion is His people. Jacob is the lot of his inheritance. And while they were not there to receive it Jesus was there to receive it and hold it for them.

It is in Him we live, move and have

our being. When He hath said, "All things are of God," then is there not an assurance that surrounds your life and position, that moulds your character, that affects your life and health, all that is or comes to you "is of God" and comes "of God" to you. But unbeliever would ask, Are there not some things that come to man that are not of God or according to His will?

Some one in answering a like question said, That though a wrong or injurious word or action may not be God's will for the person who says or does it by the time it reaches me it is God's will to me, "is of God" to me. It was the evil in the hearts of Joseph's brethren that caused them to treat him wickedly, yet God's purpose in it all "was of him" for good. So it was a sad, wicked and distressing thing Rehoboam to so act as to divide the kingdom of Israel. But God says, "This thing is of me." Rehoboam had an evil purpose in the matter, but God a good purpose. Many things that man doeth are wrong, all things that God doeth are right.

In the words of the preacher, "To every thing there is a season and a time to every purpose under heaven. I know that whatsoever God doeth is forever: nothing can be put to it nor anything taken from it, and God doeth it that men should fear before Him. That which hath been is now: and that which is to be hath already been; and God requireth that which is past."

M. L. G.

IN THE PIT.

Very Dear Brother Gold:

I come again to tell you how low down I have been. Surely the pit in which David was when the Lord inclined unto him and heard his cry could not have been more horrible than the one I have been in of late. But do I know anything of the patience of David? He said he waited pa-

tiently for the Lord and He inclined unto him and heard his cry, (As Brother Lester told us so faithfully about at Winston-Salem.)

Mother has been sick for nearly a month and for a week after the first Sunday in this month she was dangerously ill, and we did not know what moment to expect the end. Oh I cannot tell you my feelings! It seemed I could not pray, I could not pray and could not do anything—was powerless to do anything but weep; and my poor aching heart desired the prayers of God's people; and how comforting it would have been if I could have seen one at that time. The doctor said she had malaria in its worst form, which is congestive fever, and gall stone. She is better now and sits up a little while at the time, but improves very slowly and we are so anxious about her.

I staid with her about two weeks and sat up with her, during which time I was taken ill and suffered intensely and am not well yet. So you see the mercy of the Lord attends me in bitterness as well as sweetness and joy; and in waiting on Him I have not been able to plan, or rather to see His plans in anything for me since I attended the associations in the spring. I have thought this is why He blessed me with such a feast at each of them, that I might be better prepared to endure what was before me.

At present the sun for me is gone down and darkness prevails. The promises are out of my reach and I can see no comfort nigh. Pray for me that I may be given sustaining grace by which I may endure through the night and patiently await the coming of the morning.

Lovingly, yet tremblingly your little sister, waiting upon Him who can sweeten the most bitter cup. Hope you and sister Gold are well.

LOUISA EDWARDS.

Polkton, N. C.

PRAISE THE LORD.

Elders Gold and Lester, Dear Brethren:

Oh that men would praise the Lord, for His mercy endureth forever. Sometimes I feel like His mercy has gone forever and that His righteous indignation is being poured out upon me. At other times I can like the sweet singer of Israel, that goodness and mercy have followed me all the days of my life. When I am in this frame of feeling then I can say like the Psalmist, that the mercy of God endureth forever. So I believe that everyone that is born of God passes through every change in his feelings that the Israelites passed through from the time they went out of Egypt until the coming of Christ, and they have feelings that the unregenerate know nothing about.

I often think what is heaven and where is heaven. It is said to be above and if I were to ascend in my carnal state would I ever find heaven? To my mind the poet expressed what heaven is when he said:

“It is heaven below the Redeemer to know,
And the angels could do nothing more
Than to fall at His feet and the story
repeat,
And the Saviour of sinners adore.”

It is far better to be in a furnace of fire with Christ than to be made king of all the nations of this world. Carnal minds cannot conceive what heaven is.

SOJOURNER.

Dear Brother Gold:

Since joining the church I have had a desire to write for publication in the *Landmark*, some of my many travels, hoping the Lord will guide me in the solemn undertaking. I have been a mourner for many years on account of my sins but I hope my eyes

have been opened and that I have had many evidences.

The scriptures say: "We know we have passed from death unto life because we love the brethren."

Now I know I love them and have loved them for more than twenty years before I joined with them, and I love them more and more, and I hope to die in that love. I do not know when the change took place in me but I shall ever remember the very small earthen vessel that was in my path while walking the yard one day. It was one of the children's toys no larger than a thimble. I picked it up and am quite sure that I have it yet. Oh I felt so little and felt that I was no larger than that very small vessel. I often searched Lloyd's Hymns to find some song that would suit my case. I chose hymn 198 and was so affected by it that I copied it and wrote these words under it, "For my friends to see and read when I am gone," thinking I might die before I joined the church. I thought I wanted them to know I was under conviction but was not then ready to make an open profession of it.

I was blessed with christian parents and my father, Elder Job Smith, was a preacher. I have viewed the tree tops as I could see all tagged with silver and he in the midst with a silver hat on. Now that I suppose was only a dream but it was consoling to me. Another dream I had was of my cousin, Elder John Hewitt, baptizing people in a pond near where I lived. I thought that a beautiful scene, but felt very badly because I did not join them. I carried my baptizing clothes to church the second time before they were used. Oh why was I so obstinate.

Mother died long before I joined the church. Sometimes after returning, Sometimes after we had returned from a lovely meeting she would say to me, Susan I expected you'd join

the church today? And so would some of the traveling preachers talk to me which gave me great comfort to think these preachers and my mother should think me worthy to be a church member.

I staid away until October 2nd, 1904, when at a lovely Union meeting was baptized by Elder W. Brinson. I feel it was the happiest day of all my life. Many tears were shed and I can scarcely keep them back as I now write.

I cannot express the joy I felt that day. The 362nd hymn was **sung as I went forward, the same hymn I sang** just before I left home that morning. I have had many trials and temptations since though I feel that my Saviour is with me. Oh how I want to thank Him for His goodness to poor unworthy me; He took care of me in my blindness, then opened my eyes for which I ought to be ever praising Him. But I am so prone to sin and so often go astray. I can't pray as I read that others do.

I never did get on my knees and pray only during service, but have many times tried with all my heart to implore God to have mercy on me to make a way for my escape in my sad hour of need. He knows all of me; knows I put my trust in Him and without Him I can do nothing. Oh may He keep me in the Primitive Baptist faith for I never loved any other kind of religion.

Some may think it was my training, but my parents never urged me. Of course they tried to raise up us children morally, they being members of the Primitive Baptists since my earliest recollection and would have us children sing lovely hymns at every opportunity which then was a great pleasure to me. I do think it is good to praise the Lord, singing with the heart. Hymn No. 352 I love to sing. I do so often feel cast down, but I do have a hope that I am not destroyed.

I want all christian people to pray

for me, I feel so very imperfect and the least of all.

My love to you Brother Gold and all the dear household of like faith.

Unworthy your sister,

SUSANNA HIGGINS.

Maysville, N. C.

Elder P. D. Gold, Dear Brother in Hope:

As my mind travels over the earth this cloudy, gloomy morning, I seem to see God's people scattered over the earth every morning, some clothed in the spirit of rejoicing. Yes, some are given to eat of the fruit of the Spirit that is love, joy and peace, while others are clothed with the spirit of mourning. Something seems to say, "comfort ye, comfort ye my people saith your God, speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received from the Lord's hand double for all her sins, and they that hunger and thirst after righteousness shall be filled and they that mourn shall be comforted."

But Oh, I am so weak and unworthy and imperfect and poor in spirit and spiritual knowledge that it is hard for me to believe that God has impressed these words upon my mind, yet I know that if God requires me to speak to His afflicted and poor people, then God has a purpose in it, and God will give me words to write and will cause the words to comfort them for whom they are prepared and sent, yet I do know that I am nothing and less than nothing and in me, that is in my flesh, there dwells no good thing.

"I am a stranger here below,

And what I am 'tis hard to know." Yet I feel to know that it is needful that we be kept down where we can see and feel our imperfections and unworthiness that it may keep us at the feet of Jesus and submissive one to another.

Dear children, you that have a hope in Christ yet feel so vile and full of sin that it makes you fear and tremble and weep and mourn that you are not a child of God, yet hunger and thirst after righteousness, and desire and cry for a heart that can love and serve and thank and praise God as you feel you ought, yet fall so far short of this that you hate the very life that you live because you do the things that you hate and leave undone the things you love and desire to do.

Did you ever think it was needful for us to live a life that we hate? Now don't think that I mean it is needful for us to sin. We were always sinners and it is only needful for God to work in us in ways that will cause us to see our sins and then we live a life that we hate, and he that hateth his life shall save it, but he that loveth his life shall lose it, and if we could live the life that we think we ought to live we could not hate that life.

The pharisee lives a life they love for they live just as they think they ought, so they are glad and love to tell what they have done and can do, and they thank God they are unlike the publican and sinner.

So they love that good christian life that they live and they shall lose it. But God works in His people to work out their own salvation with fear and trembling. They see themselves so imperfect, vile and full of sin," so prone to wander, Lord they feel it, prone to leave the God they love," that it makes them cry, "Oh grace how great a debtor, daily I'm constrained to be." And oh, how they do hate such a life that they live.

But now and then they are permitted to see and feel the presence of Jesus and His love as he passes by, and how it calls forth praise to His holy name, and when God has worked in His people to work out and to see and to understand that Jesus is their salvation both in time and eternity,

then they grow more and more able to look to and trust in God knowing that all things work together for them that love God and them who are called according to His purpose, knowing that Jesus shall save His people from their sins. All that the Father gave Him shall come to Him and they that come He will in no wise cast out; and not one can be added to or taken from the number that the Father gave the Son to save.

So to you that weep and mourn, doubt and fear and hunger and thirst after righteousness,

“Raise your triumphant songs
To an immortal tune;
Let the wide earth resound the deeds,
Celestial grace has done.

Sing how eternal love
Its chief beloved chose;
And bid him raise our wretched race,
From their abyss of woes.

'Twas mercy filled the throne,
And wrath stood silent by,
When Christ was sent with pardons
down
To rebels doomed to die.

Now sinners dry your tears,
Let hopeless sorrows cease;
Bow to the scepter of His love,
And take the Saviour's grace.

Lord we obey the call;
We lay an humble claim
To the salvation Thou hast brought,
And love and praise Thy name.”

For we know thou art the sinner's only friend and only hope of life and peace. Thou wilt turn our mourning to rejoicing and will fill our hungry and thirty souls in Thy own good time for Thou art all and more than all to us, when Thou lettest us feel Thy presence near to cheer our drooping soul.
Brother Gold, I have written as I

was impressed but whether it is of the Lord or not I leave you to judge as I cannot tell, and if you see fit put this in the Landmark I hope Brother Cayce will put it in the “Primitive Baptist” also, as several of the readers of that paper have expressed a desire for me to write for it. But if you think best not to put it in the Landmark it will be all right with me for if any one gets any comfort from my writing I hope they will remember to give God all the praise, though any token of love or fellowship will be gladly received, yet it makes me feel very unworthy to receive letters or any word that seems to tell me that God's people remember me in love and fellowship.

Your unworthy sister, if a sister at all,

L. E. LILLEY.

Madden, Miss.

Dear Brother Gold:

I found that some mistakes occurred in the printing of my letter which I wish you'd note in the Landmark.

1. I was married in 1898 instead of 1888.
2. I did not dread the water instead of I will not dread the water.
3. John said, you may know you have passed from death unto life because you love the brethren.
4. When I was worrying about not seeing the colored people marching something spake to me very plainly and said it was the world and you had nothing to do with it.

Brother Gold please print the above.
SAVANNAH DAVIS.

Rocky Mount, N. C.

For Durand and Lester's Hymn and Tune Book address Elder J. H. Durand, Southampton, Pa. Price \$6 doz.

For Lloyd's Hymn Book, address J. A. Clark, Wilson, N. C., Price 75c per copy.

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

MODERATION.

I have been thinking of the apostles' injunction as instanced by the above heading and in that connection I have been reviewing the editorial columns of the Landmark with reference to the use of terms not as, "Thus saith the Lord," and therefore regarded by many as not having the form of sound speech and as not reflecting sound doctrine, and I find that the use of such terms has been carefully and prudently avoided and yet those who feel to use such terms have been regarded mainly as sound and agreed in "those things which are most surely believed among us," that is, the household of faith known as Primitive or Old School Baptists.

I have known good brethren, able brethren, to object to the use of this or that expression as being unscriptural, when they themselves used some other expression as being a term just as unscriptural. Sometimes a brother will admit that it is true that this or

that term is not in the scriptures but they teach the truth of that which the term implies, and there is where the trouble comes in. I have known good, and able brethren to resort to the Greek of Hebrew and make their own translation to sustain their contention. Such a course might not be particularly objectionable as to words and phrases, but when principles of doctrine are involved upon which brethren differ and divide it is not in harmony with such decorum as maintains gospel moderation of the scriptures by Primitive Baptists for Primitive Baptists, and the right of any man to preach who does not understand the original tongues from which the scriptures are translated, except as they teach the people such things as they are taught of men that the scriptures mean.

It would be well in the bounds of gospel moderation to keep in mind that brethren who differ from us in the understanding as to the meaning of certain scriptures, and who use this or that pronounced unscriptural declaration are sincere in what they believe and in what they understand the scriptures to teach and maintain. I want to feel assured that I am right and yet I want to remember that to think I know anything does not imply that I know it as I ought. The root of the matter may be in me but the exhibition or demonstration of the fruit may be in some way defective which places me at a discount with those who are more certainly rooted and grounded in the truth.

Some things, as that salvation is by grace, is certainly known, while other things, as what we shall be, are not known, but we know that when He appears we shall be like Him. We know that all things work together for good to them that love God, and are called according to His purpose. And He knows all things. But I do not know all things and therefore do not

know how all things work. I am satisfied in my mind that each and every one using these questionable terms could readily leave them off if they so desired and still possess an ample vocabulary both of word and phrase and clearly set forth satisfactory and conclusive evidence of their respective gifts and callings, and I would rejoice to see the day when each and every one of us were found thus proving that not only would we not make a brother an offender for a word but we would not offend a brother by the use of a word.

It might be that in some instances a very careful examination of ourselves would result in the wholesale discovery of a contrary spirit that moves a continued persistency in having our respective way as a matter of privilege and right and without any very careful regard for the inability of good brethren to see it as we do. Or that we know what we mean and others ought to know it.

We are admonished in the scriptures to strive together for unity of the gospel, and to be of one mind and let that be the mind of Christ. We should each endeavor to fully understand the other and desist from that uncharitable and unreasonable disposition of insisting that a brother's language implies that which he positively affirms that he does not mean to imply, or to teach by the language used.

To get ourselves right is quite an undertaking but to try and right our brethren is a far greater one. I believe I can say truthfully that I have never insisted upon any one to believe what I preach or to believe and preach what I do is the thing to believe and preach. It is my business to know the truth, to believe it and preach it and it is my brother's business to do the same. There is no principle of doctrine so small or so foreign from the great center of truth as to be of no consequence, nor is there one so near and

so large and of such consequence as to need to be defended by one whom God hath put into the ministry, but the doctrine is the sure defense of him to whom a dispensation of the gospel is committed. The gifts and callings of our God ought to be regarded by those gifted and exercised by them as being of equal force and importance so that no one should allow himself to become so wedded to any one principle as that he could scarcely preach a sermon without making that particular feature the grinding thought and thus make a hobby of it.

A good and pleasant thing, and in many, if not in all, respects the good and pleasant thing is for brethren to dwell together in unity—unity of life, unity of faith, unity of the gospel and of the peace of God, and of love, and of that mind which is called the mind of Christ.

May the grace of God establish our hearts in the unity of the faith and the belief of the truth and in faith.

P. G. L.

TAKE NO THOUGHT. (Matt. 6:12.)

Ye cannot serve God and Mammon.

Mammon is the god of this world. Those that serve him take thought for what they shall eat, or drink, or wear. They lay up treasures on earth where thieves break through and steal. Because ye cannot serve God and Mammon therefore take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment?

Consider the fowls of the air that sow not nor reap, nor gather into barns: yet your Heavenly Father feeds them. Are ye not much better than they?

Does that mean that we should not sow nor reap, nor have storehouse nor barns? No. He that will not sow shall not reap. But it means that we

should not be vexed with hard and foolish thoughts as to whether God will bless you or not. Is not your life more than that of the sparrow? Yet your heavenly Father feeds the sparrow. Where is your faith? you are of more value than many sparrows. If God arrays the lilies of the valley, and decks them with beauty greater than Solomon's, then will He not clothe you, O ye of little faith! Why take thought for the morrow? You can no more shoot an arrow into tomorrow than you can change any thing that is appointed for tomorrow. Man cannot step one inch ahead of the present. It is always today—now—never tomorrow, and when it comes it is today—now.

You cannot change anything. You cannot add a cubit to your stature.

It is right to labor, provide things honest in the sight of all men. But labor in faith or confidence toward God. Be ye not murmurers, nor complainers.

The Lord knows your needs. Trust Him for all needed blessings.

Why take ye thought for the morrow? Let the morrow provide for itself, for sufficient unto the day is the evil thereof. Tomorrow has its own evils. They will come with tomorrow. There will be enough of them for that day when it comes. If you borrow tomorrow's troubles for today that will increase today's troubles, but it will not lessen tomorrow's evils. In this sort of borrowing you are a heavy loser. The interest you pay will greatly increase your sorrows without adding any thing but grief today.

Be careful for nothing, but in every thing give thanks. For this is the will of God in Christ Jesus concerning you. For we brought nothing into this world, and it is certain that we can take nothing out.

Seek first the Kingdom of God and His righteousness. For that is the one

thing needful that is never taken from those that truly seek it.

Consider the lillies of the field, how they grow. They toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. The lilies of the field—of the Lord's field and planting, how beautiful they are. They toil not, they spin or labor not, but how beautifully God adorns them.

"Thy belly is like a heap of wheat set about with lilies." The stomach, the appetite of one unchastened, is controlled by foolish and hurtful lusts. Whose god is their belly. But those who are circumcised in heart to love the Lord God have been cleansed from such corrupt desires. They are delivered from the cares of this world. They are freed from carnal desires. Wheat as lilies is supplied even the finest of the wheat set about with lilies or faith in God who provides, beautifies, the Lord's work in the favored ones of God.

Jesus feeds among these lilies, and what a feast He spreads for those that trust in him. When we are free from worldly care, and resting in the complete work of the Lord, then our Lord feeds among the lilies. Then we do not take thought for the morrow, but rejoice always in the Lord.

P. D. G.

QUESTIONS.

A friend asks me the following questions: Since the Primitive Baptists properly, as he considers, hold that God has a people in every nation, kindred, language and tongue under heaven, why in your communion do you exclude them from your table because their names are not on the record of the Primitive Baptist church; and who has the right to judge?

Second: If one born again has been baptized in good faith by a Baptist

preacher, on what ground do you rebaptize him, especially when he is satisfied with his baptism?

Remarks.

Jesus had other sheep for whom he laid down his life, and said he must bring them, and there should be one fold, but until they were brought into that fold did he commune with them, or did his disciples commune with them?

There is no evidence that any except those baptized communed. Those Jesus communed with were baptized by John the Baptist. Those that communed on the pouring out of the Holy Ghost on the Pentecost were baptized before the communing. So in the reference Paul makes to communings in the 11:23 verse of 1st Cor., it is the church that communes. We hold that we should consider it proper that we do as they did—commune with only those who were baptized beforehand. Why should we not follow this example.

If any truly desire to commune with us will they not love us enough to dwell with us?

On the second question I say that I do not see on what ground we baptize one who is qualified to be baptized, and has been baptized by a proper administrator. Is there such a thing as a rebaptism? One Lord, one faith and one baptism. If one is prepared for baptism and properly baptized why should the church require that he should be baptized the second time? The true church of God keeps all the ordinances and does all the ordinances and does not have to repeat her work.

At Ephesus about twelve men were baptized unto John's baptism, but they had not seen nor heard John who was never at Ephesus, and they had not so much as heard whether there is a Holy Ghost. When they were more fully instructed they were baptized in the name of the Lord Jesus, not in

the name of John or of any other man.

Those that abide steadfastly in the apostles' doctrine and fellowship are the only ones that make manifest they are of the truth. We must come in by the right door which is Jesus Christ crucified and risen. The church of God abides in the fellowship of Jesus, and such as are ordained and abide in this doctrine only are prepared and authorized to baptize, and such as receive baptism at their hands have the answer of a good conscience toward God, and go on their way rejoicing.

P. D. G.

TURNING THE GRACE OF OUR GOD INTO LASCIVIOUSNESS.

Brother. Xure Lee, of Dunn, N. C., requests my view of Jude 4, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Those that are exercised by any sincere desire to know the truth will search the scriptures to find the truth if possible.

For they know that the things foretold by the prophets and apostles of God are truth, and whatever is not sustained by them is not the truth.

Jude was one of these inspired apostles, and therefore what he writes is the truth. Jude urges that the brethren who are sanctified by God the Father, preserved in Jesus Christ and called should earnestly contend for the faith once delivered to the saints. Because certain ones have crept in unawares or slyly, who were before of old ordained to this condemnation. They are ungodly men. No other men but wicked or ungodly ones are ordained to this condemnation.

God does not ordain nor foreordain righteous men to any such condemnation. The wicked men are His sword,

and are used to scourge the disobedient child of God, as Pharaoh was raised up to show God's power in him. As Shimei rose up to curse David in the day of his calamity, as others who do not love Israel are ever ready to afflict the men more righteous than they are.

The nature and character of these men who are fitted for such work is to creep into the church slyly. They are not upright, manly people, but sly creeping in as a wild beast stealthily seeking his game—as a cat endeavoring to entrap a bird, as one led off by the snare of the devil. They creep into houses to lead captive silly women. They desire to deceive the unsuspecting. They turn the grace of our God into lasciviousness. Grace is deliverance from the desire to sin. † those that love sin, when they creep into the church, turn the grace of God into looseness or gratify all manner of lascivious or lustful desire under the pretense that they are allowed to do as they please, and cannot do wrong; but have the license to do as they list, claiming all exemption from obligation of obedience to God. Whereas those that are dead to sin cannot live therein, because they are dead to the law by the body or crucifixion of Christ, who died for them and rose again for their justification; hence they are joined unto Jesus' who is risen from the dead, that their fruit might be unto holiness and the end be everlasting life.

They deny the Lord, the Lord that bought them, by living in disobedience to His holy commands. Now how important it is under such circumstances, when enemies are within that would pervert the right way of the Lord, for the lovers of truth to contend earnestly for the faith once delivered to the saints who are faithful sentinels in the watch tower, and honest watchmen on the walls of Zion, who are to warn Israel of internal dissensions or

external danger that is approaching. This precious faith will never be superseded by any other faith. It is final, precious, and therefore should never be surrendered. We are not to give place one hour. Though we or another from heaven preach another doctrine than that which has been revealed, let him be accursed. The simplicity of the faith of Jesus, that is that this faith and this only—no other faith or doctrine—can be admitted along with this as an emendation or addition. For none other is given. It is Jesus Christ and Him crucified and risen from the dead, and exalted at the right hand of God a prince and a Saviour. God is in Christ speaking peace to sinners for Jesus sake, and in and through Jesus He speaks pardon and peace to the sin-convicted soul.

There can never be any other salvation, nor any change in this by way of amendment or elimination, for it is perfect; therefore we should earnestly contend for this faith once delivered to the saints.

The devil, the adversary, designs to slip in his foxes within the vineyard of the Lord, to place his agents where they can do the greatest mischief to the church of God. His cunning way is to feign himself a friend and thus deceive those that do not watch. †

P. D. G.

FALSE SHEPHERDS—THE GOOD SHEPHERD.

Brother R. D. Pate, of Saulston, N. C., requests my view of Eze. 34:2, 3 and 4. It refers to false shepherds that feed not the flock of God, but seek to feed themselves, and scatter the flock, and have not healed that which was sick, nor sought and found that which was scattered and lost. These false shepherds cared not for the flock of God, but they eat the fat themselves. It shows that God's sheep are too near and dear to Him for vile man to

be entrusted with them. How constantly men have shown and proven their want of faithfulness to serve the Lord, and their forwardness to seek their own supposed good: yet to seek to please and serve the Lord is the highest and greatest good for man.

But the failures of man to glorify God open the way for the display of the wisdom of the Lord Jesus, and for his faithfulness whose ability forbids any failure, and whose love is such that he lays down his life, or gives himself for the sheep. For Jesus says, I am the good shepherd, who lay down my life for the sheep. He shall also bring them all into the fold, and not one shall be forgotten or left out. For He says, all that the Father giveth him shall come to him, and that he will in no wise cast out any that come to him. He gives them his own flesh to eat, or gives his life for them. He loves them to the end, and has power over all flesh to give eternal life to all the Father has given him.

In the prophetic days, or in such times as Ezekiel's day, the failure of man to serve God was proven. When all flesh is proven to be grass or a failure then the gospel day is brought in, and the Son of Man made strong as prophecy foretold for the fulfillment of all required by the law and promised by the prophets is brought forth in the birth and revelation of Jesus the child born unto us, and the Son given upon whose shoulders shall be placed and borne all the burden and whose wisdom shall deliver every heir of promise.

When Jesus had walked out, suffered and fulfilled all that was written concerning him he laid down his life a holy and perfect sacrifice to God by which He obtained eternal redemption. God exalts him a Prince and a Saviour, and his apostles are set upon twelve thrones judging the twelve tribes of Israel, and besides these pastors, teachers, gifts, help are sent to

feed the flock of God, and perfect or build up the house of Israel. These under shepherds that Jesus sends are not false, they do not seek their own glory or ease, but they serve the Lord Jesus in feeding the flock of God which Jesus has purchased with his own blood; nor do they take the oversight for filthy lucre, but of a ready-mind, or the mind that God has given them.

It is the Lord's flock. Nor has any apostle or pastor ever created a single sheep. It is God that quickens the dead, and his people are all born of God, sheep of his pasture.

The Lord God sets up one shepherd over them—the Lord Jesus. Everything shall contribute to the peace and prosperity of this flock of God's sheep. They shall feed in all the mountains of Israel, and in all good pastures, and the earth shall yield her increase, and the heavens give showers in season, and the pleasure of the Lord shall prosper in the reign of Jesus.

In the last days—these days—God hath spoken to us by a greater than Ezekiel or Solomon. He hath spoken unto us by his Son, the brightness of His glory, and the express image of His person, and these are the greatest and best of all days in Israel, and these sheep hear the voice of Jesus, and follow him, and he knows them, and gives unto them eternal life, and they shall never perish. These sheep, this flock of God's pasture are men, and God is their God. Could there be a more glorious coming to God than in and by his well beloved Son. For if God spared not his own Son but gave Him for us how shall He not with Him freely give us all things?

P. D. G.

OBITUARIES.

Ida V. Doss.

I will try with a sad heart to write the death of my dear mother.

She was the daughter of Charles W.

and Sallie Willis. She was born June 21, 1872 and died February 20, 1910, making her stay on earth thirty-seven years and eight months. She was married to N. W. Doss January 17, 1893. She had been a member of the Primitive Baptist church for thirteen years. She left a mother, one sister, a kind husband and seven children to mourn their loss.

She was a good, kind mother and wife, a good neighbor, always ready and willing to help the sick.

Although she was sick for three years before she died she remained cheerful until the last and exhibited more patience than anyone I ever knew. All was done for her that a doctor and loving hands could do but none could stay the cold icy hand of death.

Faded and lonely is the household;
Pale in death our loved one lies;
She has left her earthly mansion
For a mansion in the skies.

We shall sleep but not forever
In the lone and silent grave;
Blessed be the Lord that taketh;
Blessed be the Lord that gave.

In that bright eternal city,
Death can never, never come,
In His own good time He'll call us
From our toil to home, sweet home.

Oh how we do miss her, but I would not call her back to this world of trouble and suffering, but say sleep on dear mother, I hope to meet you some sweet day where parting is no more.

Written by her oldest daughter,
LUE ELLA DOSS.
Sycamore, Va.

Elder B. F. Wilkinson.

Died on the 5th of September 1910
Elder B. F. Wilkinson, son of Elder Rowland and Margeret Wilkinson. He was born February 20th, 1839 in Amite

county, Miss., and was reared by good and religious parents who were Primitive Baptists in doctrine and practice. He was highly esteemed by his associates all through life.

On December 15th, 1859 he was united in matrimony to Miss Jane E. Tillery to which union were born five sons and five daughters, three sons and one daughter preceding him to the grave.

On February 4th, 1897 it seemed good in the wisdom of Him who worketh all things for His own purpose to remove by death his companion. He was again united in matrimony, on March 4th, 1899, to Mrs. M. R. Stokes, they living together the balance of his stay on earth in peace and harmony.

The subject of this notice was a brave soldier in the Civil war and we have often listened to him tell of incidents that occurred while a soldier in the lost cause.

April 20th, 1867, he came to Plymouth church, gave satisfaction of his hope, was received and the next day was baptized by Elder Ben Griffin. October 15th, 1870 the church made choice of him for clerk and he gave perfect satisfaction until his health became impaired. On the 17th of Sept. 1881 he, with the writer, were liberated to exercise the gift of speaking in public, and he went far and near proclaiming the glad tidings of salvation through the merits of Christ as a full and complete sacrifice, and he gave perfect satisfaction to the churches. His ordination was called for, and on May 16th, 1886 he was ordained to the full work in all the functions of the gospel.

He has proven by an orderly walk and a godly conversation that he had been all along with Jesus. He so much loved the songs of Zion. He served for many years as clerk of the Amite Association, being clerk of our church and our Association.

Oh how we will miss him. He be-

came afflicted some three or four years ago but continued going until three months ago. A good physician was call'd in who did all he could but in vain. All that a loving companion could do, assisted by all his loved ones administered to him but they could not stay the hand of death, and on the above mentioned time he folded his hands across his breast and fell asleep in Jesus to awake no more until the resurrection morn when he will awaken in the likeness of his Redeemer, and he will be just like the dear Lord.

I will say in conclusion to the bereaved members, remembering how he struggled for breath in his last days (and what is a more distressing feeling than want of breath?) and a change to the bosom of the Father, where sickness, affliction and death cannot come. And may the God of all the earth comfort your sorrowing hearts and give you grace in this time of need, and may it be His Holy will to so prepare all of your hearts to meet the saints in that haven of rest is the prayer of yours in love.

Fare you well.

Z. J. WILKINSON.

Primitive Baptist please copy.

Mrs. Nancy Wells.

By request of her husband, Mr. Augustian Wells. I will try and write the death of his kind and loving wife, Mrs. Nancy Wells.

She was born September 2, 1890 and died October 17, 1909, making her stay on earth 19 years, one month and fifteen days.

She was the daughter of Mr. Charles Winborne and Mrs. Polly A. Winborne. She had a kind word for all. To know her was to love her. She was a kind and devoted wife.

She united with the Primitive Baptist church at Contentnea the 3rd Saturday in November, 1907, and was baptized the next day by Elder G. W. Boswell. She was always at her

seat when the Lord spared her. I have spent many days with her and her talk was of Jesus and His love.

She leaves a true husband and many relatives to mourn their loss, but they mourn not as those without hope, for we all believe that our loss is her eternal gain. We believe she has gone to that bright world above where all is peace and love.

I will say to her dear husband, weep not for we believe she is forever at rest.

Written by AQUILLA F. MERCER.

Delilah Robbins.

By request of brother T. J. Robbins I will try, with the Lord's will, to write an obituary notice of his sister and our dear friend.

She was the daughter of Louisa and William Robbins and was born Jan. 7, 1852. She was relieved of all her sufferings here July 21, 1910. She had been a great sufferer for several years and was confined to the house for seven or eight years.

Her disease was consumption and muscular neuralgia. She lived with our brother and died there, he and his wife, sister Delia Robbins, being very kind and attentive to her and doing all they could for her benefit.

I never saw a more faithful sister than sister Robbins was. I feel to know that she has that clear conscience now of doing her duty towards her sister-in-law. I have many times wished that I possessed the patience she so lovely manifested during the many years of our dear sick friend's affliction. She never left anything undone that could be done.

Miss Delilah had a good home and she realized it. She seemed to be very devoted to her brother and his wife and was never better satisfied than when they were present. She never united with any church, but a strong believer in the Primitive Baptist doctrine.

She had a sweet hope in Jesus and in her latter days was willing to go at any time the Lord saw fit to take her. She seemed to be perfectly resigned.

I have heard her express her feelings very beautifully, and I feel satisfied now that she will never know any more sorrow nor suffer any more pain but will rest peacefully and happily in the embrace of her Great Redeemer.

She said that when she was young she was very proud, and as David said, before she was afflicted she went astray, but since the Lord saw fit to afflict her she had been made to feel very humble and she said she was nothing and less than nothing. She said she would love to be baptized but didn't feel fit to be with such good people.

She was brought to the old burying ground and laid in her last resting place the 22nd of July. Her funeral was preached very beautifully by our pastor, Elder M. B. Williford.

She leaves to mourn their loss, two brothers, T. J. George and Alec Robbins and four sisters, Mrs. J. H. Joyner, Mrs. Callie Braswell, Mrs. Jack Medley and Mrs. Sam Gay. But they mourn not as those without hope, for they feel to know that she is so much better off than while here in her sufferings, and they feel better satisfied about her. "Blessed are the dead that die in the Lord," as we believe our friend and sister did, and may we all be prepared to meet her in a better world than this is the desire of the unworthy writer.

MATTIE LUPER.

Mack Brantley

It is with a sad heart I attempt to chronicle the death of my dear father, who departed this life August 25, 1910, at 12 o'clock p. m. aged seventy-eight years and three months and seven days.

He was born and reared in Nash county, N. C., and widely known in

his own and other counties. Among his neighbors he was kind and obliging always cheerful, ever ready to help others in time of trouble. He was known and respected by most of the people of the county. He was a land surveyor for many years, and rendered much service to the public, was ever generous and kind to the needy, was also postmaster at Spring Hope, N. C., since Cleveland's administration, which office he held at time of his death. He is so much missed by his family and the public generally, also his absence is greatly felt in the church as he was ever ready to attend meetings, also to assist his pastor and help the unfortunate of his community. But we can say we weep not for father as those who have no hope. He was a sound Primitive Baptist and greatly enjoyed conversing on the scriptures and above all, I sincerely believe an humble follower of the meek and lowly Jesus.

He leaves an aged and afflicted wife—eight children, 49 grand children, 3 great-grand children, to tread the road of afflictions and sorrows which mortals must meet here below. He professed a hope in Christ I think about 1873 and united with the church at Sandy Grove the 4th Sunday in July, 1880 and was baptized the same day by Elder Russell Tucker. He was chosen deacon of said church two years later which place he faithfully served till death. He attended his church Saturday before the 4th Sunday in July which was quarterly meeting, just one month before he died though he was very feeble, and never left his home any more until the good Lord took him to that bright home above. Yet, though suffering intensely he still exhibited that devotion to the cause which was so dear to him and which so characterized his acts in life. He bore his suffering patiently ever looking to and trusting in the Lord for his relief. He seemed resigned to his

Father's will and waiting the summon,
 "Well done thou good and faithful
 servant, enter thou into the joys of
 thy Lord."

I believe his battle is fought, the
 victory won and that he is sheltered
 in that house not made with hands,
 eternal in the heavens. While we meet
 together here to enjoy the church mil-
 itant I sincerely believe he is enjoying
 the church triumphant above.

It seemed for several months before
 he died that all he cared for in life
 was his wife and children. He wanted
 us to stay with him and talk of the
 goodness of God which we did as much
 as possible, for we all have families
 and could not stay all the time with
 him, but I visited him every day during
 his affliction and we (his children) did
 all in our power for his comfort. Medi-
 cine failed to do his disease any good
 —the Dr. said an operation was all
 that could relieve him and he said he
 had rather go to his grave than to the
 operating table. He said he believed
 the Lord afflicted him for his own pur-
 pose and that he would deliver him in
 his own good time.

He was so humble and thankful to
 all that did even the least thing for
 him. He would lie on his bed being
 too weak to sit up and frequently pray
 aloud for himself and family and all
 the household of faith, and when he
 could only speak one word at a time
 I would ask him what was he think-
 ing of? He would answer: "The
 Lord." He was of sound mind to the
 end.

Oh, may we all be resigned to the
 Father's will and be enrolled by his
 grace to live in humble submission to
 all his wise and holy dispensations.
 His body was laid to rest in the family
 burying ground at his old home place
 near Stanhope, N. C., and the funeral
 services were conducted at the same
 place by Elder P. D. Gold and atten-
 ded by a large circle of friends and
 relatives.

Dear father from us is gone,
 Forever with Jesus to dwell,
 Oh may we meet him in that glorious
 beyond,
 Where we will never say farewell.

Written by his daughter,

MATTIE BRANTLEY.
 Spring Hope, N. C.

TOUR.

Elder P. D. Gold,

Dear Brother:—Will you publish
 this letter in the Landmark as many
 requested me to write them through
 your paper.

Dear Brethren and Sisters:—I got
 home May 30th and found all well and
 felt to say I had lacked nothing, but
 since I have been sick and am just
 able to walk around now. Have had
 bilious fever.

There has been some increase in
 nearly all of our churches this year,
 and the churches are in peace.

We hope it is the Lord's time to visit
 Zion, for he has a set time and does
 not change is why the church is not
 destroyed.

I want to express thanks to all I met
 who treated me with such kindness. I
 hope to see you all again.

I wish to speak a word of encourage-
 ment to the many good pastors I met.
 Endure hardness as good soldiers.

Brethren, heed your pastors advice,
 he knows what is best for you, he
 loves you and will not advise you
 wrong.

Strangers don't know, therefore
 should not meddle with church and
 pastor.

I would be glad to hear from any
 brother or sister I met.

Yours truly,
 J. D. VASS.

Fancy Gap, Va.

VOLUME XLIV.

This opens another volume of Zion's Landmark. But no man can open or shut as Jesus does. The Lamb of God opens the Book of Life and unfolds controlling its wonderful events: for they are all in His hand. We know nothing of the future. If the Lord is pleased to endow us with a portion of His blessed Spirit to preach or write that which has been, is now, or shall be, to the profit and comfort of any of his little ones what a mercy that is. May he guide both writers and readers into all truth, and deliver us from evil. May this be a good year for us.

P. D. G.

IS IT THE TIME?

We notice about the time a preacher begins his discourse that one or more will come into the congregation, and pass around shaking hands with a number of friends, and taking their attention and the attention of others from the preaching. Would it not be more becoming to come in earlier, and do the handshaking before service begins, or defer it until the service closes. Proper respect for the worship should keep us from any conduct that distracts the thoughts, or diverts the attention from that worship.

P. D. G.

ASSOCIATIONS.

I was favored to attend about the usual number of Associations this year. They were generally well attended, and the people were well behaved, and appeared to be anxious to hear preaching. The preachers were favored with much ability as a rule to declare the doctrine of God our Saviour, and the saints were much comforted. Our people love associational meetings because they bring so

many together, and furnish them with the opportunity to hear the different preaching gifts.

P. D. G.

APPOINTMENTS.

Elders J. M. Wyatt and B. V. Jesse.

Stump Sound, November 18.
 Bay, November 19.
 Yopps, November 20.
 Wards Will, November 21.
 North East, November 22.
 South West, November 23.
 Maple Hill, November 24.
 Cypress Creek, November 25.
 Muddy Creek, November 26 and 27.
 Goldsboro, November 28.
 Chapel, November 29.
 Cross Roads, November 30.
 Bethany, December 1.
 Smithfield, December 2.
 Clayton, December 3.
 Raleigh, December 4.
 Durham, December 5.
 Roxboro, December 6.
 From Isaac Jones.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

If I could serve Thee, O my God,
As I would wish to do
Then my dark days would pass away,
And shine like something new.

Then I would serve Thee, gracious
God,
With all my heart and soul,
And never feel the chastening rod
As I have often told.

So now look down, Oh King of Kings,
On this vile dust of mine
That I might wholly live to Thee,
And in Thy glory shine.

And now dear Jesus smile on me,
My daily thoughts improve,
That I may wholly live to Thee,
To Thee alone to move.

Then teach us by Thy holy will
Our brother to forgive;
Then we would love and serve Thee
more,
And all to Thee could live.

And in my last expiring breath
Thy holy will be done,
For if I'm ever saved at all,
It's nothing I have done.

— Jesse Brake, Medora, N. C.

CHARMING SPIRIT.

Dear Readers of the Landmark:

I know you can find something to read that is better than what I may write; but somehow I feel like I would like to express some of my thoughts

on paper. But it may be that after I have written and read it over I will throw it by, as I have done the like several times; for it would sound so unworthy of taking space in a valuable paper. However, should I send it I hope our good editor will not let it crowd out better matter, but do with as he thinks it deserves. I do not want to be trying to any ones patience but I often fear that I am.

The Baptists have been very good to me during the twelve years that I have been with them. I joined them when I was almost a child, just a school girl, and I have been a very unprofitable member, nothing more than a splinter in the building; yes, they have borne with me in much tenderness and patience. How I wish I could prove to them my appreciation and love. Sometimes I get foot sore and weary with the travel, for my path seems to be in the dark so much of the time; but we are told that there is no discharge in this war. To be faithful soldiers we must not halt, but press forward, yet the dust, heat, and fumes of the battle almost overcome us at times; but the captain knows just how much we can endure, so he sends relief in due time. He renews our strength according to our day. "He giveth power to the faint; and to them that have no might He increaseth strength."

David says, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." So this hope is the anchor of the

soul. But the thought with me often is, "Am I soldier of the cross: a follower of the Lamb?" That good old song of "Amazing Grace How Sweet the Sound" is one of the sweetest songs I ever heard, but sometimes I fear to claim it as my song, for I wonder if grace has saved such a wretch as me; but when I come on down to the verse "Through many dangers, toils and snares, I have already come," I know it is mysterious how I have come through some of them, and I feel to hope that "Twas grace that brought me safe thus far, and grace will lead me home."

We are of the earth early, but as in Adam all die, so in Christ shall all be made alive. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith," 1st John, 5-4. So "if God be for us?" Though we may have many opposers and persecutors, but thanks be to God who giveth us the victory "through Him we shall do valiently; for He it is that shall tread down our enemies." "Oh, Lord how manifold are Thy works! In wisdom hast thou made them: all the earth is full of Thy riches." Every blessing flows from Him, and all praise belongs to Him. Yet pride wants its share of merit in the work of redemption; but Truth levels the proud pretension with the dust. "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." And as eternal life is the gift of Christ, so like the good shepherd, he guides his flock in safety to the fold above. He alone can strengthen us for the trials of the way; He alone can support us under the last conflict with sin and death; but we do not know how precious the promises are until we have trials and suffering. One does not feel the need of a Saviour until he realizes he is lost. I

fear that I am making this too lengthy so I had better proceed to close. However, I will make mention of our little Association at Hickory Grove, (the Seven Mile) I think it was enjoyed by all who attended, we had such good order, and good preaching, and it seemed like love and peace reigned throughout. Such is sweet and should be appreciated.

How good and pleasant it is for brethren to dwell together in unity. May such brotherly love continue always.

Since writing the above the Landmark, October 15th number has come, laden with good news from a far country, and brother Gold your explanation on Predestination is so plain it is indeed rich. Really all believe it that way if they only knew it, but all have not the gift of expression in plain language that you have, and it is natural for some to be a little on the extreme whichever way they view it. It is too sweet and precious a subject for old Baptists to fall out about. Oh that all would be considerate of each others feelings and right of opinion, and not bother so much over hidden mysteries. If God sees fit for one to understand such deep things, He alone can give the revelation. "Oh the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out." So what does it profit us to hold controversies and wrangle over that which we do not know—it is not intended for us to know?

For here we see as through a glass darkly. We see in part, and know in part. How is it possible that a mind so contracted as ours, should comprehend the Eternal Jehovah, in all His purposes and decrees? We are all nothing, but God is great, wonderful, and eternal. May He keep us at each others' feet. May His voice of "peace be still" be heard over the waves of

confusion is the desire of one who wishes to see Zion prosper.

Affectionately submitted,

HATTIE HINTON.

Benson, N. C.

WONDERFUL HEALING

Dear Brother Gold:

I have just returned from the Silver Creek Association where I was blessed again to feast on the sweets of the gospel to draw, as it were, a little "honey from the rock," and a little "oil from the flinty rock." And you know what a soothing ointment or syrup the combination of these two ingredients makes. It healed for the time being all my wounds and bruises, and soothed all my sorrows and drove away all my fears, and made me feel once more that I could say, "I know that my Redeemer liveth." All my lameness and limping together with my halting gave way and I was made whole. "Wilderness and solitary place" were for me glad; the desert rejoiced and blossomed as the rose; waters broke out in-so-much that the "parched ground became a pool, and the thirsty land springs of water," and the lame was made to go leaping and skipping as the hart upon the little hills of Zion. Surely this was the beauty of holiness.

Elders Samuel McMillan and J. A. Cave were there, and many expressed their disappointment in not seeing you, and especially Elder McMillan. He asked to be remembered in love to you, and said he was very anxious to meet you. He speaks the truth as it is in Jesus I feel, with as much boldness, and as fearless regarding the faces and feelings of men; and yet as pleasantly as I ever heard any one. It seems that no one, even an unbeliever, could take offense at the doctrine as he preaches it.

I hope you and sister Gold are well, although I feared you were sick as a reason for your not being at the Asso-

ciation, as I had hoped to meet you there. Do you think to be at ours the 1st Sunday in October?

I am glad to say mother is better, for which I hope to feel thankful.

With love and sweet fellowship, I remain in hope.

LOUISA A. EDWARDS.

Polkton, N. C.

TOUR.

Elder P. D. Gold, Dear Brother:

While on my recent visit in Virginia and North Carolina I was requested by some to let them hear from me upon my return home through the columns of the Landmark, and with your permission I will do so.

I left my home August 10, and arrived in Chatham, Va., at 4:45 o'clock p. m. and stopped with brother J. C. Shellhorse. Here I met Elder Gold and Elder Isaac Jones with whom I spent several days of the trip.

We had an all day meeting on the 11th, at Galilee Church which was good. We returned to the hospitable and pleasant home of brother and sister Shellhorse for the night and the next day we went to the Staunton River Association where a good meeting was held. From here I attended meetings at Malmaison, Cane Creek, Danville, Wolf Island and Reidsville. Thence to the Upper Country Line Association and the Tuesday and Wednesday following I visited the Greensboro and Wiston-Salem churches. On Thursday, a. m., I left Winston-Salem and went to Front Royal, Va., where I spent the night with Elder Dalton. On Friday and Saturday I attended the Ebenezer Association and reached home at 11:45 o'clock Saturday night where I found my dear ones all well for which I hope I am thankful to the Giver of all good. Sunday I filled my regular appointments in Baltimore in the morning and at Warren in the afternoon, glad to see the home folks again.

Now dear brethren and sisters I feel that to mention all your names would make this letter too long. Suffice it to say that I have each of you in my heart and trust I am thankful for the very kind consideration with which you all treated me and I can truly say that I enjoyed my visit at every church and home at which I stopped. I enjoyed liberty in my own mind in almost every effort to speak which was twenty-two times in ninety days. I was also blessed to enjoy a great deal of the preaching I heard which was sound for it was according to bible teaching. The doctrine of the new birth and being "kept by the power of God through faith unto salvation ready to be revealed in the last time," and of the glorious and triumphant resurrection of the bodies of the saints of God at the last day.

How grand and good are the meetings of those thus taught of God, who want no new thing either in doctrine or practice, but are content to contend earnestly for the faith once delivered to the saints shun old wives' fables and every strange or new thing. Brethren when a preacher gets new ideas into his head he is sure to have falsehood, and if he preaches these new things he will preach falsehood, for the whole of this blessed truth was preached before we came upon the scene; therefore if we put the brethren in remembrance of these things we shall be good ministers of Jesus Christ.

May God make us to be satisfied with the goodness of His house; let us not proclaim far-fetched conclusions, but that which the bible clearly teaches and in so doing we shall save ourselves and them that hear us. May God bless you all.

Your brother in hope of eternal life,

JOSHUA T. ROWE.

Baltimore, Md.

MANY MANSIONS.

Letter P. D. Gold, Dear Brother:

For some time I have had a mind to write for publication, and it seems that my mind is led off on close points of scripture and knowing my weakness I shudder at the thought.

Now the subject before me is a hard one, one in which all professors seem to be agreed upon. I have heard several Primitive Baptists preach from the above subject and they put the same construction on it that the arminians do and that Jesus meant to go home to eternal glory to prepare eternal life for His people. If so, then there was not any eternal life for four thousand years. Now we want to take the Word for it, and see what it says. See St. John 14 chapter 2nd verse; "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. I will come again and receive you unto myself, that where I am there ye may be also."

I once heard a preacher of the Primitive order preach from this subject, and he pointed upward and said "that Jesus had gone home to heaven to prepare a place, a home for His people. Now brethren, if that be the case, that Jesus has gone to ultimate glory to prepare a place for His people then four thousand years had passed and gone and no place yet prepared for His people. Thousand's of God's people have died and gone and we can't tell where if Jesus meant to go home to His Father to prepare eternal rest for His people."

Now Brother Gold, I know that certain Baptists are divided on certain points of scripture. They are the only people on earth that are divided. Now I want to give my views on where Jesus went at that time.

Now Jesus was born of a woman, born under the law to redeem them

that were under the law, and when the law was finished to a dot and tittle Jesus passed out of the law service and went into the marriage supper of the Lamb, and there the wedding took place between Jesus and the church, His bride; for Jesus while under the law was not married to the Church, His beloved bride.

But after Jesus fulfilled the law and was crucified He arose in the new world in the gospel kingdom, and there is where the great wedding supper took place. And when Jesus fulfilled the law He said, it is finished.

Now the law was finished right at the hour of midnight, and the last day under the law Jesus finished His work. Then came the hour of midnight between these two days, and this hour of midnight is the great gulf between God's people under the law and God's people under grace. So when the wedding took place under the gospel day, the beginning of the new world, no one could be a guest at the marriage supper of the Lamb only such as had been baptized by John for the gospel kingdom must be set up with baptized persons. So all that John baptized unto repentance could pass through at the hour of midnight and all that had not been baptized when the command was given by John behold, the bridegroom cometh, go ye out to meet him!

Then of all those virgins (all ten were virgins) only five were obedient, for they brought forth fruits meet for repentance and were baptized by John and the others had not been baptized, so they had the lamp but not the oil of obedience. Jesus told under the law before He was crucified, "that in my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you that where I am there ye may be also."

Now the place he went to prepare was the church and the many mansions are the many blessings that are in the church. For Jesus had not yet ascended to the Father when He said I go to prepare a place for you. And brethren eternal life and ultimate glory was prepared by God the Father before the world began.

In John 20:17, we read that "Jesus saith unto her, touch me not, for I am not yet ascended unto my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father and to my God and your God.

Now brethren, you can see that Jesus did not mean that he was going home to prepare eternal life for His people, for He was seen forty days after he arose from the dead. The Acts 1:6 reads; "When they were therefore come together they asked of Him saying, wilt thou at this time restore again the kingdom to the children of Israel?" Matt. 24:16 says, "Then let them which be in Judea flee into the mountains."

Now who was it that was in Judea? It was those that John baptized, for John baptized in the wilderness of Judea. Why does Jesus want them to flee into the wilderness? Because there He meant to set up the Church. Matt. 28:16 reads "Then the eleven disciples went away into Gallilee, into a mountain where Jesus had appointed them." Now Jesus prepared all the necessary mansions in the church before He left the world.

Brethren, if I have misunderstood the meaning of this scripture it is an error of the head and not of the heart for I don't want to misconstrue His word in any sense. I would love to hear from Brother Gold, or some one who is able to give some light upon the subject.

Brethren, there is something deep and interesting about the hour of midnight and the great gulf that has

never been told, and of the rich man and Lazarus. There are some deep things brethren that have been shown me along this line and it may be that He will give me a mind to write upon them some day.

Brethren, the death that the rich man died was not a natural death; neither did he see Abraham with the natural eye; neither was the great gulf a natural gulf.

“Sweet fields beyond the swelling
flood,

Stand dressed in living green;
So to the Jews old Canaan stood
While Jordan rolled between.

Could we but climb where Moses
stood,

And view the landscape o'er;
Not Jordan's stream, nor death's
cold flood,
Should fright us from the shore.

Hoping to hear from some one on
the above scripture, I remain,

Your little brother, if one at all,
S. C. JONES.

Shelby, N. C.

Elder P. D. Gold, Dear Brother:

I received this letter some time ago from sister Christian Bryant. Please give it space in the Landmark, as I would like for others also to read it. She is a dear sister, her membership being at Mt. Springs.

I attended the Association at Weatherford and met many brethren and sisters.

Brother Gold, I would write more but I feel too unworthy. Pray for me and mine.

Your unworthy sister,

MRS. W. B. BRYANT.

Whitmell, Va.

leaves us all well, and I hope it will find you and your family the same.

Are you going to Mountain Springs the next 4th Sunday? I would like very much to go, but haven't any idea now that I will be able to go. It grieves me so much that I cannot attend my church meetings as I desire. While not often I feel worthy to be with them and very often feel that they had rather be without than with me or rather they would be better off without me than with me. I don't feel fit to be among the people of God. I feel and see my littleness so much and it seems that sin is mixed with all I do.

Oh, if I could live as I desire to live, but when I would do good evil is always present. Then I think of that little hope of mine which the world with all its wealth and honor could not buy. And then I wonder if I have been deceived or not and sometimes I fear I have. It seems that one of God's little ones would not live as I do.

Oh that the good Lord may be with me that I may be faithful until the end. I received a letter from sister Stowe the other day. She didn't write but very little, but sent me pictures of herself and Brother Stowe which are just like them.

Give my kindest regards to Suenette. I would love so much to see her and talk for a whole day.

I desire to be remembered in yours prayers.

Your devoted niece,

CHRISTINA.

Sutherlen, Va.

WHO CAN DO THIS?

“Let him that is without sin cast the first stone.”

This is what Christ said to His disciples to let them know they were sinners too, and they ought not to be throwing stones at other people. We

My Dear Aunt: I will make an attempt to write you a few lines according to promise. I am glad to say this

find that we are too ready at times to throw stones at our brethren or to say hard things about them which is killing them in the estimation of other brethren. Hence so much coldness. We find that lovely brethren and sisters are not so apt to throw stones at each other or say hard things about each other.

Love hides a multitude of faults. All that love God and His people in sincerity are born of the Spirit of God and they try to serve Him in love and fear. Christ was both God and man and guile was never found in His mouth, but He says to His disciples, "Thou hypocrite, first get the beam of sin out of your own eyes so that you can see clearly to get the mote out of your brother's eye."

I don't remember that Christ ever threw stones at any one. In speaking of His bride He calls her love, my dove, my undefiled, my fair one, and He said on one occasion, I will allure her. I suppose that is to make her shine before Him in love. We ought to let our light so shine before men that others may see our good works and glorify our Father which is in heaven. How, by throwing stones at each other? No, by an orderly walk and godly conversation. If thy brother be overtaken with a fault let them that are spiritual restore such a one in the Spirit of meekness taking heed lest they err themselves.

It is all right to reprove and rebuke with all long suffering and doctrine, but the long suffering comes first. With much patience, so as not to irritate, make mad or cause hard feeling. The tongue is an unruly member, under it is the poison of an asp, and he that doth not bridle it is not wise. We should examine ourselves to see what manner of spirit we are of. The heart of man is deceitful above all things and desperately wicked and who can know it.

Sometime ago I dreamed I had

killed a man, and as I was led away I said, well I guess they will hang me for this but I don't know as it will make much difference for I have got to die anyway, but the fact that I had killed a man was what I hated about it. It so stirred me up in mind that I awoke and felt very much troubled. I was afraid that something was going to occur that would cause me to do something I ought not to do before I took the second thought. I said, O, Lord God forbid if it can accord with Thy Holy and righteous will. I heard a voice say, that was to show you that you had a murderous heart. I believe that all wicked principles dwell in our nature, while love, joy and peace are of the Spirit. Oh what a cross it is for the child of God to have these things to encounter. But we have both the bitter and the sweet, the evil and the good.

When I am not in war myself it seems like there are those that are ready to war against me. So there is little rest between the battles. But there will be joy and rest in heaven for all who have fought a good fight and have kept the faith. Once when I was weary I heard a voice say, it won't be many years before you will hear the welcome plaudit, come in ye blest of my Father and enjoy the rest prepared for you from the foundation of this world. Oh so sweet will be my rest in the beyond.

As ever your little brother,

J. R. JONES.

Revolution Mills, N. C.

Dear Brother Gold:

Will you please tell me if there is something in the scripture concerning these words: Let the tares grow with the wheat and I will say to the reapers gather the tares first and cast them into the fire, and I will gather the wheat into my garner. It seems to me I have seen them in the

bible or words to that effect, but I have lost sight of where now.

I want to tell you of a dream I had last night that has so wonderfully impressed me with these thoughts. I dreamed of a lovely brother in the farm had a large wheat field and I went and reaped it down, and I thought I had never seen as pretty wheat in my life. I had a streak across the field about ten steps wide to cut with the blade given me, and I cut a bundle of that streak and found it didn't have any heads—only smut and green. I held it up and said to the brother, this wheat is no account, its all smut; I know that we won't put that with the wheat. I looked up the middle of that streak and saw some ripe and as yellow as gold. I told him that there was some pretty and ripe. The next thing I knew I was in a crowd of people who called themselves holy and sanctified, and I saw two women wringing their hands and reeling like they were drunk and making the ugliest faces, and frowning as if dying. Then I was made to think of the smutty wheat I had seen in that streak that had no heads or fruit on it. This good ripe wheat that had I had seen in the middle of the streak with yellow heads like I had reaped brought these words to my mind. "In the midst of thee I will leave an afflicted and poor people and they shall trust in the name of the Lord."

Brother Gold, I never expect to see with my natural eyes as pretty a wheat field as I saw in my dream last night, and I thought it was the easiest labor I had ever done with a wheat eradle.

Brother Gold, will you please tell me where I can find that scripture, if it is scripture, and give me your views on the wheat. It seems to me like I have read something like it somewhere in the Holy Word of God. You can, if it meets your desire give this

to the Landmark. This was all one dream, and I am trying to pray to know the interpretation, if it is the Lord's will.

Your very little brother, if one at all,

A. W. THOMPSON.

Wilson, N. C.

See Matt. 13:24-30 and the interpretation is recorded in the same chapter.

Jesus sows the wheat in the world here called the field. While men slept an enemy sowed tares. When the servants saw the tares among the wheat they said, shall we gather up the tares? The owner said nay, lest while ye gather up the tares ye root up the wheat also.

Remember the field here is not the church, but it is the world. The harvest is at the end of the world, when all that offends shall be gathered out and destroyed.

P. D. G.

Brother Gold:

Please give your views on 1st Peter 4th chap. and 18th verse. It appears that the apostle has placed them together as he uses the same sentence. We understand there is a difference in sinners: one may be a sinner and not be ungodly. Please give your views on them.

While writing the above I was impressed to send for publication in the Landmark a poem which I never saw in print. I was taught it when a child by my father. He said an old brother Davis composed it but it was never printed. It suits my case exactly and is as follows:

"Come brothers and sisters and hear
me relate,
While I inform you of my present
lost state;
How often I've called sweet Jesus my
own,

And now feel rejected like one left
alone.

How backward in duty, how lifeless
I be,
The smiles of my Saviour now sel-
dom I see;
I scarcely in Zion could raise a sweet
song,
My harp on the willow appears to
be hung.

I've no prayers of duty I owe to the
Lord,
That are impressed on me in His
holy word,
For when I'm tempted there's no
heart to pray,
My mind is so wandering and so
often astray.

When I read scriptures instruction to
gain,
It's but a small portion I can retain,
They seem so mysterious, so dark to
my view,
I can't understand them as I wish
to do.

In all my performance how short I do
fall,
I'm languishing and pining and
barren with all;
I seem like a tree that acumbers the
ground,
The leaves make appearance
but no fruit is found.

My moments are lonesome, small com-
fort I find,
Black clouds overwhelm me and
darken my mind;
The cold dreary winter with tempest
doth blow,
And I'm chilled with the cold and
in darkness I go.

Disperse this thick darkness, Oh
Jesus my friend,
And cause the cold winter in sum-
mer to end;

Thy soul cheering presence to me now
restore,
And give me my harp from the wil-
low once more."

Your brother in hope,
WM. M. BIGGS.
Creswell, N. C.

Remarks on 1st Peter 4:18, "And
if the righteous scarcely be saved,
where shall the ungodly and the sin-
ner appear?"

Peter does not mean that they will
appear with the righteous. If the wise
virgins have no oil to spare, surplus
good works to help others with, but
are scarcely saved, so that they have
nothing left over, but it is altogether
by the Lord they are saved, shall the
ungodly and the sinner be found with
them? Surely not. Then shall ye
return and discern between the right-
eous and the wicked, between him
that serveth God and him that serveth
Him not.

Certainly there is a difference be-
tween the righteous and the ungodly
or the wicked. While as righteous a
man as Paul said he was the chief
of sinners, yet he was not a wicked
or ungodly man, he was not a trans-
gressor. He was saved.

"Therefore the ungodly shall not
stand in the judgment nor sinners in
the congregation of the righteous."—
Psa. 1:5.

The ungodly and the sinner is the
same character here it seems to me.
Jude makes mention of the judg-
ments of God against such. See Jude 16
-17 verses which set forth the charac-
ter of the ungodly and the sinner.

P. D. G.

Elder P. D. Gold, Dear Brother:

As per my promise to you I enclose
Brother Hall's good letter that he
wrote me some months ago in answer
to one I wrote him. Inasmuch as you
are thinking to publish these letters
perhaps I had better state why I wrote

to him for the amount due, he stated I could send him a check for twenty dollars and he would take the other five in preaching. So you may know that he is satisfied as he has not required of me since to pay any more

G. D. ROBERSON.

Robersonville, N. C.

Elder G. D. Roberson, Very Dear Brother:

Your nice, good letter received last night, and I must say I enjoyed it greatly. It has been food for much thought ever since I received it. Now brother, in regard to the check to be filled out, to draw on the bank of heaven, I think you filled it out well according to my judgment, and I am satisfied it has been cashed.

Now in regard to the grumbling of those molars, I would think those were the nerves of the old man, for the Dentist of the new man (who is to my mind, even God, our Father) is a perfect workman, and his work stands for all time. For in describing the bride. He says, Thou art all fair, my love, and goes on to say, that thy teeth are like a flock of sheep that are even shorn which came up from the washing, whereof every one bear twins and none is barren among them. So we find that the teeth of the new creature are perfect; there is no decay, for He says, she is without spot or blemish.

Brother Roberson, we read that the elder shall serve the younger, and the old man rebels (grumbles) when he is made to serve, and I feel that the old man is ever ready for some excuse not to carry the new man around or not to speak forth the dictates of the younger, and if we through the skill which the Father has blessed us with are enabled to replace with artificial means the natural organs lost, enabling the old man to speak clearer and with more ease, and enable him to masticate the

the natural food more perfectly, and thus render him more able to do the the biddings of the new man, ought we not to do it? For we know that the new creature's food is prepared by our God and is meted out to each child according to his or her ability to digest. And his children are not afraid to eat of it, nor do they look to a guarantee of the "Pure Food Law;" for the Maker is an expert chemist and the best physician and He knows what is best for his patients, and he always cleanses their system with the oil of grace.

They that are whole need not a physician, but they that are sick. Now the new man is not sick but the old man is often sick because he can't be the biggest, grandest and richest; then it is that the good physician administers a dose of the oil of grace and cleans out the old man and he is brought low and and is a willing subject again. And regarding the eating of the grapes putting the children's teeth on edge, I verily believe that was and is done now. For when we hear or receive food not prepared by our chemist (God) it disagrees with us even before it is swallowed, putting teeth on edge, as it were, and it will not digest, and the children will be spitting it out for days afterward, talking of the rottenness of it.

Brother Robinson, realizing how much my superior you are in every way, especially of understanding and unraveling the scriptures, I feel I have annoyed you long enough. Please accept my sincere thanks for both checks, and may the God of all grace abundantly bless you and yours. My wife joins me in love to you and yours. I am I trust, a little brother in Christ,

C. B. HALL.

Goldsboro, N. C.

MYSTERY OF GOD'S DEALINGS

Dear Brother Gold, and all of the Household of faith:

It is my duty to write I will try to comply the God of all grace, power and dominion being my help and strength, for you know the Word says, trust ye in the Lord, for in the Lord Jehovah is everlasting strength. So I have lived to learn there is no strength in man. We have learned this lesson, time and time again, but it is plainer than ever before. So you see that suffering brings us to know, yes to learn the deep things of God. He in His infinite wisdom shows man what he is by grace and what he must be by faith. So then we find our sufferings needful to bring us to God, knowing there is no strength in man also no peace. For we are told in Paul's writings, in the world you shall have tribulations but in me peace. Our strength is all in Him, our peace all comes from Him, for in Him all fullness dwells. So may we not be dismayed or troubled in these things, but look to God in whom all fulness dwells, for you know, as I told you about the interpretation of the mountains, the interpretation comes from God for it could not come otherwise. And I believe I will tell you about these mountains. I was standing on a narrow ravine, like unto a ditch, and the surface was rough like an old sedge field or woods surface, and in front of me, on the other side of that ravine was a most beautiful plain, and on one side of me in that beautiful plain Christ kindly stood in all His glory with a brilliant light shining all around Him. He was in the act of moving, and He moved away directly in front of me until he disappeared. And then further on, about the middle of the plain, there appeared three white mountains, all of one size, but they were small and beautiful. And they were in the act of moving, so they moved off in the direction Christ went

and disappeared. And a little further, not far from these mountains came a rock, not very high or large, but of an oblong shape, rather smoky in color but white on top. I was bending on one knee on that rock wrapped in a winding white sheet holding my left hand heavenward looking the way Christ went praising Him with a loud voice. And my flesh was hidden entirely with that robe. You see how the interpretation comes? It comes from God, Christ Jesus being the chief corner stone—the sure foundation stone. So you see, being wrapped in that white robe, being interpreted, was the Spirit, the rock was our Saviour wherein our salvation stands and the mountains was the passing from this world to that of another; and we being sure that we might keep up with the interpretation of the mountains—being sure that one mountain represented trouble in its gayest hue and that when we came to the third one that that was our leaving this world and going to that of another.

But let me tell you more than that: God in His wisdom does not do anything of the kind, for we are not to know His purposes in these things nor to learn them by our feeble effort to search; for His thoughts are as far above our thoughts as the heavens are above the earth and His ways our way.

So we learn that the scripture is true where it says, then who can withstand this God, for all nations are as nothing before this God. (Read the fortieth chapter of Isaiah for information, instruction and wisdom.) For the foundation of God standeth sure, having this seal, The Lord knows them that are His. Surely then our lives are hid with Christ in God and when He appears we also shall appear with Him in glory. Then who can withstand this God and say why is this or that? None, for they have all become guilty

before God. Then if we are secure in Him why should we fear?

I could tell you another circumstance that would more fully prove to you why my faith is in Him that can say to the mountains, go hither! and the mountains obey, but my letter is already too long and I have not written what I intended, that power and glory of God to the eyes of those that are permitted to see. So after much suffering and darkness we are brought to the light, and then how thankful we feel for the great blessings wherewith He has blessed us, and may He in His infinite wisdom bless all that He has made it our duty to pray for.

RUTHA TRIPP.

Greenville, N. C.

Elder P. D. Gold, Very Dear Brother:

My mind is reflecting to the pleasant meetings of the dear brethren and sisters and the good preaching I heard during the time of my last trip, but I feel to say in truth the gathering of the few under your roof was the most pleasant time with me. I felt while speaking surely the Lord was with us, believing the request of sister Gold was of the Lord.

It was agreed by the association that you write the obituary of Brother William Woodard and I suppose I have the last letter he wrote to any one. I have a mind to send it to you and if you see fit to refer to it you may do so and if not it will be all right, but please send it back to me as it is strengthening and comforting to me to read, for he was such a loving and wonderful preacher to me and I love to think of him.

Yours in love and hope,

J. T. COATS.

Coats, N. C.

Elder J. T. Coats, Coats, N. C.

Dear Brother: Your letter received and contents noted. While you could not be with us at White Oak you left

me with hope that you might be with us at our yearly meeting at Wilson the fourth Sunday and Saturday before. We do hope you may be able to be with us then and preach the unsearchable riches of Christ as you have always done since I heard you the first and last time.

I have seldom heard a minister preach more in accord with my views on the great doctrine of God our Saviour Jesus Christ.

The first time I met you your face made an indelible impression upon me, and after hearing you preach, and talking privately with you, I am sure we have bene taught in the same school.

I was at White Oak last Saturday but was not able to go Sunday. I am suffering much of late with my posture and have but little hope of ever getting any better as I am too old to have an operation performed, but be this as it may I am sure it is in the hand of Him that reigneth in the army of heaven and among the inhabitants of the earth and none can stay His hand or purpose.

Come Friday evening, your train will reach Wilson about 2:45 p. m. Let me hear from you a few days previous Hoping to see you soon, will close.

I and wife are too unwell to attend the funeral of Sister Turlington. We were glad she owned Jesus in the presence of men receiving the answer of a good conscience. My wife joins me in much love.

Yours in hope,

WM. WOODARD.

Wilson, N. C., R. 4.

FOOTPRINTS COLUMN.

Seeking the Sheep.

In the July number of the Footprints of the Flock, I had an editorial under the heading, "Scattered Sheep," in which I showed that the Lord's people are so scattered that many of them are denied all church privileges, that in

their wild scramble for the meat which perishes, seeking to better their temporal condition, they leave the dear old church, wander off to themselves and live a life of death, mourning over the loss of communion with the saints. I showed that when it becomes necessary for brethren to change their location, instead of straying off into the wilderness, they should locate in the bounds of some church, or enough of them locate together to organize a church.

I advised brethren to search for these scattered sheep, induce them to move into the bounds of churches, or bunch together and organize new churches, and tendered them my services in their search for a location.

The article had a good effect. Elder Walter Cash published it in the Messenger of Peace and heartily commended it. Brethren wrote us stating conditions in their localities, and the prospects now are that churches will be organized at Big Cabin, Okla., and Eugene, Oreg. I hope to visit each of these places in the near future, and render the brethren and sisters what aid I can. Each of these localities offers opportunities for Baptists, and no doubt many of the scattered pilgrims would do well to pitch their tents and camp with these dear children of God.

Since giving up the publication of the Footprints it is my desire to travel much among these scattered children of God, preach in their localities, and assist them in so locating that they can have church privileges. I want to hear from all such, and I also request brethren to inform me what advantages can be had in the bounds of their churches so I will know where to direct those who are in search of a location. Let us seek out these scattered sheep and try to get them folded together.

J. W. FAIRCHILD.

Green Forest, Ark.

I know our Footprint subscribers are pleased with the Landmark, and when their time is up, I want them to renew promptly.

The Landmark is \$1.50 per year but considering the amount of reading matter you receive, it is as cheap as the Footprints was at 50 cents. Don't say you can't afford it. You spend many times that amount for food for the natural man, and I know you can invest that much for food for the spiritual man. It is as much your duty to supply food for the spiritual man as it is for the natural man, and as you get it pure and wholesome in the Landmark, don't allow it to stop.

J. W. F.

ENCOURAGING.

Elder P. D. Gold, Dear Brother: I have just finished reading the Landmark of Oct. 15, and enjoyed it so much, especially your piece on predestination, that I wanted you to know how much comfort and instruction your writings have been to me. As my subscription has expired I thought I would write you a few lines in appreciation of your labors of love to many you have never seen. You are not aware of the many hearts you cheer, instruct and comfort on their weary journey. I feel like I can leave my children no better legacy than the Landmark to read when I am gone.

Brother Gold you ate at our table when you were at the association (Yellow River) at Gum Creek, Walton Co., Ga., in 1894, and I though I don't suppose you remember me I have never forgotten you. May you be spared many years yet to contend for the faith once delivered to the saints. We would be glad to have you visit us again if you ever can. I will close with best wishes for you and sister Gold.

Logansville, Ga. LOUISA A. TUCK.

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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H. L. Gilbert, Dade City Fla.
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J. W. Fairchild, Editor Footprints of
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EDITORIAL

HOW MARVELOUS.

"Truly this was the Son of God!"
Matt. 27:54.

This was the language of the Roman Centurion and those with him watching Jesus being crucified.

Jesus Christ is the central character of earth and heaven. He said to his disciples, "Let not your heart be troubled: ye believe in God, believe also in me," John 14:1.

It is not so great a mystery to acknowledge the infinite Godhead, the Creator and upholder of all things in His uncreated, eternal power and wisdom, as it is to believe in Jesus—who is God manifest in the flesh. Though the scriptures plainly foretell this mystery so wonderful, and declare the necessity of it, and though eye witnesses beheld Him, yet without controversy great is the mystery of godliness. God manifest in the flesh. In our imagination we picture the eternal God on His unapproachable throne of glory adored by angels and all the shining retinue

of heaven, and at our far off creature distance we worship, but when we consider that One equal with the Father, it being no robbery, to be found in fashion as a man, to make himself of no reputation, and humble himself to the shameful death of the cross, that we through his poverty might be rich, we are sensible that no man can come to Jesus unless the Father who sent Jesus draw him, and that no man knoweth the Son but the Father. The greatest of all mysteries is God manifest in the flesh. Every one that confesses that Jesus Christ is come in the flesh is born of God.

It seems more in harmony with our notions of God's holiness to feel that we cannot approach that throne of glory when by the law we are convicted of sin, and therefore must die, than to be girded and strengthened as polluted sinners to draw near to Jesus who receiveth sinners and eateth with them. That the Lord God should be found in a body prepared for him, and bear all our guilt we are made pure in the mysterious transfer of our sins to Him, and his holiness to us, so that sin is gone, and holiness shines as pure and bright when placed on us as it does on Jesus, is still a great mystery, and must so remain to all eternity.

When the afflicted woman touched Jesus both he and she knew it. He knew that virtue had gone out of him, and she knew that healing was in her. When Jesus took on Him the seed of Abraham the guilt of all was on him, and the holiness of heaven comes to the polluted sinner.

"Dost thou believe on the Son of God?" It is a display of revelation to believe in Jesus, the same power by which God raised Christ from the dead.

"And what is the exceeding greatness of his power to us—ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the

dead and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but in that which is to come:

And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all," Eph. 1:19-23.

To believe this which embraces me as a member of that blest body—me who am vile—requires the glorious power of God in the resurrection of Jesus. Surely that power must quicken me from the dead, and work in me the most wonderful evidence of healing, even the substance of things hoped for, the proof of things not seen, for he that believeth is passed from death unto life, and has the witness of the love of God in himself. How this faith honors both the Father and the Son, for it is the witness of the Spirit of God. So that by revelation we believe in Jesus for he that believeth hath the witness in himself that Jesus is the Christ and is precious.

P. D. G.

GOD!

"Hear O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6:4, 5.

There is one true God and none beside Him. There could not possibly be another. There is one God and Father of all, and we of Him.

He is the one Creator of all things. In the beginning God created the heaven and the earth. This was the creation of the heaven and the earth. Before that there was not any of the heaven or the earth that God created. It was not a formation of the heaven and the earth out of something preexisting, for they were not made

of things that do appear. Nor was the time of creation longer or shorter than that which is declared in the bible—six days, finishing on the seventh day.

When God said, Let us make man in our image and likeness, it was not to call in angels to assist. But the Father and the Son and the Holy Spirit, by which he garnished the heavens, these three are the one God. There are three that bare record in heaven, and these three are one. In the beginning was th Word, and the Word was with God, and the Word was God, and without Him was not anything made that was made, and the Word was made flesh—God manifest in the flesh, and dwelling among us.

This is one God in the sense of perfect unity or oneness. Jesus came from heaven the Son of God to do the will of his Father in earth, which he delighted to do.

The one and only one true God is from everlasting to everlasting, or is without beginning of days or end of time—with whom there is no time as we count time. From whom nothing is hid. To whom nothing is impossible, for He does all His pleasure. Within Himself is perfect happiness. He is independent of all others, but the giver of all good. His perfection admits of no change. All are dependent on Him. His power he never abuses. His wisdom is never used to take advantage of any, but always for the good of others. He is a Spirit and therefore everywhere present at the same time, and inhabits eternity.

His name is "I Am," for He is self-existent, unchangeable., perfect, incomprehensible. God is love. The emanations of His nature are flowing fulness of goodness—the river of water of life clear as crystal flowing from the throne of God and the Lamb to water the Garden of the Lord con-

tinually. There is a river the streams whereof make glad the city of our God. Besides the fountain of mercy as a flowing stream of goodness to the church of God, He opens his hand and satisfies the desire of every living thing. God is merciful, just, good, righteous, wise, perfect and has so loved the world as to give His only begotten Son that whosoever believeth in Him shall not perish but have eternal life.

In redemption accomplished by and through His Son, with regeneration produced by the Holy Ghost, in which old things are passed away, and all things are become new, there is a holy, spiritual seed born of God and therefore incorruptible.

This spiritual generation is begotten again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance that is incorruptible, undefiled and that fades not away, reserved in heaven for those who are kept by the power of God through faith ready to be revealed in the last time.

Those born of God love him that has begotten them. We know we have passed from death unto life because we love the brethren. We love Him because He first loved us. In these subjects and receivers of grace the law is fulfilled which says thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself.

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.

Love worketh no ill to his neighbor. It is the end of the law or what it requires.

How happy are they that love God. How good to love Him, to be hid with

Christ in God, to be sheltered, protected, embraced in the Lord who is our strength, a very present help in time of trouble. How ennobling it is to worship and serve God. No evil can befall those that love him. We know that all things work together for good to them that love God, and are the called according to his purpose.

Eternal and infinite happiness is for them that love his character and his ways. Eye hath not seen, nor ear heard, nor 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.

No man hath seen God at any time, and no man can see Him and live. But those dead to the law by the body of Christ, and therefore risen with him, but are now hid with Christ in God shall also appear in glory with him, when he shall appear. For it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is, and then shall be satisfied.

What a blessed estate to be in to love and serve God.

God purifies the heart by faith. When we have the precious faith of Jesus in us then we believe God and trust Him, having the promise of the life that now is and that which is to come.

Paul says, 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.

Looking unto Jesus, the author and finisher of our faith, we overcome the world, because greater is He that is in us than he that is in the world.

P. D. G.

GOOD WORKS.

Paul says to Timothy the preacher, I will that thou affirm constantly that

they which have believed in God be careful to maintain good works, which are good and profitable to men.

It is those that have believed in God that are instructed to be careful about maintaining good works.

After one is quickened from the dead by the Spirit of God then he is a subject to receive this exhortation, and is to maintain good works. Make the tree good and the fruit will be good.

Now what are these good works? They are the things God commands to be done, and they are to be done in the right spirit, or with the right aim or purpose. Jesus said in his sermon on the Mount as it is often called, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

So let the light of God within you shine in your conduct or daily walk that others may take knowledge of you that you have been with Jesus and have learned of Him. So act that others may see that you are led by a righteous spirit of glorifying God and, having good will toward in n. Love of truth and of rightness will prompt people to do those things which are good and profitable unto men.

We are to be sincere, truthful, and upright in our conduct. Tell the truth every man to his neighbor. Let your yea be yea and your nay be nay. We are to live peaceably if possible with all men. We are to shun strife and discord. A purged conscience will be of much service. To have a conscience void of offence toward God and man is greatly to be desired.

Let your moderation be known to all men. If the peace of God that passes knowledge and keeps you in quietness and meekness you will show that you are not moved about by every flurry or wind of false doctrine, nor disturbed by the rashness of men, but stedfastly hold on in the righteous way. To be possessed and guided by a sound

mind shows that God is in you, and therefore you are working out that which God works within you, and hence it is good work. It is the works of faith and the labor of love. It is not a speculation, nor a failure. For that which God works in us both to want and to do is not a failure.

We are not to judge by outward appearance, nor to prefer one before another, or do any thing by partiality.

Nor are we to invent new things, or measures not warranted in scripture, and claim that such is good. Nor does a righteous life consist in doing or attempting to do extraordinary things, but the doing of the ordinary things, plainly taught in scripture with the single, simple purpose to obey God in these things. To labor with our own lands in order to provide things honest in the sight of all men, and to have to give to him that is in need, to visit the sick, and minister to the poor, to relieve distress, to bear your part in church expenses, and help your pastor with your temporal goods, or carnal things, as he feeds you with spiritual things, are some of the things we should give good heed to.

We should respect and honor all relations of life that God has ordained. Husbands should love their wives, and the wife reverence her husband. Parents should love their children, and not provoke them to wrath, and children should obey their parents.

We should reverence and worship our Father in heaven, and trust and obey the Lord Jesus as our glorious High Priest and Saviour.

P. D. G.

BRANDED.

A friend of mine requests my view of Rom. 16:17, 18, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Our friend desires to know what class of persons this scripture is applied to? Is it to the Lord's people, or to their enemies?

It does not appear to me as applied to the children of God for the following reasons, Paul is commending the brethren because of their steadfastness and good behaviour. But the class above described stands out as enemies to the church of God without a single trait of their character, or feature of their conduct approved by Paul; but they were actuated by corrupt principles, and by highly immoral conduct.

Consider the character of this class of men. Now I beseech you brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned. What they taught and held is contrary to the doctrine of Jesus Christ. What do you think of people that oppose the doctrine of Jesus Christ to such an extent that they cause divisions and offences among God's people? Can one love the people of God and seek to destroy them, and yet be of the Lord's people?

There is nothing in the teachings of these people that is not contrary to good morals and sound doctrine; but everything is corrupting.

Such people serve not our Lord Jesus Christ, but they serve their own belly, or are controlled by the lusts of the flesh, or by nothing but fleshly principles.

They are deceivers, and by good words and fair speeches deceive the hearts of the simple. Then they are flatterers, using these good words and fair speeches to deceive the hearts of the simple. No people with only natural honesty—that know nothing of the holy principles of the Lord Jesus—would attempt to deceive others by

good words and fair speeches. But those that would impose on the credulity of simple minded people by injecting such poison into the minds of the unsuspecting are among the most corrupt of mankind.

So dangerous are such characters that Paul warned the church of the great danger of such people, and tells the brethren to mark such men that cause these divisions and offences. Mark them, avoid them, beware of their dangerous teachings.

You could not receive such into your fellowship. You are to withdraw from every brother that walketh disorderly. Then surely you could not receive into fellowship, or even into your membership such as manifest such corrupt characters. We should not be so anxious to have members as to allow ungodly men to come in if we know it. John said, Bring forth fruit meet for repentance. We should feel that God sends or adds to the church such as shall be saved.

The devil can do more mischief in and through one such corrupt member as will occasion much turmoil and distress in the church. Then such are so hard to get rid of. A poor afflicted sheep feels unworthy any way to be there, and he does not wish to be a burden to any one.

P. D. G.

STRANGE THINGS: YET OF OLD.

One of these strange things, which has been of old is the meddlesome, presumptuous disposition of mankind to undertake what is forbidden, and neglect what is commanded, or discontent to abide in their lot.

This is proven in wishing to probe into what is not revealed. Secret things belong to God, and revealed things belong to us and our children. The things that are plainly written and declared in scripture, such as to do justly, to love mercy, and to walk hum-

bly with thy God, the weighty matter of the law of God which is perfect converting the soul, the preaching of Jesus and the resurrection, testifying repentance towards God and faith towards the Lord Jesus Christ, being careful to maintain good works, letting your light so shine before men that they may see your good works and glorify your Father which is in heaven, loving the brethren, avoiding strife and confusion, praying for the peace of Jerusalem, minding your own business, keeping your own body under, and doing to others as you would have them do to you, are matters plainly declared and often repeated in the scripture.

Such things as vain jangling, seeking to find out hidden things, that would not profit if discovered, things too high for us, striving about words to no profit, wanting to add to or take from what is written, not holding fast the form of sound words are things that should be shunned as producing discord and confusion.

There are two noted things that should never be lost sight of in our interpretations of scripture. One is the uprightness of man in his creation. The other is the disobedience of man by which came sin and death. The Lord made man in his own likeness and blest him, pronouncing him very good. Gen. 1:31.

The wisest man that ever lived said Eccl. 7:29, "Lo this only have I found, that God hath made man upright: but they have sought out many inventions."

Then we should never lose sight of these two landmarks—that God made man upright, and by man came sin, and by sin came death; and that men have sought out many inventions.

Any theories, inventions or interpretations that men make, any expositions of scripture that fail to fully receive and hold the fact and truth that God made man good and upright are false,

and should be considered as corrupt—and dangerous.

Any theory or construction of scripture that holds, hints or teaches that God in any sense procured or caused the sin and death of man, or that his predestination induced it, or that he is in any sense the author of this disobedience to his law, or that it allows or furnishes any shelter, text, pretense or excuse for man's sin is a corrupt false and dangerous heresy, as all heresies are dangerous.

The plain command and prohibition of God, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die," Gen. 2:16, 17.

The serpent was more subtle than any beast which the Lord God made. The word subtle has no good, pure meaning. Man is busy trying to find out where the serpent came from. Our safety is to resist the devil, not to seek friendship of him. He beguiles Eve, utters a lie to her with flattering, deceitful, subtle words. He charms, deceives never so wisely and deceives fatally, and his bite is certain death; the enemy of all righteousness, the accuser of the brethren, has the power of death, his wisdom is earthy, sensual, devilish, He is darkness, unsuccessful antagonism of all holiness, the usurper of all that is good, the foe of all peace and love, doomed to eternal failure, yet most persistent in his activity. His cunning bitter nature compels him to cease less strife, yet it furnishes the dark back ground for the rich display of holy, perfect wisdom, and the reign of grace through righteousness unto eternal life by Christ our Lord. For where sin abounded grace did much more abound.

God brings Adam, the transgressor into judgment, and pronounces the righteous sentence of death upon him

and Eve, told the serpent he was more cursed than any beast of the field. The serpent was more cunning than any beast of the field which the Lord God had made, and as he had used that cunning knowledge to mar the work of God, therefore he should be cursed above all cattle.

All that are on the side of satan will find fault of God. For years I accused Adam and blamed him for all our misery and death, until God took me in hand and showed me that the guilty Adam was myself—that I sinned in Adam and died in Adam—that I was the guilty one, and my mouth was shut. I saw that God is holy and his throne pure, and felt that there was no place fit for me, or that I was fit for no place but to be cast off forever as vile, and that I should praise God for his holiness. This taught me that all God's work is pure, but that by man came sin and death.

Solomon says men have sought out many inventions. Adam began his inventions as soon as he sinned. Seeing he was naked he began to invent or make a covering to wrap up and hide his sin in his own bosom, or to cover his nakedness with his fig leaf apron. While he abode where God placed him and kept the holy command of God there was rest and peace; but in the day he sinned he died. Then he began the multiplication of his evil inventions. Every species of transgression, every evil, every trouble has proceeded from this. Wickedness proceeds from the wicked. Every kind of invention of men, from then until today, is to get some advantage for self, to labor for self, and thus evil men and seducers wax worse and worse, deceiving and being deceived.

The experience of God's people all along their lives is that they have no excuse nor covering for their sin, and that God is holy and cannot do wrong. They learn that every corrupt principle or spirit of pride, deceit, rebellion

and discontent proceeds from the evil one, and that they that love sin hate God, and they that love God abhor evil. God's people are taught when man is tempted he is drawn away of his own lust. Let no man say when I am tempted I am tempted of God, for God cannot be tempted with evil.

There is no clearer proof that God hates evil than that it cost Jesus the exceeding suffering unto crucifixion to redeem sinners, and there is no greater proof that God has a people and loves them than that he gave his Son to die for them. The Son of God was manifested to destroy the works of the devil.

Men under the power of a false spirit will seek to implicate God in the acts, transgression of Adam by teaching that in the predestination of God there is wrapped up a decree that makes God the author of sin by claiming that his purpose embraces all causes of all the acts and purposes of wicked men. For instance Joseph's brethren sell him into Egypt, which God meant for good, though they sold him of envy. What they did they meant for evil to prevent God's will from being done in their bowing down to him so they sold Joseph, and said then we will see what will become of his dreams. But though Joseph afterward told his brethren though they meant it for evil yet God meant it for good; but the more of the great good they saw come out of that selling of Joseph into Egypt the more they hated themselves for what they had done. They were forever estopped from saying let us do evil that good may come. The most wicked act, namely the crucifixion of Jesus, produced the best and most wonderful of gracious results. Men with wicked hands were gathered together to do what God had determined before hand to be done.

If in our interpretations we feel that God's thoughts and God's ways are as high above ours as the heavens are

above the earth, and that that He does or purposes is holy, while man's purposes and deeds are vile, we then love God's ways and hate man's ways. God's predestination embraces the salvation of all he foreknew. Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that they should be holy and without blame in love. Then how can predestination be the cause of any evil? The Old foul poisonous teachings of the old serpent injects the falsehood of his lies into such teachings.

Let God be true but every man a liar.

There is only one kind of predestination. God only can predestinate any thing and all his predestination is holy. When he uses (as he does) the acts of wicked men in accomplishing his holy purposes, as when he makes the wrath of man praise him, he is as gracious and holy in this as in any other act or procedure. The word predestinate is so full, certain, glorious and complete that it needs no word to make it stronger, nor does the Holy Ghost ever use any other word with which to strengthen it.

Much confusion and distress, strife, division and misunderstanding have been caused by the use of words and ideas not warranted in scripture in man's interpretations of God's dealings with men.

We do well to hold fast the form of sound words which the Holy Ghost supplies. He that adds to or takes from what is written is an offender. Every word of God is good. None can improve the language of God which is perfect.

Men are inclined to extremes, and if the devil can influence men to quarrel and if he can cause strife and division, it matters not to him what it is about. It suits him perhaps as well to have it about predestination as about anything else. One unscriptural position producing one extreme will

drive others that do not so see, into an extreme, on the opposite side. For the weakness of man thus shows itself. Election is sweet, so is predestination, so are good works, so is every point of the doctrine of God our Saviour, so is all scripture.

No one part should be advocated in such a way as to cause any other teaching of scripture to be useless or not needful.

Every word of God is good. When God quickens one according to his word so he respects all the commandments then indeed he is blest.

To rightly divide the word of truth showing that all falsehood is separated from truth because it contains no falsehood, and so feeding the flock of God with the sincere milk of the word is faithful work.

There is no more Godlike, pure, blest nor obedient teaching or preaching than that which presents every one of God's people perfect in Jesus Christ. This is done when regard is had to all God's precepts. Then each one has his portion as of meat in due season, and every one is presented complete. Then the oxen are strong to labor. Then every member in Zion appears and dwells in love and peace. Then behold how good for brethren to dwell together in peace and love, no breaking out, no divisions. Laying aside all anger, wrath, malice and evil speaking, all dwell together where there is one Lord, one faith, one baptism, one God and Father is in you all, through you all, and above you all.

Then we exhort one another, and none will excuse himself from being faithful, or setting his affection on things above, because those things above are holy. The more holy they are, and the higher above us they are, the more eagerly we seek them, and the more unable we are of ourselves to attain them the more we call on the Lord to quicken us according to his holy word. If any is afflicted let him

pray. He will not say I cannot pray as an excuse for not praying, but he calls on the Father of Spirits to teach him to do that which he cannot do of himself. The inability of the creature to do any good thing makes us have less and less confidence in the flesh and causes us to call on God the Father of Spirits to work in us that which is well pleasing in his sight through Jesus Christ our Lord.

Inasmuch as we can do nothing without divine help therefore we desire to do all things through Jesus Christ, and so put on the whole armor of God, and having done all things to stand and overcome the world through the blood of the Lamb and by his testimony.

If any one is gifted as Paul to eat strong meat, and utter words hard to understand, let him become meek and humble as the weakest. To the weak he becomes as weak as they. Wherein is one truly strong unless he can bear the ignorance and infirmities of the weak. What is the benefit of being strong if the strength is not used to support the weak? What sort of love is it that wishes to set up a test of fellowship where God has not authorized it?

Shall I say I will not fellowship a brother unless he believe just as I do?

Years ago I was in Texas and a preacher said to me, we have a member under dealing because he does not hold predestination as we do, and asked me what was our practice. I replied we do not make that a test of fellowship.

If one comes to us with an experience of grace bringing forth the fruit of repentance toward God, and faith toward our Lord Jesus Christ we receive him. We do not desire that our members become contentious about predestination. All of them receive it. Some consider it broader than others, but each feels that the electing love of God saves him. As members advance in age and experience they

become more established in predestination; but the stronger are to bear with the weaker and nurse them, and thus dwell together in love and fulfill the law of Christ.

We do not want strange, new things. The old fashioned, God-given doctrine of the bible is good enough for us. It is all good. We should seek to occupy all the land—have respect to all God's word—grow up into Jesus Christ in all things.

J. D. G.

OBITUARIES.

Elder McDonald Called Home.

(Footprints.)

An unsigned postal from Goin, Tenn. informs us that Elder James McDonald, of that place, died November 7th, 1910. Truly a great man in Israel has fallen. Bold as a lion and meek as a lamb, wise as a serpent and harmless as a dove. Elder McDonald was one of the ablest and most consistent ministers of the gospel that it was ever our pleasure to meet. Truly he has fought a good fight, kept the faith, finished his course.

Elder McDonald was 81 years of age, and had been preaching the gospel for half a century. For some years he was associate editor of the Footprints of the Flock. Many of our readers have enjoyed his writings, but he never was able with his pen as he was with his tongue. The Lord bless his dear wife and children. Weep not for him, for his troubles are over and he sleeps in peace.

J. W. FAIRCHILD.

W. J. Bramlett.

After a brief illness, caused mainly by Brights disease, this brother fell asleep in Jesus July 18, 1910. During all his life until a few days before his death he was active and industrious,

and considered toil enobling and dignified. He was a self-made man.

In his youth he labored on a farm but in early manhood began clerking in a store. Feeling he needed more business training he took a course in Eastman's Business College, Poukeepsie, N. Y., after which he returned to his home in Bishopville, S. C., and devoted the remainder of his life mainly to mercantile business.

Early in life he united with the Methodist church, and for about seventeen years was an enthusiastic and devoted member and was often pointed to as the prime mover in every church work. About the year 1890 some old friend of his severed his connection with this church. Brother Bramlett has often related to the writer that he considered the action of his friend very disloyal to say the least, and that while passing the church building one night and deeply meditating on his friend's course, he mentally said to himself, "others may leave the Methodist church, but never will I." Almost immediately something seemed to say to him, "You too will leave the Methodist church."

He was so startled by the thought that he momentarily concluded it had been spoken by some human voice, but soon knew that it was an inward feeling. Until then, no doubt, it had never entered his mind that the Methodist doctrine and practice might be wrong. But now he began to study God's word with greater earnestness and sincerity, and soon felt he was wrong on baptism and many other things. He became greatly troubled and deeply convicted of indwelling and practical sin.

Elder J. H. Purifoy of Ala., about this time visited S. C. and he heard him preach a sermon from the text, "I will bring the blind by a way they know not," etc. He felt he was one of the blind. Hope sprang up and he was comforted, and he has been heard to say that this was the first sermon he

ever heard understandingly.

He felt impressed to seek the writer's Association, who himself had just joined the Primitive Baptist church, and many hours have we spent together studying God's Word and conversing of spiritual matters. But no peace of mind could he find until he too was baptized into fellowship of Hopeland church by Elder A. J. Moore at Whitakers, N. C., in July 1893.

The leaving of his former associates was a great trial to him but it was a matter of conscience and he acted so sincere and open with those he left that he retained their friendship and confidence.

He was a consistent and loyal Baptist, a kind and accommodating neighbor and an honest and upright man.

It was mainly through his efforts and sacrifices that the church house in Bishopville was built, he often expressing it as one of his chief desires to have a church in town. He was economical but not stingy, and was ever willing and anxious to help in any church work. To the poor he was not forgetful, but ministered unto them ungrudgingly.

On June 19, 1909 he was married to Mrs. Alice Baker Burris to whom he was very devoted and with whom he lived very happily. Elder J. W. Brown, his life-long friend conducted the funeral service which was largely attended.

The pastors of the Presbyterian and Methodist churches paid high tribute to his fidelity, his life and character, and his body was laid to rest in the old Bethlehem cemetery, near Bishopville, to await the trump of God on the resurrection morn.

A good man has gone to rest.

R. H. PITTMAN.

(Zion's Advocate please copy.)

Elder E. E. Lundy's postoffice address is Wilmington, N. C., 708 South 2nd Street.

By oversight part of the list of churches and clerks of the Kehukee Association was omitted in the minutes. It appears as follows:

P. D. G.

Bath Creek—L. J. DeBerry, Bath, N. C.

Bear Grass—J. H. D. Peal, Williamston, N. C.

Bethlehem, (Tyrrell)—C. H. Davenport, Columbia, N. C.

Bethlehem — Pasquotank—W. H. Keaton, Elizabeth City, N. C.

Beulah — J. W. Lupton, Scranton, N. C., R. F. D. 1.

Briery Swamp—G. N. Warren, Whichard, N. C.

Conetoe—D. W. Cobb, Tarboro, N. C.

Concord—A. W. Ambrose, Crossville, N. C., R. F. D. No. 2.

Conoho—N. M. Worsley, Oak City, N. C.

Coinjock—Pierce Hampton, Water Lilly, N. C.

Cross Roads—Wm. H. Ward, Bethel, N. C.

Cypress Grove—B. K. Davis, Leachville, N. C.

Deep Creek—J. N. Phelps, Scotland Neck, N. C.

Elim—H. W. Scarboro, Harbinger, N. C.

Falls, Tar River—I. W. Bass Rocky Mount, N. C.

Flat Swamp—J. Guilford Andrews, Bethel, N. C.

Flatty Creek—W. W. Eves, Wecks-ville, N. C.

Great Swamp—E. S. Phelps, Greenville, N. C.

Hopeland—Jarrett White, Whitakers, N. C.

Hamilton—Jessie Johnson, Hamilton, N. C.

Jamesville, J. B. Allen, Jamesville, N. C.

Kehukee—B. I. Allsbrook, Scotland Neck, N. C.

Lawrence's—A. Strickland, Scotland Neck N. C.

Lebanon—Wilson B. Harrell, East Lake, N. C.

Morattock—A. J. Allen, R. F. D. No. 1, Plymouth, N. C.

Mount Zion—J. H. Savage, Speed, N. C.

North Creek—J. C. Smith, Bath, N. C., R. F. D. No. 1.

Providence—Fred Perry, Kitty Hawk, N. C.

Pungo—John Carter, Pungo, N. C.

Rocky Swamp—J. H. Warren, Heathville, N. C.

Sandy Grove—S. C. Williams, Stanhope, N. C.

Singleton—D. T. Ross, Washington, N. C.

Skewarkey—Eli Taylor, Williamston, N. C.

South Matamusket—C. F. Benson, Swan Quarter, N. C.

South Quay—G. A. Johnson, Franklin, Va.

Sparta—J. A. Cobb, Conetoe, N. C.

Smithwick's Creek—W. H. Daniels, Jamesville, N. C.

Spring Green—S. L. Grimes, Robersonville, N. C.

Salem—B. B. Ricks, Avention, N. C.

Tarboro—D. T. Billups, Tarboro, N. C.

Williams—W. W. Vick, Battleboro, N. C.

White Plains—H. N. Waters, Pine Town, N. C.

Norfolk—L. M. Hamilton, R. F. D. 1., Norfolk, Va.

Robersonville—J. C. Robertson, Robersonville, N. C.

Elder T. W. Walker calls in appointments.

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DEVOTED TO THE CAUSE OF JESUS CHRIST.

Elder P. D. Gold, My Beloved and dear Brother:

The following circular letter of the Warwick Association, written in 1845, by my dear father, Elder Gabriel Conklin, on the resurrection of the body, received the unqualified endorsement of Elder Gilbert Beebe and all the ministers of the Warwick Association, as well as the visiting ministers of corresponding Associations, and though that glorious and bible truth is a controverted point by a very few Old School Baptist ministers, for the comfort of all other Old School Baptists, be it known that no other circular letter could be written and sent forth as the sentiment of the Warwick Old School Baptist Association.

Affectionately,

D. CONKLIN.

Newburgh, N. Y., 14 Washington Place.

Circular Letter.

Beloved in the Lord:

The subject chosen, upon which to dwell briefly in the present letter, is that of the resurrection of the body, and from the importance attached to this subject in the scriptures it is judged that none can be more interesting to the saints. It is not presumed that anything new will be presented, and though it be a repetition of the old things said and recorded, it is believed that sufficient interest is taken in the subject by the children of God to make it interesting to them. That there will be a resurrection of

the bodies, both of the just and the unjust, is made to appear so clearly by Christ and His apostles that to dispute it would be to indicate a mind strongly though there is an admission of this abused with skeptical principles. And though there is an admission of this fact to a very great extent by those who profess to believe in Divine revelation yet the question is frequently agitated, "How are the dead raised? and with what body do they come?" The great plainness of speech made use of in the scripture would seem to leave little or no occasion for the agitation of this question but such as are taught by the Word and Spirit of the Lord, and hence the apostle calls the man who starts the question a fool; but at the same time goes on in a plain, simple, though forcible manner to illustrate the subject and answer the question. To this illustration of the subject by the apostle in the first Epistle to the Corinthians, some attention will be given. A reference is made to the custom of sowing seed into the earth or grain into the ground, and to the fact observable to all who notice the process of vegetation that that which is sown is not quickened unless it die. As our bodies die and are deposited in the earth, they are spoken of as being sown, etc. The instruction given in this part of the illustration is, that though the body dies no obstacle is thereby thrown in the way of its being raised, the power of God being adequate to the perform-

ance of this work, but rather that its death is indispensably necessary in order to its being raised; that it is a resurrection of, or from the dead. Again in reference to sowing seed or grain, the apostle observes: "And that which thou sowest, thou sowest not that body shall be" etc. From which declaration it may have been supposed that the body sown in the grave is not the same body that is brought forth in the resurrection. To this point in the illustration special attention is invited. It is true that in sowing grain in the ground, we do not sow that body that shall be, or that we reap or expect to reap, but this has reference to either quality or quantity or both. Yet though we reap a body ten or twenty fold larger than that we sow, as it may please the Lord to give the crop or the body, the same grain as to kind and substance that we sow, we reap, that is if we sow wheat we reap wheat, and hence the expression of the apostle, "And to every seed his own body."

Again, "thou sowest not that body that shall be" etc., indicating not only that the "body that shall be," or the body reaped, is larger than that sown, but as a matter of course, of more importance, more valuable, etc. The lesson taught on this point of the illustration is, that that same body that is sown in the grave will be brought forth in the resurrection, and as the body deposited in the earth is spoken of as being sown, and thus represented as seed in this matter, every seed will have its own body in the resurrection. Again that the same body is raised that was sown yet an important difference is manifest in the body as sown and as raised; as important as is the difference between corruption and incorruption, between mortality and immortality, between natural and spiritual, between sin and holiness; so that there is a peculiar fitness and aptness in the illustration in the apostle's

language: "And that which thou sowest thou sowest not that body that shall be," etc.

The body as sown is not that body as in the resurrection, in beauty and glory, in honor and excellence, for it is sown in weakness, it is raised in power, it is sown in dishonor it is raised in glory.

It is not intimated that the dead body or bodies as sown (although represented as seed) possesses in itself a principle of germination as does the grain but in the resurrection it is brought forth by the mighty power of God according to the scriptures.

In further illustration of how the dead are raised up and with what body they come, the apostle speaks of flesh, that all flesh is not the same flesh, that there is one kind of flesh of men, another, flesh of beasts, another of fishes and another of birds; by which we understand that although there be different species of flesh yet they are all and each fleshy substance, and that each kind possesses a bodily form. From which we learn that although our bodies are sown in corruption and, in their resurrection, as in their being sown, a fleshy substance, yet, as before remarked, differing essentially in honor, glory, beauty and excellency. In these respects they are not the same.

Again, the apostle speaks of celestial, or heavenly bodies, and of bodies terrestrial or earthly. The idea is, although they be celestial or terrestrial, they are nevertheless bodies of substance, whether they be sun, moon, stars, earth or things of earth. So the human body whether sown in the earth, or as brought forth in the resurrection, is verily a body not a Spirit without a body. But as the glory of the celestial is one and the glory of the terrestrial is another, and as there is one glory of the sun, another of the moon and another of the stars, and even between the stars there is a dif-

ference in the glory, one star appearing larger and brighter than the rest, the moon still larger and brighter than the rest and the sun still larger outshining and eclipsing the glory of the whole, so that by reason of its superior glory the others have comparatively no glory; "So also is the resurrection of the dead." There is a glory in the creation and formation of our bodies, being the creation of God, yet being under the sentence of death in consequence of sin, they are said to be "sown in dishonor but raised in glory." The glory of the bodies of the saints as sown, is one; and the glory attached to the bodies of the saints here, although sinful and sown in dishonor, not only as the creation of God, but also in that they are made "The temple of the Holy Ghost," and are declared to be members of Christ. 1st Cor. 6:15. But the glory to be attached to them hereafter is greater so that the glory of the first is lost, it is no glory comparatively. It is completely eclipsed by the glory in the resurrection as is the glory of the moon and stars by that of the sun.

The apostle having gone through with his illustrations and references to the grain, the variety of kinds of flesh, the terrestrial and celestial bodies, sun, moon and stars—their difference of magnitude and glory goes on to assert in positive language what he had just been illustrating; first, declaring the design of his references by saying: "So also is the resurrection of the dead. "It is sown in corruption, it (the same that is sown) is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." Here the apostle asserts the identity of that which is sown and that which is raised again and again in the use of the personal pronoun "it." He also as frequently and as

fully asserts the difference, and vast superiority in beauty and glory of the saints (for it is them he has specially in view here) as raised from the dead to them as sown in the grave.

As incorruption, immortality, spirituality and glory excel corruption, mortality and sin, so will the bodies of the saints in the resurrection, excel them that are deposited in the earth. An important lesson is taught on this subject and much instruction given in the scriptures when speaking of the incarnation of Christ. That He possessed a body in substance and fashion like our own is certain, for He was "found in a fashion as a man," and was made in all things like unto His brethren: a partaker of flesh and blood, verily and truly a man, yet, Holy, harmless and undefiled, and separate from sinners. And after He had risen from the dead, He told His disciples to handle and feel of Him, "for a Spirit hath not flesh and bones as ye see me have."

The same body that lay in the tomb arose, it could not corrupt. A body like our own may exist free from sin, incorruptible and undefiled; such shall the bodies of the saints be in the resurrection. God has said to His people that He would quicken their mortal bodies and raise them in the image of Christ. They shall therefore be satisfied. It is enough, "I shall be satisfied when I awake in Thy likeness."

A word in regard to those that are alive and remain unto the coming of the Lord. The apostle says, "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible." "for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first," and we (that are then alive) shall be changed. "For this corruption shall

put on incorruption, and this mortal must put on immortality." So that the bodies of the saints whether asleep or awake, at the coming of the Lord, shall be made to possess the image of the heavenly. And thus the apostle asserts that the Lord Jesus Christ shall change our vile body "according to the working whereby He is able even to subdue all things unto Himself."

As it is not judged expedient to make our circular very lengthy, much that might be said on this subject must be omitted. A few remarks more will close this epistle. And why should it be thought a thing incredible that God should raise the dead? Will not the same power that formed our bodies out of the dust of the ground, and breathed into our nostrils the breath of life, be sufficient to raise them up from the slumbers of death? Shall not that voice that said: "Let there be light," and there was light—that voice that said to Lazarus, "come forth?" and he came, he heard and obeyed by all the dead. "The hour is coming in which all that are in the graves shall hear His voice," etc. John 5:28. If God has decreed it and declared it, who shall disannul it? "He that raised up Christ from the dead shall also quicken our mortal bodies." Rom. 8:11. Again "And God hath both raised up the Lord and will also raise us up by His own power." 1st. Cor. 6:14.

Dear brethren, God will raise the dead, both the just and the unjust, for He has said it; and as His saints have borne the image of Adam, the first man, the earthy, so they shall in the resurrection, bear the image of the second man the Lord from heaven, the heavenly. The wisdom of this world, or human philosophy is foolishness with God and should be with us in this matter.

(Signed) G. BEEBE, Mod.

G. CONKLIN, Clerk.

THE FAITH OF CHRIST.

Dear Brother Gold:

I have had an impression for sometime to write a few thoughts for publication in the Landmark, and I will now for the first time make that attempt, God being my helper.

The subject of these thoughts will be found by reference to St. Mark 16:15, 16, "And He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved and he that believeth not shall be damned."

Now in the first place, we notice that all who ever have spoken of God in a true sense have been influenced to speak by Divine authority. Take for instance the prophets, when they prophesied of the coming of the Messiah they were moved by the Holy Ghost to testify of that Great King that should come into the world and establish a spiritual kingdom. They believed as much that He would come and fulfill the Mosaic law as we believe He has come. Consequently they looked forward to the cross of Christ. Their trust was in Him their Saviour. And we look back to the cross and believe with all our soul, strength and mind that He has come and fulfilled the law and returned it to the Father satisfied. So we see that true belief in Christ is the result of us becoming children of God, for it is written, that he that believeth is not condemned, but he that believeth not is condemned already, because he believeth not in the only begotten Son of God. Thus we see it turns on belief and unbelief, for unbelief is the condemning sin of the world. There is no way we can honor God more than by believing Him and trusting Him in everything that pertains to this life and the life which is to come, for He will never prove a traitor to those who trust Him. For He has

promised to be with us in all our troubles in this life and receive us into His Father's house where there are many mansions.

So then my dear brethren, let us not be discouraged by the way, but let us meet the giant with the sling and the stone(as David did, and the victory will be ours. For if God is for us who can be against us. Let us be obedient to the command given us by our Heavenly Father, and go in the discharge of our duty, and sound the gospel trumpet regardless of what may be said about us for woe unto us if we preach not the gospel, for the command of God to the prophet was to warn the people of the approaching danger, and it they gave the alarm they were clear, but if they failed to give the alarm the people's blood was required at their hands. So then my brethren, if we are what we profess to be, the language of our text is addressed to us. But I do not understand that our Master meant that one should preach the gospel to all the world, but go ye, that is all of you into all parts of the world and preach the gospel. And we learn that their sound went to the ends of the earth.

But this was not all the command that was given while the Master was with them. There was another command given them while the Master was on earth and that command was a limited command. It was restricted to a certain people and nobody else. It was to the lost sheep of the House of Israel. They were to preach to them and to them alone. They were commanded not to go to any city of the Samaritans nor to the Gentiles but to Israel only. And they were commanded to preach saying, the Kingdom of Heaven is at hand, and in addition to this they were commanded to heal the sick, raise the dead and cast out devils and cleanse the lepers, etc. So I understand they were preaching under the first com-

mission and under the direction of the Master Himself. They were saying the very words He told them to say, saying the Kingdom of Heaven is at hand, telling them that Christ was now in the world, and proving to them by the power that He had given them, the power to heal the sick and raise the dead, etc. That He was Christ that should come, telling them that He was now in the land and was going to establish a Spiritual Kingdom in the hearts of those that believed in Him. So we find they were not preaching the gospel of the Kingdom but preaching the coming kingdom.

We understand that this Spiritual Kingdom is now established in the world in the hearts of the believing children of God and we are now living under the last commission, the one mentioned in our text. Go ye into all the world and preach the gospel to every creature. We understand this to be an unlimited commission in every sense, and we further understand that the apostles under this last command were to preach in different ways from what they were to preach in all the world and to every creature. And you will further notice that in the last command they were preaching under the influence of the Holy Spirit. Christ had now suffered the death on the cross, had completed the great plan of redemption, had risen from the dead, conquered death, hell and the grave and returns to His apostles, and tells them to go tarry at the city of Jerusalem and wait until they be endowed with preaching the gospel of the Kingdom. They were preaching that men should repent and believe the gospel, and when the day of Pentecost had fully come they began to preach as the Spirit gave them utterance. And there were devout men of every nation under heaven and they heard every man in his own tongue wherein he was born, and they were amazed and began to say, what mean-

eth this? how hear we every man in his own tongue? But Peter said, this is the prophecy of Joel being fulfilled.

And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams, Etc. Thus we see that they were preaching to the very people that had crucified the Saviour. And what was the result of their preaching? They began to cry out, men and brethren what shall we do? For they were pricked in the heart. And Peter would say, repent every one of you and be baptized for the remission of sins, for the promise is unto you and your children and unto all that are afar off even as many as the Lord our God shall call. Thus we see the promise extended to us and our children and to all that are afar off Thus we conclude there is nobody farther off than he who is out of the Ark of safety. And there were about three thousand souls added unto them, and this adding has been continued ever since the days of the apostles. They published the gospel throughout the world and fulfilled their calling, and have passed away and gone home to their reward. But God has continued to call His ministers by the impression of the Holy Spirit ever since and will continue until the end of the world, for God's servants are faithful in the discharge of their duty and will not yield to the temptations of the devil.

The reason I believe this is, the Master said Himself in the twenty-fourth chapter of Matthew: That the gospel of the Kingdom shall be preached in all the world for a witness, and then the end shall come.

So I understand that this gospel shall be a witness to the believer in Christ to justification, and a witness against the unbeliever to condemna-

tion, for it shall go to every creature under heaven. For God has no respect of persons, for he that feareth Him and worketh righteousness is accepted with Him in all nations. It took Peter a long time to learn this fact, but when he was visited by the Gentile messengers and conversed with them on the house-top and saw the sheet let down from heaven and heard the voice from heaven saying, "Arise, Peter kill and eat," he was then convinced that God had called him to preach to the Gentiles also. Peter, up to the present time, was still thinking that he was to preach to the Jews only, which was under the first commission, but now he has learned that he must preach it to the Gentiles also. I know some brethren that contend that we are only to preach to the lost sheep of the house of Israel and nobody else. But I do not understand it that way. For we are commanded in the last commission to preach to all the world and to every creature, and it is said that he that believeth and is baptized shall be saved and he that believeth not shall be damned. For God so loved the world that He gave his only begotten Son into the world that whosoever believeth in Him should not perish but have everlasting life, for He sent not His Son into the world to condemn the world but that the world through Him might be saved. John 3:15 and 17. For the Master said when He was in the world, He was the true light that lighteth every man that cometh into the world. So then man is responsible for his sins and he is left without an excuse before God, for that Holy Spirit that Christ said He would send into the world that should guide His children in the way of all truth and lead them in the way of all righteousness, and He further said it should reprove the world of sin and righteousness and of Judgment to come.

And then we are told again in the

scriptures that by the grace of God He tasted death for every man. Then we understand that the sacrificial offering of Christ upon the tree of the cross made a complete atonement for the sins of the world. And now He has commanded all men to repent everywhere, and we do not believe that God ever commanded a man to do any thing he could not do. You remember He said to the man who had the withered hand, to stretch forth thy hand, and with the command came the power and he stretched forth his hand and it was healed whole as the other. This man believed that Christ had the power to heal him and he was healed. We are commanded to believe in Christ and repent of our sins and if we do not repent we shall all like wise perish because of unbelief, for unbelief is the condemning of sin of the world. But it seems that man naturally thinks that salvation must be obtained by works. They still labor under the works of the law. But we are told in the scriptures that no flesh shall be justified by the works of the law, because all have sinned and come short of the glory of God. And there is no difference, for we are all sinners, and if ever we are saved we must be saved by grace and grace alone. For we are told by the apostle Paul that we are saved by grace through faith and that not of ourselves but it is the gift of God and not of works lest any man should boast. So then it is an evident fact that we are sinners, and we must be saved on the ground of being sinners and nothing else. Our Master did not come into the world because of our goodness it was because of our sins, and because of our lost and ruined condition in the world and our inability to help ourselves. Then the only warrant we have for coming to Christ for salvation is our sin, for the apostle Paul said, this is a true saying and worthy of all acceptance that Christ Jesus came into the world to

save sinners of whom I am chief.

No doubt we can all witness the same fact when we see ourselves sinners in the sight of God, and then we can say with the beloved apostle, I am the chief of sinners. And when we believed that Jesus was the Son of God we were then willing to trust Him as our Saviour, realizing that we had no power to save ourselves from our lost and ruined condition, and then we were willing to take up our cross and follow Him in every ordinance set forth in the household of faith. We then wanted to be buried with Him in baptism and rise to walk in our new life.

So my dear brethren, let us not shun to declare the whole council of God. Let us be obedient to the command of our Heavenly Father in trying to preach the gospel wherever our lot is cast. Let us be instant in season and out of season, reprove and rebuke with all long suffering and doctrine, for our Master has given us this command and gone back to His Father in heaven, and left us here as His witnesses and commanded us to watch and pray. But the greatest source of all our comfort is that He said He was coming again and receive us unto Himself, that where He is there may we be also. This is the most blessed thought that could enter our minds; to be assured that we will meet again beyond this life where parting will be no more, and when we can join in that song that the angels can sing redeemed by the precious blood of the Son of God.

I will now close by saying to all the readers of the Landmark, live faithful in the service of your Master; watch and pray, lest you enter into temptation. Remember your unworthy brother in your prayers.

LEONARD OXLEY.

Hurricane, W. Va.

REASON OF HOPE.

Dear Brother Gold:

I want to tell you a little of my experience.

When I was eleven years of age I saw something come down with long wings, and I thought it was after me and ran under a bush. And when it went up I said, thank the Lord it did not get me. But it said you are mine, and that brought about trouble and a fear that I have never forgotten. I went along for weeks and months in great trouble but could not tell anyone what my trouble was. One night there came two little babies to me and while they were with me my troubles banished. They would often ask me to go with them, and I would go down to a branchy meadow place but could not go any further. I could see on the other side one of the most beautiful places I had ever seen. It looked like sleet with the sun rise upon it. Then my troubles would arise again and I would walk the yard at night never expecting to see the day again.

One night I was in a pit where it was dark, and I never knew anything about prayer, but all the doors were closed and I called upon the Lord for His mercies. And when I did I had a light in my hand and began to walk, and when I reached the level land I said, thank the Lord, and I felt like I was willing to be weighed on even scales—to be willing to do whatsoever the Lord saw fit for me to do. Then I walked in on a log one end of which was over a deep pit and I found I would be east into the pit. I called upon the good Lord to save me.

Then I turned and went to the other end of the log, and there I came to a mill house. I went into the mill house where I saw a man grinding. I asked him what he was grinding, and he told me it was the bread of life and whoever eateth this shall never perish. I reached over, got some and eat it.

Then I lifted up my head and saw the two babes that had been with me before, and they said, come up here and be with us. And they were eating. I asked what it meant, and they said take and eat with us, for this is meat and whoever eats of this shall have eternal life. I cannot express my feelings.

After a while I got back into my troubled condition. One night I found myself lying down and a man was standing over me to destroy me and I called on the Lord again, and He appeared to me on the other side and said, what will you have me do. He said arise and follow me. Then he arose and went up. I looked and the enemy who stood on the side was gone. Then I went down where there was a deep gulley and on the other side was a beautiful place. I thought I could see members of the church all standing and singing. But there was a man in each of the paths I could follow, so I called upon the Lord to show me how to get there. Then I arose and flew over where the people were that I had been wanting to be with for so long, and I clasped my hands and said, thank the Lord I have reached home once more, where I have been wanting so long to come. That was the happiest time there ever was with me.

Then I thought it was my duty to offer to the church, but before the day came for me to offer to the church it all had banished from me. This was in November, so I went on until the next May with great promises to the Lord but not fulfilling them until I felt like I would die if I did not offer. Finally I did offer, was received and baptized by brother Bob Harris at Lawrence's church, and I thought then I should never see any more trouble. But after awhile I dreamed of seeing myself cut down as level as the earth, and I asked, what does this mean. These words came to me, to build and plant again. This was

in 1889 and I went on in this way as a church member until 1897 when again I came to be in great trouble. One day while I was at my work I called upon the Lord and asked Him why I was in this great trouble, and these words came to me: Fear not little flock for it is your Father's good pleasure to give thee the kingdom. At that time I heard the greatest sermon night when I retired I asked the Lord what was the cause of this. And I dreamed I was down beside a swampy I ever had preached in my life. That place where there had been much water but at that time was dry and there was a gathering of people there. They asked me for water and I told them I had no water and I told them, if you believe in works ask the Lord for water. And they said, we have not the faith we believe you have. Then I said to them, my faith is so little I don't feel worthy to ask the Lord. Then I said, Oh Heavenly Father, if it can be Thy will let these people have water. And when I said these words I found myself with a stick in my left hand. I struck it under a little tus-sick and there came a stream of water as large as my wrist and they all came and got water and I drank and then the water stopped.

I studied about what all this meant and then I had another dream. I dreamed of being with a large gathering of people and they asked me for bread. I told them I had no bread and when I said so I had a basket on my arm. It seems as if I was lifted up a little above the rest. The crowd was divided and in the basket was bread. I gave them bread and they gave me some and then the basket vanished.

Brother Gold, these dreams give me trouble as I do not feel worthy to be called a child of God. But it seems that something is continually telling me to go and tell the brethren the dealings of the Lord with me. But

I feel so unworthy and so small.

This is my first attempt, brother Gold, to write of my troubles and you may publish it if you see fit.

Your brother in hope,

A. C. MEDFORD.

Speed, N. C.

THANKSGIVING.

Dear Brother Gold:

I have just passed through one of the best times of my life since I have had a hope in Christ. I feel to thank and praise our Lord and Saviour Jesus Christ for blessing us with such a good association as we had at Helena. I never was more blessed to hear the gospel than I was there, and if ever I had the presence of the Lord with me it was there specially Monday, and I feel it is the best time of our meeting when we can take the parting hand for we will not all meet together again in this world. I have had an Aunt to pass away since the meeting.

Brother Gold, I do not believe we do enough hand shaking. I well remember brethren A. N. Hall, D. A. Moore and J. A. Burch and how well they loved to shake hands especially at communion.

Brother Gold, I have had so many to tell me they wished they could always be as lively and joyful as I am. If they only knew how I suffered and how low down I get surely they would not want to be like me.

When I read in the Landmark such grand experiences as Sister Burk I am compelled to say, Oh Lord, help me, such a poor sinner with such a small hope but I would not take ten thousand worlds like this for it.

Now going back to the Association; I never saw preachers so blest to stand in their places and preach the grand and glorious doctrine and not take one another's time as they did at this meeting. And the church conference was carried on in such a business like manner and finished in time so that

all could hear preaching. Also we had such a good Moderator in Brother W.A. Warren and good clerks in brethren J. H. Gooch and G. C. Farthing.

I want to say to the people around Helena that I wish to thank them for such good behavior and for their kind treatment of us. I have never seen such good behavior in my life at an association, and I hope we have the same at Stories Creek next year. It is the best time of my life when I can take my tents, live right on the ground and have my brother, mother and sister with me.

Now if any one who reads this can find any comfort in it I would like to hear from them.

With love to all the household of faith,

H. E. SATTERFIELD

Durham, N. C.

Elder P. D. Gold, Dear Brother: (If one so unworthy as I can call you brother.)

I feel that I must write and tell you how much I enjoy the Landmark. I feel indeed the Lord blesses me to get it, for when I read it and hear how the dear brethren and sisters travel in this vain world I think surely they can tell my feelings better than I can and I am made to rejoice and can say with one of old, "Bless the Lord O, my soul and all that is within me bless His holy name." But I get so low down in my feelings at times that I can say with the poet:

"Like one alone I seem to be;
Oh is there any one like me."

But Oh how I love to be with His people, but I feel to be less than the least.

We have a dear, faithful pastor and I pray God's blessing may rest upon Him and that he may be spared many years to preach the unsearchable riches of Christ.

Your little sister in Christ, I hope,
JOSEPHINE BOAZ,
Whitmell, Va.

HOPE.

Elder P. D. Gold, Dear Brother in Christ:

There is a restless feeling within me this morning that I can't get rid of. For some cause I am very much impressed to write you. I am alone, all the children gone to school, and not one on the plantation but me and feeling my loneliness in this world of sin and sorrow and meditating on things I can't describe nor fathom, the riches of God's grace. How unsearchable are His judgments, and His ways past finding out.

Oh how merciful God has been to me all the days of my life. In all my trials, persecutions and afflictions He has been my deliverer and my refuge when storms of trouble arise. I feel I am almost at my journey's end here in this wilderness of woe. I have suffered until I feel that the grave will be a sweet resting place for me. I dread the sting of death, but I feel no dread beyond the grave. I feel that I will leave all my troubles behind when I am done here. I have suffered since May, no one knows how much, except me and my God, nor can I ever tell anyone. I was so sick I couldn't go to church as close by as it is, and I felt like I was not what I professed to be for if I was I would not suffer as I did how miserable I felt.

Then the scriptures presented themselves to me in this way, "My house is a house of prayer and you have made it a den of thieves," and I felt so barren, so devoid of the fruits of the Spirit that I didn't bear the fruits of a child of God. I was so wretched and miserable I couldn't sleep, begging God for mercy and to restore once more to me His salvation if indeed He

had ever given me His salvation. All at once the words came with a power I can't describe. In this way it came to me: "I saw thee when thou wast under the fig tree," and I couldn't understand what it meant. I looked for the scripture and couldn't find it, and I thought surely it must be in the bible, and I believe the Lord sent Brother Hall to my house that morning to comfort my poor heart. When he came in I asked him if there was a scripture that reads that way. And he said yes, that is Christ's own language to Nathaniel and explained it to me so sweetly that I told him I believed the Lord sent him to me that day.

In a few days I had such a severe spell that I was speechless for awhile I knew everything that was said to me but I couldn't talk. But I felt submissive to God's will; this old hull around me hurt but I was well within. I dropped to sleep and dreamed of a woman dressed in white who had a baby in her arms dressed in white and brought the baby to my bed and set it down beside me. And I looked and saw it had wings. I took hold of the baby and I never felt such soft arms. I squeezed it and blessed it and said, oh my troubled heart. And the woman said, your troubles are most over now. I awoke with my hands up trying to hold the baby as it went away.

Brother Gold, I am all in wonder, I am a stranger to myself. What do you think of me anyway?

It is just too wonderful for me. May God bless you for Jesus' sake.

Your sister in hope of a better world,

ROSA A. FOX.

Roxboro, N. C., R. F. D. 3, Box 58.

CONFIDENCE.

Brother P. D. Gold:

Your letter received and I will remit the \$1.50 due you for the Land-

mark which I enjoy reading very much. I have been a member of the Primitive Baptist church only for about one year and their company is sweet to me and I hope I am one of them. Yet the clouds hang heavily over me, but I know that the hand that has brought me thus far is able to carry me through.

I am forty-seven years old and had been a member of the Missionary Baptist church for fourteen years although I did not believe in them. I never heard an Old Baptist preach until I came to this part of the country a few years ago. Brother Spangler is our pastor and I feel that he preaches the unsearchable riches of the kingdom of heaven.

Our beloved brother Flinchum also preaches at this church. Both brethren preach salvation by grace and that is all a poor sinner like me needs. Brother Gold when it goes well with you remember me.

Your brother in Christ, I hope,
J. A. WARD.

Spray, N. C., Box 71.

The church at Robersonville, Martin county, N. C., in conference Saturday before the fourth Sunday in September, 1910, passed the following resolutions upon the death of sister Ada C. Roberson:

Whereas, it has pleased God in the dispensation of His allwise providence to remove from our midst our dear sister. She united with the church at Flat Swamp, Pitt County, N. C., Saturday before the first Sunday in July, 1908, took a letter of dismissal to help organize a church in the town of Robersonville, N. C., Martin county, and remained a faithful and loving member until her death. She truly adorned her christian profession by a well ordered walk, a pious and godly conversation.

She was a strong believer in salvation by grace and seemed to have a

pure and kind disposition. She was a good wife, an affectionate mother and loved most by those who knew her best. We feel like our loss is her eternal gain, but we grieve not as those who have no hope. We believe she is resting in that beautiful home not made with hands eternal in the heavens there to remain with her blessed Saviour forever more.

Resolved 1. That the church has sustained a sad loss and the community a kind friend and this loss can be filled only by Him who doeth all things after the council of His own will and we bow in humble submission to His great name.

Resolved 2nd. That a copy of these resolutions be sent to the bereaved husband also a copy to Zion's Landmark and Gospel Messenger.

Resolved 3rd. That the resolutions be spread upon our church record.

S. W. QUTERBRIDGE,
D. F. ROBERSON,
J. C. ANDREWS,
Committee.

The Smithfield Union will be held with the church at Raleigh, Wake Co., N. C. on Saturday and fifth Sunday in January, 1911. Elder W. A. Simpkins is appointed to preach the introductory sermon. Elder J. H. Johnson to be his alternate. Brethren and sisters especially ministers are cordially invited. Yours in hope,

J. A. Batten, Union Clerk.

Elder P. D. Gold, Very Dear Brother:

I desire you to pray for me, that the blessed Lord may sustain me and my dear children in this our said bereavement. I feel at times that it is more than I can bear, it is next in severity to my own death, every thing reminds me of my dear companion, who has been taken from me, and I feel that the world has become cold, dark and dreary, and that my future happiness is blighted forever, but I

do desire to be reconciled to the blessed will of our heavenly Father, and to thank Him for the dear one whom He has given and taken, and for the evidence He has shown me that my dear companion is now forever done with sin and suffering and sorrow, and that she entered into heavenly and eternal rest, and He has given me reason to hope that I shall by rich and reigning grace soon meet my dear one again in that better and heavenly country where our blessed Saviour and all His saints and angels will dwell forever, and where all is everlasting life, peace and love.

Brother Gold, I want to relate to you my dream I had on the night of the 20th of September, 1910, after my wife died on the 4th inst. I dreamed that I was grieving over the death of my wife and something spoke to me, and said don't grieve after your dear wife for she has been caught up to the third heaven. I heard the words so plain that it awoke me, after meditating over it awhile I dropped asleep again, and I dreamed the same thing over, the words that were spoken to me the second time seemed to be still plainer than the first so after sometime I dropped asleep again and I dreamed the same thing the third time, that time the words were so plain and loud I looked around in the room to see if there was any one in the room. I did not sleep any more that night, next morning I told my children my dream, but I did not tell it to any one else. I told my children I thought those words were bible language but I did not know where to find it.

The following Sunday Elder Harrison preached in Robersonville church, he took his text from the two first verses of the 12th chapter of 2nd Cor. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago, (whether in the body I cannot

tell: or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven."

Brother Gold, I was made to feel and believe that the Lord gave Bro. Harrison this text for the purpose to interpret my dream at the time of his preaching. His preaching was so comforting to me that I could not help from weeping for joy.

Dear Brother Gold, if you think this piece of imperfection of a letter is worth the room it will take in the Landmark, you can print it, otherwise it will be all right with me for you to put it in the waste basket.

Hope that you and your dear family are all well.

I am your unworthy brother in hope,

J. L. ROBERTSON.

The Eastern Union is appointed to be held on Friday, Saturday and 5th Sunday in January, 1911, with the church at Concord, Washington Co., N. C. We invite all lovers of truth that wish to come. The train arrives at Creswell at 3:30 p. m. Write to me.

A. W. AMBROSE, Union Clerk,
Creswell, N. C.

The next session of the Black Creek Union is appointed to be held with the church at Scotts, on Saturday and 5th Sunday in Jan. 1911. Elder J. C. Hooks is appointed to preach the introductory sermon, and Elder J. T. Collier alternate. Those coming by rail will be met at Lucama Friday evening, and Saturday morning. All ministers, brethren and sisters and friends are invited to attend.

J. A. LAMM, Church Clerk.

The Contentnea Union is appointed to be held with the church at Nahunta on Saturday and 5th Sunday in Jan. 1911,

ZION'S LANDMARK

P. D. GOLD, WILSON, N. C.
F. G. LESTER FLOYD, VA.

"REMOVE NOT THE ANCIENT LANDMARK
WHICH THY FATHERS HAVE SET."

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Corresponding Editors.

M. L. Gilbert Dade City Fla.
J. H. Fisher Graham, Tex.
J. W. Fairchild, Editor Footprints of
the Flock, Green Forest, Ark.

EDITORIAL

Dear Brother Gold:

While at work after our Association I got to thinking why it was that no one wrote songs like they used to do when the following lines came on my mind, which I send you for publication, if you think them worthy of space. They will sing in A. C. M. tune.

Yours in hope,

JESSE BRAKE.

Forgetful and ungrateful hearts
Have mortals here below,
For the blessings thou dost impart
The good thou dost bestow.

But when we would do good, Oh,
Lord,
Satan stands at our side,
To lead us from the good we would
And in temptation guide.

Now if Thou wilt our hope renew,
And give us strength and grace,
We'll hover near Thy blessed side,
And seek to see Thy face.

Thou knowest our weakness dear
Lord,
How easy to mislead;

But when we have Thee as a friend,
It is a friend indeed.

JESSE BRAKE.

Obedience is Better Than Sacrifice,
1st Sam. 15:22.

There is no offering, no suffering, no substitution, no sacrifice that can take the place of obedience. Submission to the divine will is rest as well as pure service.

Jesus taught His disciples to pray, "Thy will be done in earth as it is done in heaven."

If every wicked man of earth does the will of God, as it is done in heaven, why did Jesus thus teach His disciples to pray? God's will is done in heaven, but wicked men on earth do not care to do God's will, nor do they know what it is. When Saul prayed Lord what wilt thou have me to do, it was the first time he ever thus prayed.

It revives a spiritual man with a spiritual desire to pray that way.

God sent Saul the King of Israel to destroy Amelek, the old enemy of Israel.

The command was a plain one. Its faithful execution would test the character of Saul's obedience. Instead of utterly destroying that nation he spared the best of the flock, and also spared Agag their king, the chief enemy of Israel. He saved the best of the flock for sacrifice he said. "Samuel said, hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Naturally men want to rule or command others. They prefer to give advice rather than to receive it. They prefer to tell their own views, and have their own way. The reason is man is proud, heady, dictatorial. He thinks he knows better than others. He wants to be highly esteemed. This comes from the spirit of Satan who

is the king of the children of pride. He told Eve what to do to become wise and be as gods, and rulers, leaders. That is man's greatest snare. His anxiety to get into a place he cannot fill is his mark of folly and lack of wisdom.

Instead of Saul's obeying the word of God he changed the order of God so far as he could. He was religious in his way, but it was a bad way, and he lost his kingdom, and went from bad to worse until he killed himself.

If a man has the true knowledge of God and the love of God in him could he desire to do anything contrary to God's will? Is not that will perfect and the only will that is? What could be substituted for that will? Is any thing so good as that? If God so works in man that his true desire and aim is to serve God what better service could he render? To obey is better than any other offering or sacrifice he can make.

What can befall or harm the one who obeys the Lord? Humility is a safe, beautiful wonderful trait in one. Does it ever wrong any one? It brings peace to the one led by it. You received Jesus as your Saviour when you had seen the end of all flesh. All your works and all man's works had failed you, and you had been brought down meek and lowly to follow Jesus—the meekest man ever on this earth. Then the Lord took you up when all else failed. You felt a great burden lifted off and peace flowed in. Now abide here. As you have received Christ Jesus the Lord so walk ye in him rooted and grounded in love.

What a jewel is an obedient ear. How beautiful is the walk of a humble man. He desires the Lord's will to be done. Jesus prayed not my will but thine be done in the greatest agony that any man ever felt or endured. God exalted Him far above all principality and power, and gave him a

name, that every one knew, should bow to him, and every tongue confess that He is Lord to the glory of God the Father.

What is the proof that we obey God? It is that we keep His commandments — that we observe all He has commanded us—that we do not attempt to put anything in the place of what God has commanded.

If one puts up anything else in the place of what Jesus has said and done it is disobedience.

If I have the faith of Jesus in me I speak and write His words. I do His will. I obey Him. I will not preach, practice or love anything contrary to what He has commanded. Nothing can be so good to me as God's word if I love Him truly, nor will I attempt to put any thing in lieu or place of what the Lord has spoken.

What a safe and blessed thing to follow Jesus wherever He leads.

If I truly worship God who is holy and perfect, and whose will is unchangeable, how could I preach or teach any thing else. If I am humble, lowly how could I want to teach any thing of my own. My own thoughts trouble me. Why should I wish to teach others that which I do not love myself?

P. D. G.

END OF YEAR 1910.

We are nearing the spinning out of another year. On the mileposts of the sojourn appointed for man years are marked. The sun rules the day. As king in his domain he fails not to rule without deviation.

Surely his going forth proves the perfection of the wisdom and power of the Creator. What a blessing that God rules in perfect wisdom. This should encourage us to trust in Him at all times, and rejoice in his blessed sovereignty.

The year now closing has unfolded

many events unknown to us, bringing much sorrow to many. To others the springing up of unexpected joys has come.

The question of the progress of mankind in true knowledge and the betterment of man's condition is still in dispute. How can we expect to attain perfection, or even very great progress, in a condition or state that is pronounced vanity by the wise man?

Should not the failures, disappointments and blunders of mortals show us that there is no perfection in an imperfect state, nor can it be attained only as we mark the perfect man and behold the upright, which is Christ Jesus the Lord?

Doctoring the natural man does not make him a spiritual man, nor cast out his corruption. Jesus alone makes all things new.

Man is easily flattered and deceived by his own works often.

Not until the righteous awake in the likeness of Jesus shall they be satisfied. But grace is given them according to their day and need, so that they are saved by hope.

We have always much reason to thank God and take courage for the many blessings bestowed on us.

P. D. G.

THE COUNSEL OF GOD.

Paul in Acts 20 and 27 says: Wherefore I take you to record this day, that I am pure of the blood of all men, for I have not shunned to declare unto you all the counsel of God. The reason for his purity from the blood of all men was, that he had been faithful to declare the counsel of God unto all men. There was not a man among them to whom he had not declared the counsel of God without reservation nor evasion. At all times in all places and under all circumstances, as he came in contact

with men of whatever stage in life he spake forth the words of truth and soberness and thus commended himself to every man's conscience in the sight of God. And there was not a man among the all men implied who, when he knew the counsel of God, could stand in his place and say of a truth that Paul has not declared it unto him; therefore whatever adversity might have come upon one, Paul was innocent of the blood of that man.

The adjective all qualifies the word men and not the word counsel. There is an infinite difference between men and the counsel of God, and to transpose them would seem intolerable when considered in the light of that gospel of which the apostle said he was not ashamed. Is not the gospel of Christ the counsel of God, or is not the counsel of God the gospel of Christ? Paul says this gospel was preached to every creature under heaven. And in writing to the church at Corinth with all that in every place call upon the name of Jesus Christ our Lord he said: Moreover I declare unto you the gospel which I preached unto you. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that rose again the third day according to the scriptures, and was seen of Cephas, then of the twelve, then of about five hundred brethren at once. Then he he was seen of James and then of all the apostles, and last of all he was seen of Paul as of one born out of due time. Paul saw him in the spirit in the gospel, in salvation and thus he preached Him. And thus we see Him and believe on him and preach Him.

He was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. This is godliness. This is the

gospel. This is the counsel of God and salvation. If one truly believes this he believes it all, and to disbelieve any of it is to disbelieve it all. Is it possible for one to believe in and preach Christ and Him crucified, and at the same time disbelieve, deny and repudiate the fact of the resurrection of the dead? Surely not. Could one believe and preach that the dead are raised up by Jesus Christ, and deny the doctrine of a crucified Christ? Most assuredly not. Christ is not divided. The foundation of God is not divided, but standeth sure, having this seal, The Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity. Through much zeal with respect to a certain principle of doctrine one may become extreme in his contention, and push, and horn and side until finally he appears to lose sight of the fact that it is possible for him to be wrong, and that other men and older men might not have had revelations of God's work.

Again, one may determine in his own mind just how a certain thing is to be brought about, and if others do not look at it just that way they do not see it at all. I have found myself more engaged as to how things are done than I was as to their being done and I have felt that surely one had never understood the text who did not readily accept my view of it. There have been times when I am now satisfied, such was the case, and there have been times when I was wrong.

An aged and able Elder once preached that when the spirit of man was born of the Spirit of God it became as pure and holy as Christ Himself. And when I called his attention to what Christ said, Except a man be born again, and not the spirit of a man, he simply replied by saying I reckon I am too old to change my

views on the subject. And while I was and am yet of the opinion that he was wrong, yet I did not feel then, nor do I feel now, that I should have pushed the question that he was in error and that I was right.

I had never heard him advance the idea before, nor did I hear him after that.

I gave him privately and faithfully my understanding of the question, and felt to leave it with him. I believe that man was a minister of the gospel, for more than three score years, and at the advanced age of 94 years passed out into Paradise of God.

Our people differ as to what constitutes the character, manner and extent of the new birth, as they also do of the resurrection, but the fact of the new birth and the resurrection of the people of God, and the necessity of each in the work of their salvation, all of our people do believe. These are profound mysteries upon which our faith lays hold and we believe them by faith, and rejoice in them, but not until the shadows of time shall have been utterly consumed by the light of eternal day shall we understand them.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know we shall be like Him; for we shall see him as He is."

P. G. I.

t ATONEMENT.

Elder Leonard Oxley has expressions in his communication that are used by different classes of men with different meanings. Jesus tasted death for every man he states. Then follows this sentence, "Then we understand that the sacrificial offering of Christ upon the tree of the cross made a complete atonement for the sins of the world."

John preached behold the Lamb of God that taketh away the sin of the world. Only Jesus does take

away the sin of the world. Lambs offered under the law of Moses by the tribe of Levi did not take away sin. But Jesus shall save his people from their sins. He is the Lamb that God prepares that takes away sin. Every one that beholds Him—believes in Him—has the witness and proof that his blood cleanses from all sin, takes it away.

He is the propitiation for our sins said John a Jew, and not only ours, but the sins of the whole world. He sacrifices or offers Himself by and in the covenant of grace. He is the one perfect gift of God that offers Himself without spot to God, and obtains eternal redemption, because he perfects forever them that are sanctified.

He is the atonement, the reparation for sin, the satisfaction. The delight of Jesus in tasting death for every man was his love for them as his brethren.

He that sanctifies and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren. In his soul travail for them he shall be satisfied.

Then the word atonement in bible use of language warrants, authorizes the conclusion that the atonement Jesus makes provides all that is needful to secure and assure the salvation of every one for whom Jesus died.

God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Jesus is preached to every creature under heaven—preached among all nations. Every one that is of the truth hears Him. He that is not of the truth, but hates the truth heareth Him not. Light is come into the world and men love darkness rather than light because their deeds are evil.

Every one that does evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But

he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God.

Why was it on the day of Pentecost that one class cried out, men and brethren, what shall we do? While others mocked or made sport?

If our gospel be hid it is hid to them that are lost, because the God of this world hath blinded their eyes, lest the light of God should shine in them.

Why is it that when the gospel is preached as many as were ordained to eternal life believed.

We should preach Jesus Christ who is the way, the truth and the life.

Every man is accountable to God. Man has no cloak for his sins. Every one that hates sin and calls on the name of Jesus, or repents towards God, and has faith in Jesus shall be saved.

The promise is to you and your children, and to all that are afar off, (Gentiles) even as many as the Lord our God shall call. All that He calls come to him, because His call is holy, founded on the atonement or sacrifice of Jesus Christ.

Without stint or limitation we should preach Jesus a full and complete Saviour. We are not to call any man common or unclean. In that sense we are to preach the gospel to every creature.

If one has faith in Jesus he is saved, and shall be saved. 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.

With good will we should preach with such confidence in Jesus as to proclaim him a full, perfect Saviour to all that call on Him or trust in Him, and warn men that there is salvation in none other, and he that believeth not shall be damned.

Those impressed with the great importance of preaching the gospel re-

joice, to know it is preached in all the world. Those that love mankind more than they love money give of their carnal things to them that preach taking nothing of the Gentiles, but with a ready mind feed the flock of God which he has purchased with His own blood.

Christ is so preached that none can have any hope of salvation unless they have faith in Him, and none may despair of salvation who believe he is the Son of God.

P. D. G.

HARPS, PIPES, ETC.

"For if the trumpet give an uncertain sound who shall prepare himself to the battle," 1st. Cor. 14:8. The subject matter here is speaking with tongues and the matter of speaking in an unknown tongue is condemned. Reference is made to pipe or harp, things without life giving sound which should give a distinction in the sound or how shall it be known what is piped or harped? The hearer should know what is sounded, or uttered, else what profit is it to him.

What was the use of musical instruments, such as pipes or harps in Israel? David, captain of the host separated to the sons of Asaph and of Heman, and of Jeduthan who should prophesy with harps, with psalteries and with cymbols," etc. 1st Chron. 25:1. So that the object and use of these instruments was to prophecy.

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine.

Four things are to be sought and employed in this service, revelation, wherein the Spirit of God has revealed a matter, or knowledge that had been before obtained, or by prophesying, or by doctrine. There is pur-

pose and instruction in each one of these. The pipe, the harp, the psalter is for prophesying in the worship of God.

If the trumpet give an uncertain sound who shall prepare himself to the battle? Let it be known what you speak. Paul said he would rather speak in the church five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.

The true object of speaking is to teach others. Therefore intelligible words are to be used.

In the New Testament service preaching is the most perfect method of teaching. There is no example of using pipe or harp. Singing, making melody in your hearts to the Lord, and the songs used are to be spiritual as commended.

What is more wonderful than preaching the gospel with the Holy Ghost sent from heaven? The preacher is prepared and sent by the Lord Jesus, the head of the church, and head over all things to the church. The preacher is held in the right hand of him who walks among the churches—the golden candlesticks. Preaching is greater than prophecy because prophecy foretells what will be, but preaching tells the fulfillment of prophecy—that Christ is come in the flesh, and all things are accomplished. Christ is risen and become the first fruits of them that slept. It is goods news.

It is salvation to the lost and miserable, the greatest riches for the poor and needy. It is the music of heaven, the song of redemption.

P. D. G.

“There is therefore now no condemnation to them who are in Christ Jesus, to them who walk not after the flesh but after the Spirit.”

The reason given is “the law of the

Spirit of life in Christ Jesus has made me free from the law of sin and death.”

The word now, of course shows the full and complete freedom of the subject whose standing and freedom is in Christ Jesus, for he is one with Christ, who is become the end of the law for righteousness to them that believe. They are dead to the law by the body of Christ, and are married to him who is risen from the dead.

He that walks in the Spirit is free from condemnation. But suppose one walks after the flesh then what is there in him but sinful conduct, and there is no freedom to him?

If we walk after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body we shall live.

There are two classes here mentioned, those that walk after the Spirit, and those that walk after the flesh. Those that walk after the flesh are not the children of God, because if any man have not the Spirit of Christ he is none of His. Those in Christ Jesus walk after the Spirit, while such as walk in and after the flesh prove they are not the children of God.

There is no condemnation now to them that are in Christ Jesus who walk not after the flesh, but after the Spirit.

P. D. G.

OBITUARIES.

Mrs. Ada C. Robertson.

Died in Robersonville, N. C., September 4, 1910. Sister Ada C. Robertson of typhoid fever. She was the daughter of our lamented and beloved brother, Elder Samuel Moore and Nancy Moore, his wife. She was born in Pitt county, N. C., March 9, 1875, and was married to brother J. L. Robertson, December 7, 1890. She united with the church at Flat Swamp by experience and was baptized on

the first Sunday in July, 1908, by Elder G. D. Robertson. She took a letter of dismissal with her husband and others and was one of the members of the constitution of the church at Robersonville, of which she died a beloved member. She was taken with a violent case of typhoid fever three weeks before she died and suffered greatly for that time. On Saturday night before she died she told her husband to sit down on the bed, and she put her arms around his neck and kissed him and told him she wanted him to stay close to her, for she did not have long to stay here. And she called all her children to her bedside and kissed them, and told them to be good girls and live right, for they would not have a mamma much longer and then she looked up to her husband with a beautiful smile and said: "I certainly do feel rejoiced tonight." He asked her what she was rejoiced over. She said for the Lord had done something for her. She was perfectly conscious until the last. Thus our dear sister has passed away from a world of sorrow to a world of happiness and peace to rest with Jesus, but she leaves behind many who loved her to mourn their loss. The stroke falls heavily upon her bereaved husband and three lovely daughters, and the home is left lonely that was once cheered and gladdened by one of the best wives and mothers.

She leaves also three sisters and two brothers to mourn their loss of a dear sister. She also had many other relatives to whom it is sad to know she is gone. The church and community at large are saddened by her departure. May the Lord comfort and reconcile all the loved ones.

M. T. LAWRENCE.

Hamilton, N. C., Sept. 12, 1910.

John S. Jackson.

Brother John S. Jackson was born in Upson county, Georgia, June 10th, 1824 and departed this life January 29th, 1910, of old age at Tampa, Fla. He moved to Florida with his father in 1844, and was married to Miss Ella J. Futch March 1st, 1885, to which union were born two daughters and one son, to wit: Mrs. A. Eliza Gant of Webster, Fla., Jas. J. Jackson and Mrs. Sarah E. Hanna, of Tampa, Fla. who with sister Jackson remain to mourn their loss. But dear ones, weep not, for he is not dead but sleepeth.

Brother Jackson was baptized and received into the fellowship of Mt. Enon Primitive Baptist church June 7th, 1890, but soon removed by letter to Lone Pilgrims Church where he remained a consistent and beloved member until his death. We feel that a pillar has gone from the church, the family has lost a kind and loving husband and father and the neighborhood a good citizen.

Much could be written in praise of this man, and though he had been feeble a long time, and his mind on natural things was weak, yet it was strong on spiritual things to the last.

He was confined to his bed only a few days before his death and was laid to rest the following day in Magdeline Cemetery witnessed by many sorrowing relatives and friends.

The unworthy writer had many happy seasons with him traveling together—both being young in the ministry—we could partake of each others joys and sorrows.

And in conclusion may the Good Lord bless and comfort the bereaved ones. We would comfort them but our arms are too short, God alone has the power. We feel that our loss is his eternal gain, so we sorrow not as those who have no hope.

ELDER J. D. McMULLEN.

Tampa, Fla.

Margarett A. Bell.

Elder P. D. Gold, Dear Sir:

Please publish in the Landmark an account of the death of my dear mother, who departed this life Aug. 24, 1910. She was 69 years, 7 months and 8 days old at the time of her death. She was the daughter of Josiah and Sallie Walston. At the age of eighteen she was married to M. N. Bell, my father, who was killed in the war. By him she had three children for whom she toiled day and night.

She was a kind and loving mother, affectionate to her neighbors and a good nurse for the sick. She was a friend to the poor—the hungry were never turned from her door without food. She was always thoughtful to entertain strangers and was so good and kind that everyone loved her.

She united with the Primitive Baptist church at Lawrence about thirty years ago and has been a faithful member ever since.

She loved her church and attended the meetings as long as she lived. But dear mother, how we miss your dear sweet face, since you are no more.

She leaves one son, two daughters, one brother, two sisters and nineteen grand-children to mourn their loss, but her spirit has gone to reign with God above to await the resurrection. May God bless us with true humility to bear our great bereavement and may our days be spent with as good a purpose as our dear mother's.

Sleep my dear mother and take thy rest;

We all loved you dearly, but Jesus loved you best.

Written by her humble daughter.

Rosa Salsbery.

By request of her daughter I send for publication the obituary of her mother, sister Rosa Salsbery.

She was the daughter of Mr. and Mrs. B. A. Coffield of Martin County,

and was born June 6th, 1841. She was married to brother A. W. Salsbery May 1st, 1866, who died in September 1885. To them were born nine children, three of which survive her, two boys, Augustus and Willie, and Maggie, also two sisters and two brothers.

She died in Robersonville, No. 7th, 1910 after much suffering. She united with the church at Spring Green in 1875 and was baptized by Elder C. B. Hassell. She took a letter from that church and united with the church at Robersonville of which she died a beloved member.

I kn w her when I was quite young and I knew her tq love her and esteem her for her virtue and consistency as a child of God. Though she suffered much she was patient and resigned to the Lord's will and was prepared and willing to go.

We believe she is resting from her labors. May the Lord comfort and sustain the loved ones left behind.

M. T. LAWRENCE.

In conference of the Primitive Baptist church at Robersonville, Nov. 1910 the following preamble and resolutions were adopted:

Whereas, God in His infinite wisdom has seen fit to take from us by death on the 14th inst. our beloved sister, Rosa Salsbery,

Therefore, be it Resolved, 1st. That in the death of sister Salsbery, the church has lost a dear sister whom we sadly miss, but we believe our loss is her eternal gain.

2nd. That her family has lost a kind and loving mother, to whom' we extend our sincere sympathy.

3rd. That a copy of these resolutions be sent to Zion's Landmark and the Gospel Messenger for publication and a copy be spread upon our minutes.

ELD. M. T. LAWRENCE Mod.

J. C. ROBERTSON, Clerk.

Ersie Moore.

It is with a sad heart that I attempt to write the death notice of my darling little sister.

She was the daughter of G. W. Moore and Nannie his wife. She was born Feb. 22, 1899 and fell asleep in the arms of Jesus Sept. 24, 1910, making her short stay on earth 11 years, 7 months and two days. She was a kind, loving and obedient child to her parents and all who knew her seemed to love her.

Her death was a shock to me and many others. She was so sensible and wise that many people said she would never be raised to get grown.

She was sick only 18 days with that dreaded diphtheria but bore her sufferings with patience and seemed inclined to await her Father's will. Although she suffered more than anyone I have ever seen she never said anything about wanting to get well. She died happy, singing, the prettiest song I ever heard by a tune I never heard before.

She woke me up that night she was taken by singing "A sinner like me," and she was conscious until death, and the last words she spoke were "Mama I am dying," and told her goodbye, and died very easy without a struggle.

She leaves behind her father, mother, three sisters, four brothers and a host of relatives and friends to mourn their loss although we feel our loss is her eternal gain. She was buried in the cemetery at Spring Green—the funeral services being conducted by M. P. Smith and R. L. Taylor.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in home,
Which never can be filled.

Ersie, darling, you have left us

For a home beyond the skies;
Where at last we hope to meet you

Where ar said no more good byes.

How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day.

Mr. Gold, please publish this in the Landmark for me.

Her devoted sister,

MAMIE.

J. M. Sharp, Sr.

James Martial Sharp was born March 27, 1844, in the western part of Rockingham county, N. C., and spent his boyhood days on the hills of the Dan. His early home was about two miles from Madison on the north side of Dan River—now owned by the Fallen heirs. His education was limited, having grown up in that period just preceding the Civil war before the public schools were of much value and private schools were scarce. He went to school at the public school house known as Baughn's Schoolhouse on Baughn's mountain, and later attending the High School in Madison at the old Bulah Academy at that time run by Mr. Shuck. He was fond of talking about the days spent in school with the Bulah boys. He was the son of Archer Sharp and his mother was familiarly known as Peggie Sharp. His death occurred June 13, 1910, at his home at Intelligenee, N. C., on his farm known as Bald Hill, four and one-half miles southeast of Madison, N. C. His death was caused by paralysis, having had a former stroke in the early part of August, 1909. He was stricken the second time about three o'clock p. m., Friday, June 10, and suffered great pain for a few hours. Medical attention was given him as early as possible but nothing seemed to retard the progress of the syele of death. About eight o'clock of the day he was taken he

became unconscious and inactive except in the organ of breath, from which he never aroused not being able to speak or open his eyes again. Death claimed him about eight-fifteen p. m., Monday, June 13, 1910 at the age of sixty-six years, two months and seventeen days.

His remains were laid to rest in the cemetery at Sardis church June 14, the funeral being preached at 4:30 p. m., by Elder L. H. Hardy, of Reidsville, N. C. Although it had been raining for several days and the roads were muddy, a large number of friends and relatives attended the funeral.

He leaves a wife and eight children one brother and one sister to mourn his death.

He was the brother of Calvin Sharp of Winston-Salem and Mrs. Turner Peay is his sister. He is the father of W. W. Sharp, A. A. Sharp and R. M. Sharp, of Intelligence; J. B. Sharp, attorney, J. M. Sharp of Madison; Mrs. J. O. Thompson, of Efland; Rev. J. A. Sharp, of Farmer and C. R. Sharp of Calvert, N. C. Two infant children preceded him to the grave. At the age of eighteen years he enlisted in the 45th N. C. Regiment, Co. F., and went forth to do service for his country as a Confederate soldier. He saw service on many battle fields in Virginia, Maryland, and Pennsylvania. He was with his gallant chieftain Robert E. Lee at the battle of the Wilderness and Spotsylvania Court house. In the latter battle he received a wound in the left jaw, the bullet ranging up to the temple from which wound he suffered through life. After the war was over, he returned to his native hills and began life anew. Without money or means he began to labor to build up his beloved Southland that had been ravaged by the gory hand of war. On the 20th day of November 1866, he was married to Eliza Merri-

ette Garrett, and they labored on though often beset with obstacles and trials until, at his death he owned an excellent farm and was well equipped for the enjoyment of life. His motto which was deduced from his living example, was: "Live within your means, pay all your just debts; labor unceasingly, and live by the sweat of your brow. Treat all men right. Attend to your own business.

May the bereaved ones be comforted by the holy word which says the Lord giveth and the Lord taketh away; blessed be the name of the Lord."

A FRIEND.

Dear Brother Gold:

I wish to add a little to the above: Mr. Sharp never made an open profession of religion, but he was I think a strong believer in salvation by grace. He did not seem to have confidence in any doctrine other than the Primitive Baptist. I feel to hope that he is at rest. Please publish as soon as convenient.

Your unworthy sister, if one at all,
MRS. J. M. SHARP.

Intelligence, N. C.

Married: October 26, 1910, Mr. William Bruce Harper and Miss Margaret Ellen Brake, at brother Jesse Brake's residence in Edgecombe Co., N. C., by P. D. Gold, also brother J. H. Gooch and Sister Laura a Reed, at Winston-Salem, N. C., December 8, 1910, by P. D. Gold.

The Skewarkey Union is appointed to be held with the church at Skewarkey on Friday, Saturday and 5th Sunday in Jan. 1911.

APPOINTMENTS.

J. P. Via.

Buffalo Jan. 1, 1911
Spray 2nd at night

Dan River	3rd	Mewborn's	Wednesday
Wolf Island	4th	LaGrange	at night
Reidsville	4th at night.	Sandy Grove	Friday
Pleasant Grove	5th	Bethel	Saturday and 2nd Sun.
Gilliams	6th	Newport	Monday and at night
Arbor	7th	North River	Wednesday
Lynch's Creek	8th	Straits	Thurs. and at night.
Harmony	9th	Hunting Quarter	Saturday
Prospect Hill	10th	Cedar Island	3rd Sun.
Wheeler's	11th	Jones' Bay	Tuesday
Flat River	12th	Goose Creek Island	Wednesday
Camp Creek	13th	Beaulah	Friday
Surl	14th	South Mattamuskeet Sat. and 4th Sun.	
Roxboro	at night	Lebanon (East Lake) Tuesday night	after 4th Sunday.
Shiloh	15th	Kitty Hawk ..	Thursday and at night
Stories Creek	16th	Elizabeth City	Friday night
Ebenezer	17th	Norfolk	5th Sun.
Oak Grove	18th	Elder J. P. Tingle will be with him	part of the time.
Moons Creek	19th		
Cane Creek	20th		
Danville	at night		

B. L. Treece.

Bear Creek	Jan. 1 1911
Running Creek	2nd
Liberty Hill	3rd
Meadow Creek	4th
Clarks Grove	5th
Crooked Creek	6th
Union Grove	7th
Watson	8th
Pleasant Grove	9th
Lawyers Spring	10th
High Ridge	11th
Liberty	12th
High Hill	13th
Broom's Grove	14 and 15
Charlotte	16th at night
Brother Wm. Whitleys, ..	17 at night
New Zion	18th
Concord	19th
Salisbury	20th
Flat Creek	21 and 22

Conveyance needed when off railroad. Some one please meet him at Richfield on evening of the 20th.

J. A. T. Jones.

Smithfield, Saturday and 1st Sunday	
in January, 1911.	
Nahunta	Tuesday

For Durand and Lester's Hymn and Tune Book, address Elder S. H. Durand, Southampton, Pa. Price \$6 per doz.

For Lloyd's Hymn Book address J. A. Clark, Wilson, N. C., Price 75c per copy.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

C. M.

In darkness here we hover Lord,
Until Thy light reveals
The mystery of thy hidden word,
And nothing else conceals.

'Tis by the light of opening day
We take our natural walk,
And by Thy light we preach and
pray,
And of thy goodness talk.

Then turn within our hearts more light
That we may see the day,
That in Thy glory we delight,
And all may learn the way.

Then from this world we would depart,
On wings of love and peace;
And sing Thy praise from heart to
heart,
In tunes that never cease.

JESSE BRAKE.

A Discourse on God's Patience.

Meditate often on the patience of God. The devil labours for nothing more than to deface in us the consideration and memory of this perfection. His is an envious nature, and since it hath reached itself out to us, and not to him, he envies God the glory of it, and man the advantage of it. But God loves to have the volumes of it studied and daily turned over by us. We cannot without an inexcusable wilfulness miss the thoughts of it, since it is visible in every bit of bread, and breath of air in ourselves, and all about us.

The frequent consideration of His patience would render God highly amiable to us. It is a more endearing argument than His mere goodness. His goodness to us as creatures, endowing us with such excellent faculties, furnishing us with such a commodious world, and bestowing upon us so many attendants for our pleasure and service, and giving us a lorship over his other works, deserves our affection. But his patience to us as sinners after we have merited the greatest wrath, shows Him to be of a sweeter disposition than creating goodness to offending creatures, and consequently speaks a greater love in him, and bespeaks a greater affection from us. His creating goodness discovered the majesty of His being, and the greatness of His mind, but this the sweetness and tenderness of His nature. In this patience He exceeds the mildness of all creatures to us, and therefore should be enthroned in our affections above all creatures. The consideration of this would make us affect Him for His nature as well as for His benefits.

The consideration of His patience would make us frequent and earnest in the exercise of repentance. In its nature it leads to it, and the consideration of it would engage us to it, and melt us in the exercise of it. Could we think deeply of it without being touched with a sense of the kindness of our forbearing Creditor and Governor? Could we gaze upon it, nay, could we glance upon it, without re-

lenting at our offending One of so mild a nature, without being sensibly affected that He hath preserved us so long from being loaded with those chains of darkness under which the devils groan? The forbearance hath good reason to make sin and sinners ashamed. That you are in being is not for want of advantages enough in His hand against you, many a forfeiture you have made, and many an engagement you have broke; He hath scarce met with any other dealing from us than what had treachery in it. Whatsoever our sincerity is, we have no reason to boast of it, when we consider what mixtures there are in it, and what swarms of base motions taint it.

If men would consider that such a time they blasphemed Him, and made reproach of His name, and His thunder did not stop their motion; such a time He bore an open affront from them. when they scoffed at His Word, and He did not send a destruction; would not such a meditation work some kind of relentings in men? What if we should consider that we cannot do a sinful act without the support of His concurring providence? All creatures we use for our necessity or pleasure are supported by Him in the very act of assisting to pleasure us, and when we abuse those creatures against Him which He supports for our use, how great is His patience to bear with us. that He doth not annihilate those creatures, or at least embitter their use. What issue could be reasonably expected from this consideration, but, "Oh, wretched man that I am, to serve myself to God's power, to affront Him, and of His longsuffering to abuse Him! Oh infinite patience, to employ that power to preserve me, that might have been used to punish me! He is my Creator, I could not have been without Him, and yet I offend Him." How would it give men a fuller prospect of the deprivation of their nature than

anything else, that their corruption should be so deep and strong that so much patience could not overcome it. It would certainly make a man shamed of his nature as well as of his actions.

The consideration of His patience would make us resent more the injuries done by others to God. A patient sufferer, though a deserving sufferer attracts the pity of men that have a value of any virtue, though clouded with a head of vice. How much more should we have a concern for God, who suffers so many abuses from others, and be grieved that so admirable a patience should be slighted by men, who live solely by, and under the daily influence of it! The impression of this would make us take God's part as it is usual with men to take the part of good dispositions that lie under oppression.

The consideration of God's patience would make us patient under God's hand. His slowness to anger and His forbearance is visible in the very strokes we feel in this life. We have no reason to murmur against Him who gives us so little cause, and in the greatest afflictions gives us more occasion for thankfulness than of repining. Did not slowness to anger moderate every affliction, it had been a scorpion instead of a rod. We have reason to bless Him, who from His longsuffering sends temporal sufferings where eternal are justly due. His indulgences towards us have been more than our corrections, and the length of his patience hath exceeded the sharpness of His rod. Upon the account of His long-suffering, our mutinies against God have as little to excuse them as our sins against Him have to deserve of His forbearance. The consideration of this would show us more reason to repine at our own repinings than at any of His smarter dealings; and the consideration of this would make us submissive under the judgments we expect. His

undeserved patience hath been more than our merited judgments can possibly be thought to be. If we fear the removal of the gospel for a season, as we have reason to do, we should rather bless him that His waiting patience He hath continued it so long, than murmur that He threatens to take it away so late.

We should admire and praise here that which shall be praised in heaven. Though patience shall cease as to its exercise after the consummation of the world, it shall not cease from receiving the acknowledgments of what it did when it traversed the stage of this earth. If the name of God be glorified and acknowledged in heaven, no question but this will be also; since long-suffering is one of His divine titles, a letter in His name, as well as "merciful and gracious, abundant in goodness and truth." And there is good reason to think that the patience exercised towards some before converting grace was ordered to seize upon them, will bear a great part in the anthems of heaven. The greater His long-suffering hath been to men that lay covered with their own dung a long time before they were freed by grace from their filth, the more admiringly and loudly will they cry up His mercy to them after they have passed the gulf, and see a deserved hell at a distance from them, and many in that place of torments who never had the tastes of so much forbearance. If mercy will be praised there, that which began the alphabet of it cannot be forgot. If Paul speaks so highly of it in a damp world, and under the pull-backs of a body of death, as he doth—1 Tim. i. 16, 17, "For this cause I obtained mercy, that eternal, immortal, invisible, the only wise God, be honor and glory for ever. Amen."—no doubt but he will have a higher note for it when he is surrounded with a heavenly flame and freed from all remains of dulness. Shall it be praised above, and have we

not notes for it here below? Admire Christ too, who sued out your reprieve upon the account of His merit. As mercy acts not upon any but in Christ, so neither hath patience borne with any but in Christ.

That we may be raised to bless God for His patience, let us consider, (1) The multitude of our provocations. Though some have blacker guilt than others, and deeper stains, yet let none wipe his mouth, but rather imagine himself to have but little reason to bless it. Are not all our offences as many as there have been minutes in our lives? Had there been no more than our impudent or careless rushings into His presence in worship; had they been only sins of omission, and sins of ignorance, it had been enough to put a stand to any further operations of His patience towards us. But add to those sins of commission, sins against repeated resolutions and pressing admonitions, the neglects of all the opportunities of repentance; put them all together, and we can as little recount them as the sands on the sea-shore. Were the devils punished for one sin, a proud thought, and that not committed against the blood of Christ, as we have done numberless times? Yet hath not God made us partakers in their punishment, though we have exceeded them in the quality of their sin. O admirable patience, that would bear with me under so many, sins.

(2.) Consider how mean things we are, who have provoked Him. What is man but a vile thing, that a God-abounding with all riches should take care of so abject a thing, much more to bear with so many affronts from such a drop of matter such a nothing creature! that He that hath anger at His command, as well as pity, should endure such a detestable, deformed creature by sin to fly in His face. "What is man that Thou art mindful of him?" miserable, incurable man,

derived from a word that signifies to be incurably sick. Man is Adam, earth from its earthly original, and Enosh, incurable from corruption. Is it not worthy to be admired that a God of infinite glory should wait upon such Adams, and worms of the earth, and be as it were a servant and attendant to such Enoshes, sickly and peevish creatures?

(3.) Consider who it is that is thus patient. He it is that with one breath could turn heaven and earth, and all the inhabitants of both into nothing; that could by one thunderbolt have raised up the foundations of a cursed world; He that wants not instruments without to ruin us, that can arm our own consciences against us, and can drown us in our own phlegm, and by taking out one pin from our bodies, cause the whole frame to fall asunder. Beside, it is a God, that while He suffers the sinner, hates the sin more than all the holy men on the earth, or angels in heaven can do, so that His patience for a minute transcends the patience of all creatures from the creation to the dissolution of the world, because it is the patience of a God infinitely more detesting it.

(4.) Consider how long He hath borne His anger. How great a favor is it to be reprieved thirty years for many offences, every one of which deserves death at the hands of God more than any offence at the hands of man? Paul was, according to the common account, but about thirty years old at his conversion, and how much doth he elevate divine long-suffering! We were all condemned in the womb, our lives were forfeited the first moment of our breath, but patience hath stopped the arrest: the merciful Creditor deserves to have acknowledgment from us, who hath laid by His bond for so many years without putting in His suit against us. Many of your companions in sins have perhaps been surprised long ago, and haled to an eternal pris-

on, nothing remaining of them but their dust, and the time is not yet come for your funeral. Many have been sauck into a hell of misery, while thou remainest upon an earth of forbearance. Was not the same wrath due to you as well as to them? and had it not been as dreadful for you to be so surprised by Him as it was for them? Why should He take a less sturdy sinner out of thy company, and let thee remain still upon the earth? If God had dealt so with you, how had you been cut off, not only from the enjoyment of this life, but the hopes of a better? And if God hath made such a providence beneficial for reclaiming you, how much reason have you to acknowledge Him? Hath not God reprieved some of you upon your petitions, or the solicitations of your friends, and have you not broke your word with Him? Have your hearts been steadfast, hath He not yet waited expecting when you would put your vows and resolutions into execution? Did He do all this that any of us might add new sins to our old, rather that we should bless Him for His forbearance, comply with the end of it, in reforming our lives, and having recourse to His mercy?

Let us not presume upon His patience. The exercise of it is not eternal; you are at present under his patience, yet while you are unconverted you are also under His anger, for, "God is angry with the wicked every day." You know not how soon His anger may turn His patience aside, and step before it. It may be His sword is drawn out of its scabbard, His arrows may be settled in His bow, and perhaps there is but a little time before you may feel the edge of the one or the point of the other, and there will be no more time for patience in God to us, or petition from us to Him. If we repent here, He will pardon us. If we defer repentance, and die without it, He will have no longer mercy to pardon, nor

patience to bear. The time will come when "time shall be no more," and then long-suffering shall be no more. Will you neglect the time wherein patience acts, and vainly hope for a time beyond the resolves of patience? What an estimate will you make of a little forbearance to respite death, when you are gasping under the strokes of its arrows! Can you think that God will always be at an expense with men in vain; that He will have such riches trampled under their feet, and so many editions of His patience be made waste paper? Are you sure that He who waits today will wait tomorrow? How can you tell but that God who is slow to anger today, may be swift to it tomorrow? Did God make our lives so uncertain, and the duration of His forbearance unknown to us, that we should live in a lazy neglect of His glory and our own happiness? If you should have more patience in regards of your lives, do you know whether you shall have the effectual offers of His grace? As your lives depend upon His will, so your conversion depends solely upon His grace. There have been many examples of those miserable wretches that have been left to a reprobate sense, after they have a long time abused divine forbearance. "The sin of Ephriam is bound up," as bonds are bound up by a creditor till a fit opportunity. When God comes to put the bond in suit, it will be too late to wish for that patience we have so scornfully despised.

Consider therefore, the end of patience. The patience of God, considered in itself, without that which it tends to, affords very little comfort; it is but a step to pardoning mercy, and it may be without it, and often is. Many have been reprieved that were never forgiven. Hell is full of those that had patience as well as we, but not one that accepted pardoning grace went within the gates of it. Patience leaves men when their sins have ripened them for

hell, but pardoning grace never leaves men till it hath conducted them to heaven. His patience speaks Him pleasurable, but doth not assure us that He is actually appeased. Men may hope that long-suffering tends to pardon, but cannot be assured of pardon, but by something else above mere long-suffering. Rest not then upon bare patience but consider the end of it; it is not that any should sin more freely, but repent more meltingly; it is not to spirit rebellion, but give a merciful stop to it. Why should any be so ambitious of their ruin as to constrain God to ruin them against the inclinations of His sweet disposition?

In conclusion, let us imitate God's patience in our own to others. He is unlike God, that is hurried with an unruly impetus to punish others for wronging him. The consideration of divine patience should make us square ourselves according to that pattern. God hath exercised a long-suffering from the fall of Adam to this minute on innumerable subjects, and shall we be transported with desire of revenge upon a single injury? If God were not slow to wrath, a sinful world had been long ago torn up from the foundation. How distant are they from the nature of God, who are in a flame upon every slight provocation, from a sense of some feeble and imaginary honor, that must bloody their sword for a trifle, and write their revenge in wounds and death, when God hath His glory dispersed every day, yet He keeps His sword in His sheath. What a woe would it be to the world if He drew it upon every affront! To be patient is to be divine, and to show ourselves acquainted with the disposition of God. "Be ye therefore perfect, as your heavenly Father is perfect," that is, be perfect and good; for He had been exhorting them to bless them that cursed them, and to do good to them that hated them; and that from the example God had set them, in causing His sun

to rise upon the evil as well as upon the good. Be ye therefore perfect. As patience is God's perfection, so it is the accomplishment of the soul. And as His slowness to anger the greatness of His power over Himself, so an unwillingness to revenge is a sign of a power over ourselves, which is more noble than to be a monarch over others.

Dear Brother and Sister:

Please excuse me for not writing to you before now. I have had it on my mind for some time but just put it off for some cause I know not, unless it was a feeling of unworthiness.

Dear brother and sister, I feel beneath you both, for I can see you are letting your light shine. I feel most of the time that I am in darkness and often think it is on account of my disobedience. But if I know myself I want to do right. My greatest pleasure in this world is going to hear the gospel preached but I seldom have the pleasure.

Dear Fannie, I often think of you being so greatly blessed in hearing the good tidings of great joy, for I believe Brother Hundly is preaching the blessed truth—the very same doctrine that was preached in olden times, and I also believe there is a crown laid up for him which the Lord, the righteous Judge, shall give him at that day, and not unto him only, but to all that love His appearing. I do not feel he has more power than any man, but that the Lord has so wonderfully blessed him that He will save him into everlasting enjoyment.

I sometimes feel like we are living near the end of time and if I am not deceived I have viewed the end. I also had a dream in which I saw the heavens on fire. I thought I was caught up from the earth when death struck me and I went through a change and awoke.

This has been some comfort to me. I

sometimes think I will live to see the world come to an end and my soul and body be parted between the heavens and the earth, while at other times I feel as if I will not live to see this. So I don't know how it will be!

Dear brother, I have so many evil thoughts to come into my mind which causes me great trouble at times. Often when I am trying to pray or beg for mercy evil thoughts come into my mind which makes me think I am wrong.

Dear brother, when you have the spirit of prayer, please pray for me that I may honor His name, resist evil and cleave to that which is good. I would be so glad to have you and Fannie come, as I do love so much to hear you read the bible and explain. It is almost like preaching to me, but I often feel like I want to creep into some corner where I am not noticed. You may think it strange in me to be that way, but I do love to hear others talk without being seen.

I feel like I want to write more but for fear it will weary your patience, I will stop. Please look over my ignorance and excuse all mistakes. Write soon and come when you can.

MINNIE V. HOLLY.

Rocky Mount, Va.

CONTENTMENT.

Dear Brother Gold:

As my subscription is due, I will, with the help of our Saviour, write you a few lines to let you know how much good the Landmark is to me.

It is all the preaching I get, for my hearing grows worse all the time. I have not been able to hear a sermon in four years and I feel like I would be ruined without it.

I should have sent the subscription before this, but the cares of the world keep me busy. I have to look after everything. My husband is dead, so you see I have double duty to perform. I find it takes as hard work to keep

what you have earned as it does to earn it.

God blesses poor sinful me, with all I need, yet I find myself complaining, with nothing but self to fault with. How unworthy I feel. Sometimes I feel worse than nothing and wonder why the blessed Lord has let me live this long, for when I would do good evil is present always.

I hope God will spare you for many years to feed His flock with the spiritual food that He blesses you with is my prayer for Christ's sake. Hope you and your family are well. Your sister I hope in the love of Jesus.

MRS. EMMA D. CARSON.

P. S.—Pray for me that my faith should hold out to the end.

Stokes, N. C.

E. D. C.

Dear Brother Gold:

I have been thinking for a long time about writing you, for I love to read the Landmark and your writings are so consoling to me in my lonely hours and troubles.

I hope I trust in my dear Jesus for I want to trust in Him and Him alone, but I am so weak and sinful I can't see how He cares for poor me. I have always as long as I could remember been troubled over my own condition and since I am old it seems to be worse with me. Sometimes I almost lose my mind, then I have to beg the blessed Lord to please forgive me for letting myself get into such a condition—feeling so miserable that I can't take rest day or night. Then something will happen that I think is greater than all the rest, and I have to look up to my Holy Father for mercy or I must die, dear Lord. Then peace will come to my broken heart and I feel so thankful to my Saviour, for I know that it all comes from Him, knowing that there is no other power that can help me.

I am such a great one to worry over my children; I have been the mother

of eight but lost three when they were small. When they died everyone thought I would go crazy. One night I thought I could never go to sleep unless some one sat up with me. I finally got to sleep and in my slumbers my dear Saviour came to me. Then my troubles left. There seemed to be nothing half so lovely as He was. He told me my children were reigning with their immortal Father forever to be blessed. When I awoke my poor heart was at ease. I went praising and thanking Him for His kindness for I knew I would do that way no more.

I have lost loved ones since and I was troubled, but not in the way I was then. Since then my troubles come from this wicked world. My children are out in it with so much to lead them astray. It is dreadful to think of, the world with its dangers and snares and all I can do is to trust in my Saviour for their deliverance.

I have just read the Landmark of February 15. We had heard about the fire, but none of the particulars until I read the book. You have my deepest sympathy in your loss and sickness and I do trust that now you are up with your loved ones. I was sick at that time with pneumonia. Today is the thirty-first day that I have been in the house and most all that time in bed. This has been a hard winter with me, still the Lord has been good to spare me this long.

Dear brother, please write me if only a line or two for I know it will be a great comfort to me.

I am yours very sincerely,

A. M. ROYAL.

Marshallberg, N. C.

Elder P. D. Gold, Dear Brother:

I wrote you about a week ago to discontinue the Landmark to me, but I find it is not so easily given up and herewith renew it. I hate to be so fickle and you will excuse me. I did

enjoy the last two copies so much and like some that have written, I wish I could write and express myself as they do.

The piece from Brother Rorberson needed no explanation to me but could apply it to myself all along. I feel the need of some one chewing for me most of the time, and am often made to feel that I have never cut my teeth. And then there was Brother Pittman on Revivals, all good. And Brother Blanton's sketch of his life in the two last numbers. I enjoyed having known old Brother Ellis and as I knew about his faithfulness enjoyed it the more. And to, I enjoy the sister's writings and sometimes I think there are some of the best out there in the world and my heart goes out to them in love and fellowship, and I am made to feel if they knew me as I know myself how would it be mutual. I do need the prayers of all God's people and I do hope you will especially remember me at a throne of grace as I am so often in darkness. May the Lord of Israel continue to bless you and all that is near and dear to you.

Your sister, I hope,

CORNELIA LOWE.

Beuna Vista, Ga.

To the Church at the Falls of Tar River.

Dear Brethren and Sisters:

It is on my mind to write you a brief letter. Of course I feel that you know the reason why I am not with you, but I want to let you know that I am thinking of you tonight. How swiftly time flies. A year and one month ago you set me apart to do the work of the ministry, since then I have been to see you only once at regular meetings, yet in this brief period of time many changes have taken place. Some dear ones have been called home and their faces which were familiar then we shall see no more on earth.

And it has pleased the dear Lord to send some more dear ones to the fold speaking the pure language of Canaan and telling their friends what great things the Lord has done for them and has had mercy on them. Surely the goodness and mercy of the Lord endureth forever, how wonderful are His works and His ways past finding out.

There seem to have been no particular change in me. I am still the same sinner, getting no better, doing that I would not and desiring to do that I do not. Oh what checkered scenes mark my pathway! Surely I can say with Jacob "Few and evil have been the days of the years of my pilgrimage. My hope is the same it was a year ago, I believe the same things I believed then, I love the same things I loved then and the things I hated then I hate now. I am still a poor petitioner upon the store-house of God's mercy, still hungering and thirsting after righteousness, and though I hunger and thirst I know that in the Father's house there is an inexhaustible supply that shall never fail, a bread famine never has been nor ever will be there; and that same pure river of water, clear as crystal, still flows from the throne of God and of the Lamb and makes glad the city of our God.

The same song is heard in Zion, Lord God omnipotent reigneth, His everlasting arm is still underneath, He is still our refuge. His all-seeing eyes do not slumber nor sleep, and although we oft n feel as did the disciples, that we shall be wrecked upon the foaming, surging billows of the stormy ocean of life when they are dashing so furiously against our little boat, but it is sweet to feel that Jesus our dear Redeemer is just as near to us today as he was to them on that occasion. He is still walking upon the raging billows and lifting his loved ones above their threatening fury, and when He speaks, peace, be still, the howling tempest ceases and the poor terror stricken

mariner is at land, and just as He knew the peril the disciples were in that night He knows all our perils and our sorrows, and as He was then gone apart in the mountain to pray He is even now gone and is at the right hand of the Father and there maketh intercession for us, and as He rescued them from danger He is still able and will save every one who puts their trust in Him. No one whose hope is in the Lord can ever sink, for it is an anchor to the soul both sure and steadfast and is entered within the veil where the forerunner is gone.

These thoughts are comforting. All things are still working together for the good of them that love the Lord to them that are the called according to His purpose. This I feel that I know and yet I do so dread these low dark places through which I have to pass. It is not sweet to be in prison, but how sweet it is to be delivered—to have your mourning turned into rejoicing and your crying into laughter. So they work together for our good. It is good to live the time the Lord is pleased to spare us here and when it is His time to take us away it is good to depart and be with Christ.

Brethren, there are many things I would like to write but must come to a close lest I be tedious. In conclusion will say, brethren pursue those things which make for peace, let us try to live in this present evil world so that our light may so shine that others may see our good works and glorify our Father which is in heaven. Let's bear with each other and forgive each other as we hope God for Christ's sake hath forgiven us. Be faithful to our dear pastor who has been faithful to us. Faithfulness becometh the house of the Lord. Be not faithless but believing.

I desire the prayers of all the dear brethren and sisters in my behalf—that the Lord will open a door of patience unto me and enable me to hold

out faithful until the end. Finally brethren remember the new commandment which is given unto you, "Little children, love one another," and may the dear Lord remember in mercy all the precious household of faith in my prayer for Christ's sake.

Your brother in hope of eternal life through our Lord Jesus Christ,

G. W. ABRAMS.

Nashville, N. C.

Dear Brother Gold:

I am sending subscription for my renewal to the Landmark. It is all the preaching I have had since I lost my dear wife five years ago. I have three little children to care for and it is nine miles to the church where my membership is. Hence I cannot attend preaching as I desire to do.

I have enjoyed reading the Landmark this year it seems to me more than I ever did. I have been in great darkness, my afflictions have been great, and Satan seemed to be my companion, and I have been possessed with every vile and foolish thought. I would try to pray, but it seemed I could not pray an acceptable prayer. I would mourn because I could not mourn, and I hope I was made to feel that there was no help only through our blessed Saviour, Jesus Christ.

Brother Gold, I would like, if you feel so impressed, to give your view of the 19th verse, 15th chapter 1st Cor. "If in this life only we have hope in Christ we are of all men most miserable."

I have seen and heard that scripture quoted often but have never heard it explained. What I wish to know is, how can one have hope in Christ, in this present life and not have hope beyond the grave or in eternal life?

Also, do you think the Lord gives one an impression to have family prayer when there are only small children in the family that don't know

the meaning or use of prayer?

Your brother in hope, if not deceived.

J. W. TERRY.

Cedar Grove, N. C.

Dear Brother Gold:

I received the Landmark this afternoon for which I am very thankful to you. It came much earlier than I expected. I have read some of the editorials which are good to me, especially your editorial on predestination. It strikes the very keynote according to the scriptures, at least that is the light I have always taken of it.

The question with me is, am I one of those chosen or predestined. I have good friends up here, yet there is not any comfort to me in their conversation.

About two years ago one of the Missionary preachers told me that I was responsible for all the indifference of my husband and children. My feelings were badly hurt over it and I prayed and cried. But thanks to the Lord I feel and hope I am firmer in the Old Baptist faith than I ever have been in my life.

Sometimes I am made to rejoice in His Almighty power—to realize that He rules all things. His power is sweet to me.

I will close for fear you will tire of this ignorant and poorly punctuated letter, yet I write as I feel.

I herewith enclose \$1.50 subscription for the dear Landmark. Many thanks and may the Lord bless you.

Sincerely,
Bunn, N. C.

J. A. SYKES.

Elder P. D. Gold, Precious Brother:

If indeed worthy to claim relationship with you:

I guess you will be somewhat surprised to receive a letter from me as it has been several years since we met and that was at the Pig River Association at Martinsville, Va. You appear

fresh in my mind often, and this morning as I walked slowly down the street meditating over the goodness of God and His everlasting love and immutability, you as a servant of the Most High, as I have no doubt, came upon my mind and I was impressed to write you a short note and express my feelings.

I don't think I can be deceived in loving God's dear children, but whether I love them with that love which passes all knowledge is what I am at times in doubt about. God is love; that is His name. If we love God we love His Son Jesus. If we love Jesus we love His children. If we love His children we love to be where His children are; we love their songs and associations. We love the doctrine they preach, that is salvation by grace without a mixture of flavoring. The reason I love all these things is because God first loved me and if God had not first loved me I would have ever been deprived of this love and therefore would have died in my sins and where He and His children elected according to His foreknowledge I could never be. There is no name written on the Lamb's Book of Life in time because of some good deed they do, or have done, but before the foundation of the world. All the names of the heavenly hosts were written so they could not have been placed there because of any deed or effort on their part, then or in the future, because the election took place before the children were born. Then it was too late for them to elect themselves. That is the reason Esau's tribes are left out to suffer endless misery, and Jacob's tribes enjoy endless happiness.

This is God's will, who can change it? Since there is no power to excel His. God has all power and does as He pleases in this world and in the world above.

These things have been sweet to poor, unworthy me for several years.

I can look back and see that my life has been a constant rebellion against God and His Holy laws. These things make me mourn and lament my case today. I can place my feet upon the sacred spot where I first felt my sins forgiven, which is indeed a sweet mountain to me—the mount of the Lord—the Holy Mount.

The Lord found me when I was lost wretched, miserable, blind and truly a mourner, and lifted me up out of the pit of darkness. There was where I first loved Jesus, His children, His service, His doctrine and His cause. I have in my weak way several years been engaged in this service, identified with the old despised Primitive Baptists.

I was educated in the school of grace in the good old State of Virginia, Henry County, near the North Carolina line. In the school of grace we learn that salvation is of the Lord from the first to last, and that is a heart felt religion which makes men and women honest, quiet and good citizens of a country, and also meek and humble followers of God and the Lamb. But the schools of men will produce a head religion which will make men and women hate their father and mother, hate the Old Primitive doctrine and preach the doctrine of the devils which is men and money and exalt the creature above the Creator who is blessed forever. These are they who separate themselves, sensual, having not the spirit of love.

ELDER J. R. WILLIAMS.

Indianapolis, Ind, 3005 10th St.

COMFORT.

Dear Brother Gold and the Household of like precious faith:

I feel at present like saying with Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us—even me—in all

our tribulations, etc. Tow like, and yet far above that of an earthly father. He pitieth his children and does not suffer them to go beyond the limits of His love. He knows just the state and condition of each one and where each one dwells. He also knows just the things suitable to the needs, not the-wants, of each one, and knows just when and how to administer to them. They may be in the "horrible pit" where He once heard David's fainting yet patient cry, and feeling as David said on another occasion, "Why art thou cast down, oh my soul, and why art thou disquieted within me?" and yet he has not forgotten them.

They may be tossed to and fro by the surging waves and the angry billows almost overwhelming them and feeling or rather expecting every moment to be swallowed up in destruction; yet when they have come to the "end of the earth," as it were, and have nowhere else to look, then will their cries ascend unto Him who can speak as no man can, saying, "Peace, be still" and even the winds and the sea obey Him. They may be cast down and feel that there is not another in all the wide world whose "sorrows are like unto my sorrows," and yet He comforteth the mourner.

"Blessed are they that mourn for they shall be comforted."

They may be languishing on a bed of afflictions and deprived of the privilege of hearing the precious gospel proclaimed by the watchmen upon the walls of Zion, and feeling that the love-visits of the one who is altogether lovely and the chiefest among ten thousand are few and far between; yet in His own good time He will comfort them. "Our light afflictions," says Paul, which are but for a moment work out for us a far more exceeding and eternal weight of glory. And again, "We know that if this earthly house of our tabernacle were to dissolved we

have a building of God eternal in the heavens."

"Who is like unto our God, O, people saved of the Lord."

"Great is the Lord and greatly to be praised in the city of our God."

"He comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." How merciful, yea, the Father of mercies!

For a long while I have been cast down and again felt that I was drifting into worldly-mindedness, from which I was powerless to get away; but thanks be unto His glorious name, He has once more come to my relief—has given me renewed evidence of my acceptance with Him, and taught me again the very important lesson, that it is good to "wait upon Him."

Though we are weak and forgetful; yet He has all power, and is not forgetful—never forgets His little ones—the objects of His love and mercy; and when I had staid in the dark lonely valley long enough to teach me again—for I am so slothful and forgetful that I do not always bear these things in mind—the all important lesson that all my help must come from Him, then He manifested Himself to me most lovingly as all in all—the One altogether lovely and the chiefest among ten thousand.

Last Thursday, the day called Thanksgiving, was made to me, I trust by Divine Power, a day of adoration, praise and spiritual thanksgiving unto our God, as has also been several days since. Elder Samuel McMillon, of Tenn., was with us at our church that day was blessed to deliver a sweet message of the gospel unto us; which was food to our hungry souls. He came home with us and spent the night and the next day according to arrangement, preached for mother's benefit, a most comforting discourse, and a sweeter little meeting I feel I

have never been in. It must indeed have been a "refreshing from the presence of the Lord." The next day, Saturday, father and I went with him to Jerusalem, a distance of about 12 miles, where he was again blessed to speak of the riches of the Kingdom to the glory of God and the comfort of His children. He is, I feel, a chosen vessel in whom dwells richly the gift of God; and is what I would term a "builder of waste places," preaching election and predestination, leaving out the unscriptural expression "absolute" and is no participant of the progressive things of today.

May the dear Lord bless us with more such preaching if in accordance with His will.

With your approval, Brother Gold, I will say to the dear ones who have recently favored me with such precious words of comfort that I hope they will accept these imperfect lines until I can write each one separately.

Your letters have been a source of much comfort to me, and I feel to thank the Giver of all good for them, feeling confident that He must have put it into your hearts to thus remember me, who am less than the least one among you.

With much love and a desire to be remembered at the throne of God's rich grace, I am your unworthy little sister in hope of that eternal life which is to come.

LOUISA A. EDWARDS.

The next session of the Staunton River Union is appointed to be held with the church at Danville, Va., Friday, Saturday and 5th Sunday in Jan. 1911. Brethren and friends are invited to attend. A. H. HINES, Church 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

FAITHFULNESS.

To be truthful is to act on the square—Do to others as you ought to want them do to you. But you must feel right towards others and know what you ought to be and do in order for you to know how you ought to treat them. If you are thirsty for revenge you will expect another that you have wronged to seek revenge of you. A man that knows how he ought to treat another will make a good neighbor if he will practice what he preaches. If one does not in my judgment act as I think he ought so that I cannot bear it, at once I should go to him alone and tell him of his fault. If he hears me then I have saved a brother. If I say I am afraid to go to him that shows a want of fellowship on my part toward him. If I loved him properly I will show it by treating him like a brother. I will not state one thing to one but another thing to another.

If we are afraid to tell one of his faults we should be equally afraid to

talk to another about his faults in his absence.

If we feel that the eyes of God are everywhere beholding the evil and the good we will be as prudent and careful in one place as in another. Then there would be a watch set on our tongue to check it as a bridle.

Love is the best guide in all matters—Love worketh no evil to his neighbor I should be more careful of my own conduct than I am to find fault of another.

P. D. G.

FRIENDS.

Ye are my friends if ye do whatsoever I command you. Would one show friendship by even neglecting to do what is commanded—much less would he show it by doing what is forbidden. That is the act of an enemy.

Friendship holds no ill will, nor indifference to what is good, much less would it tolerate opposition.

If I love one my mind toward him allows no desire or purpose of enmity. Jesus is the chief among ten thousand and the one altogether lovely. Hence lovely thoughts of Him are cherished, and kindly acts are performed. Also the pleasure of one friendly to Jesus is to serve Him with delight. There is in such service the greatest of liberty and joy. Such conduct is ennobling and purifying. For if I am actuated by true motives to serve the Lord Jesus the resultant effect of such conduct on me is to set forth the character of my service. Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God in Christ Jesus concerning you. The proof or witness of your service in the Lord is vitalizing to you. The indwelling of Jesus in you is the greatest of joys. If a man love me he will keep my sayings, says Jesus, and My Father will love him, and I

will love him and we will make our abode with him.

This is the most glorious witness of truth. He that has this witness needs not anything of earth to add to this happiness.

He has the witness in himself which carries a constant feast in himself. He dwells in God and God dwells in him.

P. D. G.

SUPPERFICIAL—THOROUGH

On all hills that shall be digged with the mattoe there shall not come the fear of briars and thorns.

A mere surface or outside work is nothing worth in the matter of salvation. One that is concerned only to make an outside show has never felt the heart-plague of sin. Where the ax is laid at the root of the tree of self-righteousness that tree shall perish root and branch. Straw and chaff are for the fire.

The Kingdom of God is within, and will display its energy in causing a decent outside external behaviour with no sort of reliance on it. Make the tree good and the fruit will be good. When God takes away the stony heart and gives a heart of flesh there is a meek and gentle external appearance with truth shining in looks, and sounding in gentle, gracious words, yet the possessor does not esteem himself as worthy of merit.

An inward spiritual operation will correct excesses of corrupt conduct, and so manifest the savory principles of righteousness without its possessor even being conscious of such good behaviour that there is no appearance of ostentation or vanity. So eager is this character to have the principles of truth within that all his desire is that God will create a new heart and renew a right spirit within him so that the Lord may search him and see if there is any false way in him, and

so cleanse him from secret faults, and keep him back from presumptuous sins that he shall be upright and innocent from the great transgression; and the prayer of his heart is, "Let the words of my mouth and the meditation of my heart be right and acceptable in thy sight, O Lord my strength and my Redeemer."

P. D. G.

WHAT IS REIGNING WITH CHRIST?

Is it to be conformed to this world? Is it to serve self? Is it to seek the praise of men? Is it to lay up treasures on earth? Is it to gratify self and dwell in ease, and fare sumptuously every day?

Look at the examples of the prophets and apostles of the Lord Jesus. Behold what they endureth for the sake of truth. Behold what Job endured. See what Moses endured, refusing to be called the son of Pharaoh's daughter, esteeming the reproaches of Christ greater treasures than the riches of Egypt. To be joined to Jesus in His suffering, to deny self, to love the crucified life of Jesus, and hate self with the lusts of the flesh; to walk by faith and not by sight, to forego the pleasures of earth, and to receive evil and not good from the world; to endure as though we see Him who is invisible is a life of strange mystery. Dying but behold we live, having nothing yet possessing all things, secretly sustained in the desert of wild beasts, cruel enemies, no certain dwelling place, often fearing we are deceived, mistaken, may yet fall one day by the hand of the enemy, plagued with the taunts of mockers; what we desire we cannot attain; what we hate is our daily, miserable company, our sorrowful meat is no easy life in this wilderness of woe. If we could see good progress made, and could know we are right how assuring would be the labor.

But we walk by faith, not by sight. What we desire we fail to attain. Our strength is in our weakness. Trust is not in self, nor in any prospect of a better state on earth than the present, which is one of unsatisfying labor with no joyful progress.

If in this life only we have hope, surely we are of all men most miserable. For the things dear to flesh and blood are our own snares and betrayers. No longer, no more can we caress the tempting pleasures that charmed our youth and flattered our early ambition.

One unceasing sink of sin and slough of despond is the daily death to self of our unprofitable, disappointing, mortal life. The daily recurrence of scenes of humiliation and disappointment are our sorrowful allowance.

The life of faith is one of poverty to the things flesh most seeks, no laying up any portion of earth that breeds worms, and is of the lean kine.

Can we go back to the haunts of Egypt? Can we return to the land full of grievous tasks and of dreadful judgments? What do we seek? We have seen that this life is vanity and vexation of spirit. Then where shall we go, and what shall we do? Have we tasted that the Lord is gracious and that a day in his courts is better than a thousand in the tents of wickedness? But have we been so defiled with Sodom that we are tempted to look back as we linger in its treacherous plains?

Would not a view of the land of promise be a goodly view to us in our weary march through this dreadful wilderness?

P. D. G.

FOOT PRINTS COLUMN

Explanation Asked.

Dear Brother Gold:

The Landmark for December 1, 1910 received and read with much comfort

and instruction. I have read and re-read your editorial on "Things Strange, Yet of Old," and consider it one of the most timely productions I have read for quite awhile. It is just what is needed now; the right things said in the right way, at the right time. But there is one sentence in it, the meaning of which does not seem clear to me, and is liable to be misunderstood. In fact, one brother who is in hearty accord with you, interprets it as contradicting the remainder of your article. This sentence will be found at the beginning of the second paragraph in the second column, on page 44, and reads: "Men under the power of a false spirit will seek to implicate God in the acts, transgression of Adam by teaching that in the predestination of God there is wrapped up a decree that makes God the author of sin by claiming that his purpose embraces all causes of all the acts and purposes of wicked men."

From this it would appear you hold that all who teach that "God's purpose embraces all causes of all the acts and purposes of wicked men," contend that in the predestination of God there is wrapped up a decree that makes God the author of sin, and seek to implicate him in the transgression of Adam. But the rest of your article shows you hold the very reverse of this, so I think it well that you explain to us just what you mean by this sentence.

It is certain that the predestination of God embraces the wicked acts of men. It was according to His purpose that Joseph's brethren sold him into Egypt, and the men who condemned and crucified the Lord of Glory did just what his hand and counsel determined before to be done. It was God who hardened Pharaoh's heart, bid Shimei to curse David, and put a lying spirit into the mouth of all of Ahab's prophets, and it is just as certain that all these persons sinned—sinned voluntarily in accord, and that God

was in no sense the author of their sins. God can no more be the author of sin than satan can be the author of righteousness; neither can He any more influence men to evil than satan can influence them to good. God is the source of all good and the opposite of all evil, and hates, forbids, condemns and punishes sin, but never approves, authorizes or influences there-to.

That God's predestination embraces the wicked acts of men and devils, that their bounds are fixed by His decree, is one of the sweetest thoughts ever entertained by this poor, trembling soul. Were it not so, where would be our safety? If wicked men and devils were turned loose unbounded and unrestricted by the wise counsel of Jehovah, how long would they suffer us to preach the doctrine of sovereign grace, or ascribe all majesty to the Lord our God?

But as "the lot is cast into the lap; but the whole disposing thereof is of the Lord," Prov. 16:33, we may rest undismayed amidst all the roar and din and flying arrows of satan's onslaught for we know that He who loved us and gave Himself for us will never dispose of any thing in a way that would be detrimental to the trophies of his grace. As He "works all things after the counsel of his own will," all things must "work together for good to them that love God." Then what have we to fear?"

"Death and plagues about me fly,
Till He bids I cannot die;
Not a single shaft can hit,
Till the God of love sees fit!"

Blessed assurance!

But where would this assurance be if one act of the wicked was left un-fixed by the hand and counsel of Jehovah? That one act might take effect upon us, and prove our everlasting overthrow. So there can be no assurance to the subjects of grace outside the unlimited purpose or limited

purpose or predestination of God.

And instead of this doctrine strengthening men's hands to sin, it impresses them with a sense of their own vileness, and causes them to look to Jesus and trust him for grace with which to overcome the temptations of the wicked one.

As Brother Gold has shown the more they praise and reverence God for his holiness and abhor and condemn themselves for their own vileness, so far from charging their crimes to God, their daily confession is, "I have sinned."

J. W. FAIRCHILD.

Remarks.

I thank brother Fairchild for this letter calling my attention to what was written in my editorial of December 1st.

The expression there namely, "Men under the power of a false spirit will seek to implicate God in the acts, transgression of Adam by teaching that in the predestination of God there is wrapped up a decree that makes God the author of sin by claiming that His purpose embraces all causes of all the acts and purposes of wicked men."

I referred for an example to Joseph whose brethren meant evil in sending him into Egypt, but God meant it for good.

Now I meant that men who attempt to justify or excuse themselves for their sin are under the power of a false spirit which seeks to implicate God in their acts which are wrong in themselves, and which they mean for evil. But when Joseph's brethren saw what was God's purpose in Joseph's going to Egypt, instead of justifying their conduct they condemned themselves, and could not charge God with any part of their wicked conduct.

How could men abhor themselves in what they have done meaning it for evil, while they hold that the purpose

of God eluded them to do such wicked deeds!

Let God be true but every man a liar is the language of Paul. Those that hate the predestination of God call it Paul's doctrine, but it is the blessed doctrine of God.

P. D. G.

To All Whom this May Concern.

On Monday morning after the 4th Sunday in January, 1910, while it was a dim light, these words came in my mind:

Praise the Lord, praise the Lord.
All ye nations praise the Lord.
Up to the bountiful gifts of life
Praise the Lord, praise the Lord.

Up in heaven where there's no strife,
God's children are gathering Home.

When these words sounded in my mind I felt to overrun with joy, glory, honor and dominion to our God forever, Amen.

W. B. WILLIAMS.

Elm City, N. C., R. 4, Box 36.

Dear Brother Gold:

I am quite feeble and am writing to ask you to give notice in the Landmark that owing to my health I call in my appointments. Hope to be able should my mind continue, to visit the brethren in that section some time. May the Lord bless you and yours.

Affectionately,

J. A. T. JONES.

McCullers, N. C.

UNION MEETINGS.

The Dutchville Union meets with the church at Mt. Lebanon Saturday and 5th Sunday in January, 1911. Brethren and friends generally are invited to attend. G. C. FARTHING.

OBITUARIES.

Rebecca Wills.

Elder P. D. Gold, Dear Sir:

I will try to write the obituary of my dear mother.

She was a devoted wife until the death of my father which occurred several years ago; since which time she has lived in widowhood. She was a devoted mother who always loved and cared well for her children and always gave us the best advice she knew how.

She was a good neighbor and always ready to go to the help of the needy. She was a faithful member of the Primitive Baptist church at Hunting Quarters where she was received and baptized by the pastor, Elder L. Hasky, in February 1850. She always filled her place in the church until old age and afflictions combined hindered her and then she was true to the faith. Few, if any, loved the doctrine better than she did. She was humble in her life and always felt the need of the love and grace of God to dwell in her heart and keep her in the faith of His people, and I feel like that the Lord gave her her request for she came as near living the life of a christian as any one I ever knew, and as her days drew near to a close she drew nearer to the Lord. She would reach out her hands to greet her Saviour and the angels and the loved ones who had gone on before, and tell us they were in heaven and beckoning her to come.

As the end drew near she welcomed death and nothing seemed to hurt her. She would raise her sweet voice in a hymn of praise to God, and then ask Him to bless all of us. Thus she left us all a bright hope that she has entered into that blessed life that God has in store for his little ones. She was seventy seven years, two months, and six days old.

Her friends and relatives stood by her and saw her glad departure from

this world of sin and sorrow to enter into that sweet rest that knows no sorrow nor pain.

We cannot mourn for her as those who have no hope nor wish her back again in her sufferings.

By her loving daughter.

ELIZA J. ROBINSON.

William Staton

With a sad heart I will try and write the death notice of my dear brother, William Staton, hoping I can do him justice.

Brother departed this life on October 12, 1910, born Sept. 20, 1849, making his stay here on earth sixty-seven years, and twenty-two days.

How hard it is to part with our loved ones, but the Lord's will must be done. Brother never united with any church but we have reason to believe that he had a precious hope in Jesus and his great desire was to hear Jesus preached. How we miss him, but our loss is his eternal gain. What a happy exchange. He passed quietly away as one going to sleep. He had been sick only about a week but had improved so much we expected his recovery.

He died while eating breakfast and while his buggy was waiting to take him down town. But God saw fit to take him from this world of trouble to that sinless land where all but love is done away with. Another bright jewel is crowned in glory.

He was married to Emma Keel, the Lord blessing the union with five children, two dying in infancy. His wife, two sons, one daughter, two grandchildren, four sisters and two brothers are left to mourn their loss, but not as those without hope.

Brother was afflicted and had been ever since he was a small boy and walked with crutches in his latter days. He used a rolling chair. His wife was ever good and faithful in waiting on him and was until the last, but the

Lord giveth and the Lord taketh away and blessed be the name of the Lord, for He doeth all things right. Oh how hard it is to be resigned to his will at all times.

In his latter days he read a chapter in the bible every day until he read the bible through twice. He was ever faithful, honest and upright in all his dealings.

When he promised anything you might depend on it. A good man from earth has gone.

He had many friends. The whole community will miss him. If he had an enemy I am not aware of it. He was a good provided in his household and had a better judgment about making a living than many who could get about.

His chair is now vacant, his voice is hushed in death. He is not dead but sleepeth; he is sleeping that sweet sleep in Jesus from which none ever wakes to weep. He is resting that sweet rest that remains to the people of God, where the wicked cease from troubling and the weary are at rest.

What a dear, good brother he was to me. I, too, am afflicted, and would go to him with all my troubles, knowing that he could sympathize with me more than the others, as he was afflicted. But now he has gone and left me here all alone in this cold, sinful world. But some sweet day we have hopes of meeting our loved ones again where there will be no more separation, no more pain nor sorrow and no more sad farewell tears shed, for God shall wipe away all tears from our eyes in that world that shall never end.

Elder G. D. Roberson conducted the funeral services, and he was laid to rest in the family burial ground near Bethel amidst a large audience of people to pay the last tribute.

Sleep on dear brother,

Until the resurrection morn;
There we hope to meet thee

Gone to that bright and happy
 shore;
 Gone forever to dwell with Jesus,
 Where parting is no more.

Written by his sister,
 MAGGIE A. STATION.
 Bethel, N. C.

Mrs. Charles P. Williams.

Dear Mr. Gold:

Just a few lines to you today to tell you of the death of our dear mother, Mrs. Charles P. Williams, Dry Fork, Va.

Mama was forty-nine years old last August, and in September was taken sick with Dyptheria and the effects of this we think, caused her death on the fourth of November. She leaves a husband, seven children a mother, one sister, and three brothers to mourn her loss, but O, we should not wish her back in this world of trials and afflictions for I feel that she is sleeping sweetly in Jesus now.

Mr. Gold, I have felt some what impressed to write you ever since her death, guess it is because you were always somewhat a favorite of Mama's. She would see your appointments in the Landmark and when you were coming to Malmaison she would tell me to try to go, and she was going too, if it was so she could. I have heard her speak about enjoying your sermons so many times. Surely one of earth's fairest flowers has been taken. She was so patient, kind hearted and seemed to be so resigned to God's will, could I be half the woman I believe mama was. I have heard some remark that she was too good for her own good. I have regretted that I didn't have a talk with her before she died. I had it in view the last time I saw her but God willed it otherwise and He knoweth best in all things. If Jesus will only prepare me to meet her where I do believe she is resting tonight. I should not mur-

mur what my lot be here on earth, yet I feel that I am blest far more than I deserve.

Pray for me is my desire.

Your friend,

MRS. F. L. MARSHALL.

Witt, Va.

Nannie A. Moore.

By request of her sister, I send for publication in the Landmark obituary notice of Mrs. Nannie A. Moore.

She was born February 18, 1870 and died Oct. 17, 1909. She leaves a husband five children, one brother, three sisters and a host of friends and relatives to mourn their loss which we believe is her eternal gain.

She was the daughter of G. W. and Mary Hyman and was a loving and dutiful daughter.

She sat by the side of her mother all winter and nursed her in her affliction for she was sick three long years. She was taken in January and suffered until October 14. Her brother and all were good and kind to her and did all they could for her.

She cared for her sister's five children after her sister's death as well as her sick mother. She was in her sickness reconciled to death and greatly desired to be baptized, and told me she wanted me to put her down deep under the water, but she never was strong enough.

From a child she seemed to be in trouble for her sins and had a hope for a long time but never united with the church though a regular attendant when able.

Peaceful be thy silent slumbers;

Peaceful in thy grave so low;

Thou no more wilt join our number;

Thou no more our song wilt know.

Yet again we hope to meet thee,

When the day of life is fled;

Gone from a world of trouble;

Around our Father's throne.
And in heaven with joy to greet thee,
Where no more farewell tears are
shed.

May the Lord comfort those she
left behind and make them reconciled
to His Holy will.

M. T. LAWRENCE.

Hamilton, N. C.

Carrie E. Clay.

On Saturday evening, January 22,
1910, the angel of death entered the
home of Robert Clay, near Hester, and
claimed for his victim the spirit of
his beloved wife and companion Carrie
E. Clay, age 39 years, five months and
twenty-two days.

She had not been in good health for
a long time but kept up all the while
until the day she died. She arose
that morning as well as usual and went
down to see her daughter, who was
sick a short distance from her home.
She had not been there but a few mo-
ments when she was taken suddenly
and seriously ill and did not live but
a few hours, and although all that a
skilled physieiar and loving hands
could do to prolong her stay with us
it was of no avail. "The Lord had
claimed her for His own, and called
her home above; where sorrow, sick-
ness, pain and death are feared and
felt no more.

Blessed thought it is to her loved
ones that she is now resting on that
blissful shore and singing praises to
her Redeemer.

The deceased was a daughter of Mr.
Zack Perry and wife, Rebecca Perry.
In 1890 she was married to Robert L.
Clay. To them were born nine children,
five boys and four girls, who with
their father still survive her and
deeply mourn the loss of wife and
mother. She had suffered greatly for
the last few months but bore her suf-
ferings with great fortitude and pati-
ence. She seemed to bear with pa-
tience all that Lord put upon her.

What a great thing to be made will-

ing through Christ to suffer affliction
and death. We know that the carnal
mind is not subject to the will of God,
and when one becomes willing, as she
seemed to be, for the Lord's will to
be done, and not hers, we know it is
by the power of God that they are
made to feel so, and although we miss
her sadly, as we know she can never
return to us and we can no more hear
her gentle voice again or see her sweet,
patient face on earth anymore, yet we
could not wish her back in this world
of sorrow and trouble, for we have
reason to hope and evidence to be-
lieve that she is now at rest, and we
feel that our loss is her eternal gain.

She received a hope in Christ several
years ago but did not join any church
until about two years ago when she
joined the Missionary Baptists but soon
became dissatisfied with them. She
was a firm believer in the faith and
doctrine of the Primitive Baptists and
loved to hear them preach. She sel-
dom went anywhere but to hear the
Primitive Baptists. She said she want-
ed to join them and would have done
so if she had lived.

She was a woman of noble, christian
eharacter and possessed a lovable dis-
position, was a kind and affectionate
wife and mother and a faithful and
obliging friend and neighbor. No wo-
man ever lived in this community who
was more greatly loved and esteemed
by her neighbors and acquaintances
than she. It is so sad to give up; we
miss her so much. It is sad to go in
the home where we used to see her and
see the vacant place that never can be
filled. It seemed best to us that she
could have lived, but not so for we
know the Lord doeth all things well.
It is He that giveth and He that tak-
eth away.

May the Lord in His tender love and
mercy comfort the bereaved family,
and may they feel that she is not dead
but asleep in Jesus, and may they
through His grace and mercy be en-

abled to meet her in that world of joy and peace where parting is no more.

So sleep on dear one until the resurrection morn, when these vile bodies shall come forth arrayed in glorious grace to meet the Lord in glory. And what a happy meeting, when the redeemed shall meet their Redeemer and join in His praise forevermore as we feel she has already done.

“A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

Yet again we hope to meet thee,
When the day of life has fled;
Up in heaven we hope to greet thee,
Where no farewell tears are shed.”

Written by one that loved her,
E. F. C.

In Memoriam.

There passed away at his home near Hobgood, Halifax county, on the morning of the 7th of September, F. Jasper Savage, who had passed the 63rd mile post in a goodly race with life, he having been born on the 27th of May, 1847.

When we contemplate the rapidity with which communities change almost entirely their citizenship now a days, a remarkable fact may be chronicled in connection with the life history of our departed friend. which is, that he was reared to manhood, married, located, reared his family, died and was buried (in the family plat beside his father and little boys) all within a radius of a mile from the old homestead where he first saw the light of day.

Nor does it follow from this that he was not widely and favorably known: he was both, and perhaps the dominant trait of his character was his whole-souled hospitality and kind and gen-

erous nature. Sprung as he was from honorable stock whose name for two generations has been a household word in Halifax and adjoining counties, noted for a hospitality and good neighborliness, unstinted and boundless, it was but natural that this mode of affording pleasure and happiness to others should have early become a fixed habit with him. No worthy appeal found denial in his warm and sympathetic heart; no husband could have been more considerate, thoughtful, tender or kind to wife; father more anxious than he for the development and promotion of son into strong well-rounded character. Moreover, he loved his fellowman and delighted to see each from the other receive under all circumstances full measure, fair treatment.

He was not ambitious save for the happiness and comfort of his own and those about him, but he sought ever to live well and be just. He despised sham, and hypocrisy in whomsoever displayed and wheresoever manifested, and was plain and direct in all business relations.

A farmer by inheritance and adoption, he loved the tilling of the soil, and found his chiefest delight in heaven's great out-of-doors in communion and contact with nature and nature's God.

While the writer had never discussed with the deceased the work of the Holy Ghost upon his soul, from the beginning beset with sin and helpless to purge itself, yet we know that several years ago he made peace with God, a quickened conscience found comfort and consolation and a hope that sustaineth and maketh unafraid, by accepting Jesus as his Saviour and united with the M. E. Church South at Hobgood. From that time, forward, we are told, the presence of death seemed to create no horror, and when asked by a kinsman during his last hours what he most wished his reply

was "nothing save to die and go home to God."

From the ease and complete resignation with which he apparently crossed the Great Divide, we can but hope that all was well with him in the end, and his soul flitted back to God who gave it and is now at rest perennially with the redeemed.

To the true and devoted wife and faithful son and affectionate sisters—surviving—whose tender ministrations soothed the death-producing pains while life's flickering spark lasteth, yet while, and who now mourn because "it is not" the sympathy of a host of friends and relatives is here extended.

A community is poorer by his going and his county has lost an upright and honorable citizen.

R. G. ALLSBROOK.

Ruth C. Mewborn.

"Blessed are the dead which die in the Lord, for their works do follow them." We feel this is true of our dear departed sister. We read the Lord's ways and thoughts are as much above man's as the heavens are above the earth, and if her joys are as much greater over her sufferings and pains as the heavens are above the earth they must be great for no tongue can describe her sufferings and pains that she had to undergo the last twenty-one long months of her life. I suppose there was not an hour that she was free from pain and suffering in some way, physically or mentally, she saw no peace only while under the influence of some medicine, the family physician said he had tried every known remedy to the medical profession and nothing did her any good only temporarily, still she bore it all with patience that God gave her. She had been a great sufferer for thirty-five years or more with deafness and tried many specialists for deafness but found no relief from any of them, they said her deafness

was caused by catarrh. Her death sickness was a combination of diseases principally muscular rheumatism.

She was the mother of eleven children, five sons and six daughters. She leaves four sons and three daughters, six grand-children, a loving companion two brothers and two sisters with kind neighbors and friends and the church to mourn.

Every attention was given her that a kind husband, good dutiful children—a good physician, good neighbors and money could procure but none could keep her here when the death angel came and called "child come home" her spirit took its flight from the tenement body of clay on the night of the 20th of November, 1910 and we feel she is now enjoying the sweet peace reserved for the faithful. I feel pages could be written and half not told, but space will not permit in a notice of this kind.

She was united in marriage to the writer on the 4th day of July, 1866.

She professed a hope in our Lord in her sixteenth year and joined the Missionary Baptist church in Chapel Hill not knowing that there was such a denomination as the Primitive Baptist, but after becoming acquainted with them and giving the subject a prayerful consideration and searching of the bible to get the truth, she was fully satisfied that the Primitive Baptists were the true church, so on Saturday before the second Sunday in December, 1889 she united with the church at Mewborn's and was baptized by the pastor, Elder John W. Gardner and remained a faithful member, ever filling her seat when able: though she was deprived of hearing much of the preaching she was always ready to go saying she could see the people if she could not hear the sermon.

She was the daughter of Sidney and Sarah Whitted, of Chapel Hill and was born February 5th, 1845.

Read in conference on Saturday be-

fore the Second Sunday in December, 1910, and ordered to be spread upon the record of the church.

T. B. LANCASTER, Mod.

LEVI J. H. MEWBORN, Clerk and husband.

Mrs. Azubah Laytham

Was born Nov. 8th, 1824, and departed this life August 28th, 1910. She was married to Elijah Laytham June 5th, 1845, who departed this life May 4th, 1869. To that union there were born eight children, two sons and six daughters, two of whom survive her; Mrs. W. J. Rees and Mrs. P. H. Thomas. Sister Laytham professed a hope in Christ, and joined the Old School Baptist Church at Mt. Gilead, Mason County, Ky., of the Licking Association, and in the faithfulness of a mother in Israel she magnified the gifts of grace. Sister Laytham lived in widowhood for forty-one years, and for about forty-five years was to a greater or less degree an invalid, much of the time confined to her room, and for years at a time to her bed. Though nearly eighty-six years old, her thoughtfulness embraced the smallest details which go to make up the aggregate consequent upon a well regulated and truly hospitable old Kentucky home. As a neighbor, sister Laytham was widely and favorably known, which was well attested by the large company of them which attended the funeral. Sister Laytham was a woman of remarkable mind; she was sound and clear in the doctrine of salvation by grace, and was well informed in the doctrine, order and discipline of the church and of its extent and progress. She loved the church and doctrine, and was faithful to all her privileges in the house of God.

The writer was called to join the family and friends midst the scenes of sorrow, and preached to them the doctrine he had now and then preached to her in her home during the last

twenty-five years, after which, with hope in Him who raiseth the dead, her remains were interred in the cemetery at Mays Lick, Ky.

P. G. LESTER.

Resolutions of Respect

Whereas: It hath seemed good to our heavenly Father to remove from our midst our dearly beloved sister, Fannie Hardison, and

Whereas: We deem it proper that we make some mention of the loss which we have sustained by her death. Therefore be it

Resolved 1st That in the death of sister Hardison the church has lost a worthy member, the community a most excellent neighbor. One that will be sadly missed.

2. That while we desire to be submissive to the will of Him who "Worketh all things after the counsel of His own will," we cannot refrain from expressing our grief, nor forbear making mention of one who was so dear to us.

3rd. That we express to the family of our dear sister our high appreciation of her many virtues and our tender sympathies.

4th that these resolutions be spread on our minutes and a copy be sent to the family of sister Hardison, also a copy to Zion's Landmark with the request that the same be published.

Adopted by the church at Wilmington in conference assembled at the November meeting, 1910.

BRO. BURCH, Clerk.

ELD. ISAAC JONES, Mod.

Dear Brother Gold:

Some brother whose postoffice and name is not given, has written to me for my views on the subjects of "Collections" and "Predestination," I do not know how to answer such letters but if the brother will come out from behind the bushes and give me his name and postoffice address I will try

to write to tell him just what I do believe on those very important questions. I never like to write to any one who is ashamed to let himself be known. I do not know whether he purposely did not give me his name or whether he carelessly omitted it. Until I hear from him I shall not write in answer to his letter.

Your brother with open heart,
L. H. HARDY.

Reidsville, N. C.

THANK THE LORD.

Elder P. D. Gold, Dear Brother in Christ:

If I am worthy to call you brother, for I feel to be the least, if one at all. As we have about completed our church building at Norfolk, Va., we are expecting to hold our first meeting in the new church house on the 3rd Sunday in January, 1911, service to begin at 10:30 o'clock, a. m., and we want you, Brother Gold, to be present and open that meeting for us.

We are expecting to have Elder G. D. Roberson and Elder J. T. Rowe here with us at that meeting if they can come. The church especially requests you to come and see our little crowd meet in the new brick church house located on the ocean view car line. Get off cars at Fair Ground station. The church is just one block from the car line. We would be glad to have any brethren, sisters, or friends to come.

We will try to take care of all while in Norfolk. If the good Lord is in the matter you need not fear. And again I will say to the brethren, sisters and friends, there are only a few of us to shoulder and carry a heavy debt which is on our little church here. Is there some one who can and will help us a little? It would be so much appreciated.

Brother Gold, please publish this in the next number of the Landmark, Jan. 1, 1911, if you can possibly get it in for us.

Remember your unworthy brother, if one at all,

L. M. HAMILTON, Church Clerk.
Norfolk, Va., R. F. D. No. 1.

MARRIAGES.

Married—On Sunday, December 25, at the residence of brother Phileman Walker, in Rockingham county, Mr. Samuel Hall Butler and Miss Annie Laura Walker by L. H. Hardy.

Married—December 27, 1910, Mr. H. H. Holman and Miss Pearl H. Carrington, at bride's parents' residence, in Durham, N. C. by P. D. Gold.

Married—December 25, 1910, Mr. Oscar Farmer and Miss Mary Woodliff at residence of brother George Howard's in Wilson County, N. C., by P. D. Gold.

Married—At Oak Ridge, N. C., Mr. Charles A. Barnes and Miss Esther Mewborn, Dec. 29, 1910, by P. D. Gold.

ADVERTISEMENTS.

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Another year is opening to unfold to the living some of the things wrapped in its folds. What a revealer of things as yet unknown to us is the unfolding of events woven in the loom of time, and spun out as time rolls on.

All things of earth are borne and carried along on the shoulders of time, nor can man foresee them. Of course he cannot change them.

If we are changed from glory to glory—from the glory of the law, the ministration of death, to the glory of the gospel, the ministration of life and peace—then the occurrences of time will be greeted as good news and glad tidings of great joy. For to be transformed by the renewing of our mind to prove what is the good, and acceptable, and perfect will of God in Christ Jesus concerning us is a most welcome and abundant entrance into the kingdom of heaven.

What a privilege it is to live and always abound in the work and labor of the Lord. All other labor is vain compared with this labor. Those that toil all their lives to heap up riches on earth commit the great follw of the age. What shall it profit a man to gain the whole world and lose his own soul. For the love of money is the root of all evil, How cursed therefore is the man that makes money his idol, or trusts in uncertain riches. While how blest is the man who seeks first the kingdom of God and his righteousness.

Such labor is never in vain. We are to sow beside all waters, knowing not which will prosper, whether this of that, or both alike. For whatsoever we sow that shall we also reap. What therefore is better labor, or to be compared with that of sowing to the Spirit, for they that sow to the Spirit shall of the Spirit reap life everlasting. Surely this labor is not in vain in the Lord. Therefore we should always abound in the work and labor of the Lord.

It is God's husbandry and we are his. Hence we should plough in hope, rejoice

always, and in every thing give thanks.

How cheerful and hopeful we should be seeing our times are in the Lord's hand; and having obtained mercy we continue to this present time.

Those that trust in the Lord, walking in the love and fear of God, are blest now with prophetic assurance of eternal blessings. May the readers of the Landmark be found in that number.

P. D. G.

UNION MEETING.

The next session of the Black River Union is appointed to be held with the church at Mingo on Saturday and 5th Sunday in January, 1911. Elder J. T. Coats is appointed to preach the introductory sermon and Elder W. M. Monsees alternate. Those coming by rail will be met at Dunn Friday evening and Saturday morning. All ministers, brethren, sisters and friends are invited to attend.

CORNELIUS HOGES, Union Clerk.

The next session of the Linville Union will be held with the church at Winston-Salem on Saturday and 5th Sunday in January, 1911. An invitation is extended to all who may desire to attend.

W. L. TEAGUE, Church Clerk.

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NO. 4, C. M.

If you love the world you don't love
Me,
Is what our Saviour said:
Then hung upon the accursed tree,
And suffered in our stead.

Still by the world we wander on,
And by old Satan driven;
And seldom think what Thou hast
done.
That we might enter heaven.

But while we love the world, O Lord,
We love Thee still the more:
And love to hear Thy precious word,
That's preached from shore to
shore.

Now take us in Thy kind embrace,
Till the last trump shall sound,
Then we will sing redeeming grace,
And glory all around.

—Jesse Brake.

Dear Brother Gold:

I spend much time in the day and during the many wakeful hours of the night, in considering what my standing is in the sight of the Lord, and in trying to find satisfying evidences that I am one of His chosen people; that I have been quickened by His Holy Spirit and called by his grace. It is seldom that I attain what I want by such searchings for the vileness of my heart and the sins of my life, confront me on every hand, and I

can see nothing in myself, "that is, in my flesh," to warrant the hope that the Lord can regard me with His divine favor. Sometimes I am surprised by a little softening and melting of my hard and cold heart, and a feeling of tender contrition and love to God. Such experiences are always a surprise, coming at an unexpected time, and in an unexpected way. I can see nothing in my heart or lip or life to explain them, or show a reason for them. I know the cause of them is not to be found in my wandering mind and deceitful heart, but in the dear Saviour; and when my thoughts are taken from the things of earth, and from myself, and are placed upon the Lord Jesus Christ, there is a sweet comfort in thinking. I am not allowed to find the source and spring of any such experience of true peace and comfort in any merit of my own, either in thought or word or deed, but alone in the merit of the dear Son of God, in his precious blood," which cleanseth us from all sin."

How well I remember when, more than forty six years ago I experienced a perfect peace, and wondered beyond expression why that peace should be in my heart. I said to myself, "I am no better than I was last night; I have done nothing to merit this peace; why should I have it? Is the Lord near me? I cannot understand it." It was afterward made

clear to me that it was the peace of God, by this token, that it "passeth all understanding." I have never been allowed to receive this peace and joy, what little I have been favored to have, as a reward for any good thing done by me, but as a most free gift from the dear Saviour.

If I have done any work of obedience, or spoken a word that was right and in season, or meditated upon spiritual things when other subjects were clamoring in my mind for attention, I have been made joyfully to know that it was by the grace of God I worked, or spoke, or thought, and that it was God working in me, according to the word of the prophet: "Lord, Thou wilt ordain peace for us; for thou also hast wrought all our works in us." Isa. 26:12. O how good it is to feel in our hearts a joy and gladness in ascribing all the power and goodness and righteousness and glory unto Jesus.

Once my mind had been for some time engaged in contemplating the greatness, the immensity and the power of the Lord, when all at once the unspeakable vastness of it all seemed to overwhelm me so that I seemed to sink into nothingness, and I said to myself, with a kind of gasp, as for breath, "Where is the evidence that I know this glorious, omnipotent, eternal God?" Instantly came the answer as though one spoke within me: "He that loveth is born of God, and knoweth God." It was one of the few sweet seasons I have had in my sorrowful life, and I told it to my mother, with whom I was riding from one of our "Covenant meetings" to our home in Herriek.

And how wonderful is this love of God. It cannot be described. It can only be felt. If we do not feel it at any time we can do nothing to bring it into our hearts, but must wait for it, as we would wait for the vision that tarries. We cannot com-

prehend the nature and qualities and essence of the love of God, yet all the saints, when rooted and grounded in that love, can comprehend its breadth and length and depth and height: It passeth knowledge, and yet when we are thus grounded and rooted in it we are enabled to know it, and then even in this mortal state we "are filled with all the fulness of God." Eph. 3:14 19

When this holy principle of heavenly love is felt in the heart of a poor sinner, there seems to be nothing lacking to our peace and comfort, and we would be quiet and still, and let that holy power of love keep sweet possession of us. But now we are exercised by it to look unto others. This love is to be "put on" while in this world, for it finds for us neighbors, and reaches our hands out to them. It is not for ourselves alone, but it groups together in our expanded hearts all who know this love "which passeth knowledge," and it binds them together in one "bundle of life." So love becomes a bond. "And above all these things put on charity, which is the bond of perfectness."

What true, sweet, beautiful and lovely things the apostle Paul says about love in the 13th chapter of 1st Cor. and elsewhere, and so do all the other inspired writers of the scriptures of truth, about what it is, and what it does, and what it bears, and what it endures. I must get away, or I will be quoting all the lovely chapter.

Love then finds plenty of work for the child of God to do; plenty of burdens to bear for others; plenty of goodness to manifest to the poor and needy, as well as plenty of songs and hymns of praise to sing with those that do rejoice.

For those in whom this love is planted, and rooted and grounded, there are pains to endure, sacrifices to make, aching shoulders and weary

limbs to bear about, but also sweet contentment and holy peace and heavenly joy. And how could it be otherwise with them, since God dwelleth in them, and He is love.

May this love be our guide, telling us where to go and what to do and how to act. It will never fail us. It will always take us to the right place, at the right time, in the right way, and tell us the right word to say and the right thing to do.

Brother Gold, I have been writing an hour or more, and I am not looking for evidences now. I am wanting and hoping that the dear Lord will let me enjoy this precious treasure, the love of God, in my heart, and manifest it in my life from day to day. That will be enough for my time upon the earth, and I would wait patiently and with resignation, till my change come, when I hope, through the unspeakable goodness and peace of the dear Saviour, I may dwell with Him in glory. With love to you and sister Gold, and your family.

Your brother in hope,

SILAS H. DURAND.

Southampton, Pa.

EXPERIENCE.

Elder P. D. Gold, Dear Brother:

Now for sometim I have had a strong impression to write some of my experience for publication in the Landmark, so that my children and friends may have it to read and consider after I am gone. My first real serious thoughts of my future destiny came over me when in my 18th year while listening to a sermon by Elder Moses Helms. Up to this time I had thought that I was a good girl, but I then felt that I was a great sinner, and there could be nothing good in me. His preaching seemed to be the greatest I had ever heard, but it condemned me. I was so much cast down that despair settled in my mind for

I thought myself worse than any one. I had been going to school and thought that I need not go any more, for it would be of no use as I thought I could not live long; but I returned to school feeling very lonely and forsaken, and my school mates would often question me about being so quiet and serious, but I tried to conceal my trouble from every one.

Some times this trouble would leave me for a while, but always seemed to return with double force. I often went to the Primitive Baptist meeting and believed I heard the truth preached, but it all condemned me. Some times I would be so troubled over my sinful and lost condition that I could hardly stand on my feet and my whole desire was for the Lord to have mercy, though I deemed myself unworthy of the least of His favors, much less pardon for all my sins. One time during my deep distress Elder Phillip Snider was to preach and I could not go, and I feared that day that I would not live to hear him when he would come again. I thought I could not live long in this condition and feared and felt like I had no friend on earth or in heaven. During the time of my trouble on account of my lost condition I was married to Mr. Stanley Edwards, and right at that time thought possibly my troubles would leave me; but instead of this they grew more severe, until he found out that I was grieving over my sinful condition as I viewed it, and then I learned that he was in the same condition. I did not want him to know how I was. One night my husband waked me from sleep. He was rejoicing and expressed a good hope. Then I desired him and all good people to pray for me as my own prayers had failed me, but I was ashamed to tell any one this wish. He afterward joined the church, and then I surely felt lonely and forsaken by God and man. My sins were

pressing me down to utter despair, but I could not help begging the good Lord for His mercy, though my prayers seemed not to reach higher than my head. That night I dreamed of walking along in a very straight, and narrow way with others before and behind me, but on rising next morning my burden was still pressing me hard, and for the two next weeks no tongue or pen can express my sore grief and distress, feeling that God was too just to extend mercy to one as vile as I. When leaving home one morning I looked back over the hill to view our home once more, never expecting to live to get back, but felt like my doom was fixed, that I would die and go to eternal torment; but we did return and I prepared the next meal and called in my husband to dinner. I could not eat and went off down in the silent grove to try once more to pray to the Lord for mercy, and there was a while that I hardly knew anything. I stayed so long that my husband called me and I returned to the house in a most awful condition, and he went after his mother who came and tried to comfort me. It seemed to me that my heart would burst, but I became more quiet and for a while felt a little relieved, but soon after the burden returned, and one morning when my husband started off to his work I thought I would never live to see him again, and told him to tell his father and mother who I believed to be good people, to pray for me. I got the bible and read the 14th chapter of John, and thought O that these promises were to me. When the sun would go down I could not think I would ever see it again. On one certain night after retiring in this condition, and after going to sleep I dreamed very plainly that my father and mother, (Mr. and Mrs. C. P. Griffin) were at our house, and also Elder N. M. Clark,

and that Elder Clark was to conduct family service, and they began to sing. I was sitting right near Elder Clark, and found that I was utterly helpless, could not speak or move hand or foot.

But all at once my strength came to me and my burden had vanished, and my soul was filled with love to the Lord for such sweet relief. Next morning I felt free and everything looked so changed, even down in the grove where all before was dark and gloom, now shined so brightly and was bespeaking the love and praise of the Lord, and I was happy, and my whole being seemed to be filled with praise and thanksgiving, and I was so glad that my burden was gone that I had hope and, though sometimes I get very low down in feelings, I yet hope in my blessed Redeemer, that God has shown mercy to me and sometimes in thinking over His great goodness to me I am filled with praise and adoration. I was received into the Primitive Baptist church in May 1876, and can say that I appreciate and enjoy the fellowship of the Lord's people.

I have written for relief of mind. Twice have I viewed that straight and narrow way, and O that I may be kept therein.

When I can feel the presence of my dear Redeemer all is well.

My health is now poor, but I hope to be resigned to the will of the Lord. Asking an interest in your prayers, I remain, I hope your sister in Christ.

ELIZABETH EDWARDS.

Marshville, N. C.

Brother J. W. Terry requests my view of the language of Paul, "If in this life only we have hope in Christ we are of all men most miserable," 1st Cor. 15:19.

Notice the little word "If—" If in this life only we have hope in Christ

we are of all men most miserable. He does not mean that in this life only we have hope in Christ. The child of God—those born of God—have promise of the life that now is and that which is to come.

Paul is dwelling on the great importance of the resurrection of the dead. If Christ be not risen then the dead rise not, and those already dead are perished—no more of them. If the dead rise not then is Christ not risen. Then we are false witnesses, and our preaching is vain, our labor is all in vain. What profit is there in enduring suffering or laboring if the dead rise not? If our joys are all confined to this life, while this life is one of suffering affliction, and we have our evil things in this life, and suffer persecution in this life for Christ's sake, and have far greater suffering in this life than the unbelieving, then what profit is there in this suffering. If there is no resurrection of the dead surely we are of all men the most miserable.

There is no greater hope than the hope of the resurrection of the dead. Take that away from the suffering christian then who is miserable as he is.

What are these light afflictions here if I shall awake from the dead in the likeness of Jesus, and be satisfied. For the hope of the resurrection of the dead said Paul, I am called in question this day.

If Christ be not risen then this is all a delusion, and of all men we are the most miserable. All our treasure, joy and hope is laid up in Jesus, and shall be attained in the resurrection from the dead.

P. D. G.

Elder P. D. Gold, Dear Brother in Christ:

I have a letter from Elder L. H. Hardy which has been a great consolation to me and I send it to you for pub-

lication in Zion's Landmark for the comfort and consolation of the household of faith, for I feel that he is a man who has laid down his life for the cause of Christ counting transient things as nothing that he might walk in humble obedience to his Master.

Your unworthy brother, if one at all,

A. V. MOORE,

Hardle Mill, N. C.

* * *

Dear Brother Moore:

Your good letter came today and I was very glad to get it and to hear from you and your dear family.

I shall never forget the pleasant hours I have spent with you and family in your home, for it always appeared to me to be a home at which my Lord and Saviour was welcome and where His name is precious. I have been to places where the name of Jesus was so lightly esteemed that praying and asking the blessing at table appeared to be an idle noise. I could feel so much of the spirit in me and bedtime was a welcome hour. How sore one is tried at such times! No one but those thus tried can imagine the embarrassment. This will tell you why I rejoice to be in a home where every member of the family loves the name of Jesus and the songs of Zion.

Brother, I do not know what I am but I do know that I love the Lord both in His justice and in His mercy. I often fear that my love for Him is selfish or of the wrong kind, and then I have doubts as to whether I know what love is. Oh, how the clouds of darkness do gather over me sometimes! If I did not know that the same hand that takes care of me holds these clouds also I would go into despair; but they are His clouds and His dwelling place. "Clouds and darkness are round about Him." When the terrible water spouts roar we must know they are of the Lord and that

He controls them. If the waves and the billows go over us they also are the Lord's. We are His islands and we wait for His law which is always seen in justice and mercy. Justice taking the life of our Redeemer to give us mercy in the forgiveness of sins. What wonderful condescension this was that the eternal God should become a man to die to make an end of the sins of His people and bring in everlasting righteousness as a garment for His people? Can we do otherwise than to love Him? Oh what hearts of stone to be otherwise!

I do not know that I am a child, but if I may be only the humblest servant in the house it will be the greatest of favors for I am a great sinner. Even my very nature is sin. How can my practice be otherwise? I want to do good and follow the Lord in all His teachings. How can we come before Him in prayer if we do not forgive every one his sins against us? Surely no one can possibly sin so greatly against me as I do against the Lord every day. Then to think of the contrast. God is so great in His goodness and so good in his greatness and I so little and vile to think of Him as looking in love on such a poor wretch.

My fellow man is my equal. When he sins against me it is only dust against dust. Shall I not forgive him? It is a good feeling to have that your heart is clean towards all men.

It appeared to me today as I prayed in our meeting that all was peace in my heart and there was nothing I wanted to remember against any, and my heart bounded like a young deer and my joy was full for a while. I suppose that this is why I am writing to you in this way and hope that you may be able to partake of the drippings of this honey. To me it was the honey and the honey-comb together. I always have to have it that way for I am such a rebel that I never get any feelings of love and mercy only as I

first experience the lash. Surely the rod is for the fool's back. This also I know by experience.

I fear you will get tired of reading this but I have written as I felt in my heart to do and if it is fit for nothing else you can soon convert it into ashes and that will mark out its track and it will soon be forgotten.

I pray the Lord to bless you and all yours, and continue to make you all fruitful in His vineyard that you may bring forth the precious fruit of the vine of the Lord.

Your brother in hope,

L. H. HARDY.

Dear Brother Gold:

Your letter was comforting to me beyond expression and especially where you dwelt on the scripture, "Even them also that sleep in Jesus will God bring with Him." It is sweet to be blessed with a hope that we will sleep with Him in death, which will in reality not be death, but a glorious resting from all things, even the plague of sin which so sorely be-sets us here. And the height of our joy will not be attained until we have been resurrected, "bought with Him," in whose likeness we shall be satisfied.

The oft perplexing question with me is, am I one of those who shall at length sleep in Him?

Brother Gold, I would love to attend your Association if it is not too far. Can you tell me about how far it is and which would be the best route?

It is sixty-five miles from here to Pembroke. How far is it from Wilson? I did not get to attend our association which I regretted very much. Have not heard anything from it yet.

In love and sweet fellowship, I remain,

LOUISA A. EDWARDS.

Polkton, N. C.

Dear Brother Gold:

Enclosed you will find a very sweet letter from Mrs. Thigpen, of Tarboro, N. C., and I feel that I want the dear Old Baptists to rejoice with me. The Lord is good; He can and does cause His dear children to love the truth and the blessed Zion of our God. David said, "Blessed is the man whom thou (the Lord) chooseth and causeth to approach unto Him."

I hope this letter will be the comfort to others it has been to me.

My visit to North Carolina was very pleasant indeed. I shall never forget the dear Baptists of that State as long as memory lasts.

In gospel bonds,

J. A. MONSEES.

Macon, Ga., 128 Summit Ave.

* * *

My Dear Mr. Monsees:

Oh, how bad I hate to call you and all these other good people Mr. and Mrs.; how I long to say brother, but fear I cannot.

Oh, what shall I write, and where shall I begin? How low, how very low I am, none can save those who have suffered as I have and am suffering.

When I reached home that night from the blessed Association I found my little girl sick with fever. She grew worse and we thought she would be taken, and, in my heart, hoped she would rather than live to endure the misery and agony that I was enduring. But God knew best, she lived.

On the Friday following I had a pretty high fever, but how I tried to pray to the Lord to let me go to the Contentnea Association which began Saturday. Who can describe my anguish, my torture and I firmly believe my death. Oh Mr. Monsees, perhaps you know—I believe you do, my very heart strings seemed broken, my heart rended and ground down, surely the rock had fallen on me and the curse of a just and Holy God was upon my

head. I knew not what to do, I saw no light; darkness, gloom and eternal misery seemed mine. My heart cried out to God and it seemed He heard it not, neither paid He any attention to my supplications. My load was so heavy Saturday night, I could only toss as does a frail ship before a mighty gale, trembling and with fear of sinking every moment. The dark waters were troubled indeed and threatened to engulf my aching soul at every wave until in my anguish and distress my soul cried out in Jesus' words, "My God, my God, why hast thou forsaken me!" For surely I felt that He had cast me out to the devil and his angels to lash and torment as they pleased.

But Oh! to go to that sweet Association I must. I felt like if I could get there maybe they would open the doors and let poor me creep in. Vain thoughts, like all else there is in me. I even carried clothes and tried to beg the Lord to let me be baptized, if it was His will. Some of the sweetest ladies I ever saw were kind enough to me to take me home with them, and glory to God on High, praise be wafted to Him on everlasting wings of love and adoration from my poor burdened heart. My weight that night began to lift, it seems, and on Monday morning (for I went Sunday a. m.) I felt good, yes, happy, light, joyous and it seemed borne upwards as in the four winds until my peace and love for Jesus knew no bounds and I felt compelled to tell all those good, sweet people who had sympathized with me on Sunday and had prayed for me.

I came on up to Tarboro as I did before, with some good ministers, and just as when I left you so also did I weep when I had to part with them. I was nearly crazy, but Mr. Gold, God bless him, asked me to come to their meeting the first Saturday and Sunday in November. What did he mean? Do you think he meant there was a

shadow of hope that I might enter into their fellowship? O God, help me! Help me! I am so degraded, so vile and corrupt and polluted. What shall I do? I fear to go lest God smite me down in my wretched state, forever banished from His holy presence.

But Oh Lord, help me, I do want to go so bad. I feel like I will never be satisfied alone any more. I do desire above all things to enter into the fold. If Jesus, sweet Jesus will enable me to live that long and will still draw me on as I hope to God He is doing now, maybe they will receive me.

Oh, Mr. Monsees, if it is His will please don't write me that my letter is too full of Methodism or some other something, that you spurned it and me with it. I can say of your sweet letter to me, that I felt too unworthy to open it, but thanks be to God, it did help me so much that from the depths of my sore and afflicted heart, I tried to thank God for causing you to remember me and at such an early date. I thank you so much.

I had a dear good letter from Elder Tom Lawrence. I wanted to see him so much at the Contentnea Association but was denied the privilege. Elder Gold told me to write him my feelings, but I am sick, so sick in my flesh as well as spirit.

If this is fit, and I am not all wrong, would you mind forwarding it to him. Then if he sees fit may he destroy it and you banish it from your mind. If I am fit I feel like I would love to join you all.

Many thanks, Mr. Monsees, for those sweet papers you sent me. I just received them last night.

I did not mean to take up so much of your time. Pardon me. If you don't mind I would be very thankful to hear from you again, but I feel like I am asking too much.

Your poor and needy little friend,
 MARY J. THIGPEN.
 Tarboro, N. C.

AND THEIR WORKS DO FOLLOW THEM.

I have been thinking lately of some of the old saints of my childhood and boy-hood days. And some among those whom I remember most vividly are sisters Quinting Chaney, Rena Baucum, Polly Arnett, Sarah Ann Griffin, brethren Chapman Hill, Billy Tice, Nathaniel Jones, Peter Jones, C. P. Griffin, (now living but who is too feeble to attend church) and others.

It seemed in those days that those dear old brethren delighted in the service of God, and that no sacrifice was so great, of a temporal nature, to keep them from their regular church meetings. In those days I looked upon those saints above mentioned as being perfect. I could hear them talk of their fearfulness, etc., but I could not understand why, living such righteous lives as I believed them to be living, could be so fearful. I can witness with them now in their fearfulness, but I know my life is not worthy of emulation as was theirs. And it seems to me as the Baptists as a whole, so far as I know them are not as faithful as were the Baptists in my boy-hood days. Now it seems we can excuse ourselves for most anything. That is not right. "Forsake not the assembling of yourselves together as the manner of some is." When the written word of God condemns a thing and the word of God within us condemns it then we have two witnesses, and "out of the mouth of two or three witnesses every word shall be established." Hence the darkness and coldness that is attendant upon these admissions of duty. Reader, if you have traveled this way you know what it is. I am more and more persuaded that sin is the cause of all our woes.

The tempter tries us in so many ways, and as soon as our pure minds sleep he is ready to present something we are ready to take up when we are

ready to take up when we are in this state. Hence, the use of preaching: "Stir up their pure minds by way of remembrance." Measuring the inner courts and leaving off the outer. When Jesus is preached in His fulness—in the demonstration of the Spirit the saints are edified. I feel to hope I have been built up in this way in days gone by, but I have never been edified by a preacher preaching about the wickedness of the world or of men. I must conclude that the best preaching is preaching Christ and Him crucified—the way, the truth and the life.

The dead know not the things of the Spirit neither can they until they are possessed of spiritual life; consequently it cannot be any comfort to God's people to preach about their dead works; they are of the earth earthy; it takes spiritual food to build up the inner man. May we of today emulate those I mentioned in the beginning of this article by a more chaste walk and godly conversation, and forsake not the assembling of yourselves together as the manner of many is. Also encourage your children to attend your meetings; when they show a disposition to attend preaching prepare a way for them.

Affectionately,

H. M. BAUCOM.

Richland, N. C.

Dear Brother Gold:

As this year of 1910 is passing out my mind has been running back over the years that have passed and those with whom I have been associated since I first became a member of the Primitive Baptist church.

It was on the third day of June, 1873 that the message of peace from the Lord (I hope) came to me. I was going to dinner from my plowing. No one was with me but my own poor troubled heart that appeared ready to burst from trouble. But the mes-

sage came and I sang, "Amazing grace how sweet the sound, that saved a wretch like me, I once was lost but now am found, was blind but now I see."

How those words were blessed to my comfort I shall not undertake to tell any one for my eyes were streaming and my whole being was lit up with joy such as I had never known before and such as I would love to enjoy many times when I am so much shut up in the prison of darkness. Strange to me now to think of it that I at once determined to shut this joyful news up in my bosom and never to let any one know that I had ever had any such feelings. This was not because I was ashamed of it but it was to keep from deceiving any one, for I felt that it would be awful to deceive any one about such important things as these. It was on the Saturday night before the first Sunday in July that I had to tell it to my dear mother.

Elder J. W. Purvis had preached that day and he had told me so much of the things that I had determined to never disclose that I had to try to find out how he knew anything of the contents of my heart. My mother assured me that it was because he had felt the same that he could tell me that which I was feeling. This was of comfort to me for I had confidence in him that he was a servant of God.

From this time the church has had an increased beauty to me. I had always loved the Primitive Baptists and fully believed them to be the only true church on this earth. That belief now began to grow more and more in my heart. I did not have to try to believe it for the belief was fully established there without any effort of my heart.

On Saturday before the second Sunday in this same July I went before the church at Mawborns Meeting House and they kindly opened their

bosoms and took me in. How little I felt I am not able to tell. However I was thankful to feel that they had made me welcome to live with them. Brother J. L. Mewborn went with me and he too was received and we were baptized on the fourth Sunday by Elder Shadrick Pate.

I look back now and see that there is not a member living who gave us the right hand of fellowship. Brother Mewborn is the oldest member in that church.

Just after we were received there was that requirement of the Lord which I had felt more or less at times from my fourth year in this world, the weight of the gospel ministry. The more this burden was on me the more unable to bear it I felt to be, and that is so to this day. But the weight was on me and I had to undertake. I bore it for one year or nearly so and then I tried but my effort was the worst of failure. I could not say any thing. I just sat down for there was nothing else for me to do. This continued for one and a half years. The door of liberty was first opened to me on Saturday before the third Sunday in January, 1876, on Goose Creek Island. I feel sure that I had never felt less like trying to talk but it just appeared that I must try and the Lord blessed me to talk forty five minutes. I felt much relief from that effort. On Sunday the same blessing was mine again. For a cause known only to the Lord from that day my door of liberty has never been closed. Many times when I have tried and consumed much time I feel that it would have been wise in me if I had just sat down and not consume any time at all than to be up there beating the air trying to find something to say until I have wearied out the patience of the congregation and accomplished nothing more.

I had moved my membership from Mewborns to Milton (now Bethel) in Pamlico county. I think now of those

who were there then and there is not one of them living. From there I moved to Hadnots Creek in Carteret county and all who were members there are gone but one and he is not a member with us. From there I moved to Newport and of those who then received me there are (I think) six living. Since then I have had my membership with the churches at Durham, Roxboro, Lickfork, and Reidsville where it now is. I have always felt that the brethren where I live are good enough for me to live with and therefore I have moved to be with them.

I have been here ten years and the brethren and I have been blessed to live together in peace.

As I look over the past few years and see that all has been peace in the churches that I try to serve I feel that the Lord has been my strength and shield. I do not feel worthy of any of the rich blessings of His grace but I do not consider my worthiness nor my unworthiness but He blesses me as it is pleasing Him.

I feel now that I want to love and serve Him all the days of my life, not to bring down on me any worth or merit but because of the good He has bestowed on me.

The longer I live the more established I become that salvation from first to last is of the Lord. I cannot believe that any part of it is in any wise dependent on the works of man either for time or for eternity. For this cause I feel that I want to live and die in the cause of Him who has so loved me that he has not withheld from me any good thing. Surely all that I have and all that I am belongs to the Lord and therefore I have neither time nor service for which He will ever owe me any thing. I want to praise Him with my whole heart for His name's sake.

L. H. HARDY.

Dear Brother Gold:

A few nights ago while sitting alone and musing as the fire burned trying to investigate my standing with the Lord, I soon became very much distressed, almost ready to despair. My little hope that I have cherished for fifty-one years had almost, if not quite, disappeared. The question was propounded, why have you ever cherished a hope? And it was for sometime I could not give any reason. No pen or tongue could describe my feelings. I not only felt cast down and ready to perish; but I cried, Hast thou forsaken me forever and forever? All of a sudden this scripture came to my mind with great force, "In that day thou shalt say, Oh Lord I will praise Thee though Thou wast angry with me. Thine anger is turned away and Thou comfortest me. I turned to my bible to see where it was recorded. I soon found it, Isaiah, 12:1. My soul was immediately filled with joy for the first time in eleven years. After reading awhile in the Book of Isaiah I found that great and memorable events are generally prefaced with this expression, In that day or the day of the time he will manifest His wonderful power. And the day man sees and knows his nothingness, and that God is "all in all." It is when he is manifesting His Almighty power in saving His beloved, His heart's delight, from sin and condemnation, and also with the same Almighty power destroying the wicked and putting to flight the aliens and all who oppose the truth as it is in Jesus. In a little while my mind was carried back to the day fifty-one years ago when the darkest day of my life was turned suddenly to the brightest. I was fully convinced that was the Lord's day, and I have never had the least doubt of His wonderful power to save the chief of sinners from the that day to this. And in a little while many of

the wonderful days of the Lord were brought to mind, and I felt and do until yet, that I am a poor vile wretch, and I have more reasons to praise the Lord than any mortal being.

But the most precious day of my life was the first manifestation of His power, glory, when Jesus revealed Himself to me the chiefest among ten thousand and the One altogether lovely. When I was in midnight darkness and could only say, what shall I do? What shall I do? When He came to my relief with these words, "Ye believe in God, believe also in me." "And this is the work of God, that ye believe on the Lord Jesus Christ." And for many years I had many manifestations of His wonderful power to deliver and the ability and the will to save to the uttermost them that come unto God by Him; seeing that He ever liveth to make intercession for them. And from that day to the present I have had many manifestations of His goodness and mercy to me though vile I be. And many, many more nights of darkness and gloom, having my name cast out as evil, and persecutions that I believe God has used to drive me to the mercy seat and lose all confidence in the flesh, I have learned by sad experience that he who will live godly (and I hope I have ever had the will) shall suffer persecution. I am truly glad that it does not read, that he that liveth godly, for I find that when I will do good evil is present. I also find, as the apostle says he did, a law in my members bringing me into captivity; but I am glad to feel I am not a willing captive. And I am made to contemplate the life, sufferings and death of my Saviour, how willingly "He endureth the cross despising shame."

It produces in me while viewing that solemn scene that sober frame of spirit which best befits me while in this militant state. I am fully impressed with the sense of the shortness of time and

time things, and of the certainty of death. And I often ask myself will I ever be ready to be offered up when the time of my departure is at hand. In that day "The lofty looks of man will be humbled, and the haughtiness of man will be bowed down, and the Lord alone shall be exalted in that day." I have truly realized this fact for this has ever been one of many of my besetting sins from my earliest recollection. The Lord can kill and the Lord alone can make alive. I have had many killings, but blessed be His Holy name He has as often called me to life by the word of His power, "Which is quick and powerful, sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart.

Brother Gold, lest I worry you with my lamentations and ups and downs, I will bring my letter to a close. I am living a peaceful and quiet life but a very lone one. I lived, as you know, a very strenuous life from 1866 until 1899. My aim has been through life to labor for the uplifting of mankind, in both church and state. The Lord alone knows whether my labors have been in vain or not. It is my desire to forget the things that are behind and to press toward the mark of the high calling of God as it is in Christ Jesus. I have heard but two or three sermons away from Reidsville in the last six years and they were at Wolf Island, only one mile and a half from home. I am often solicited by the brethren and sisters to visit the churches and Associations, especially those churches I served as pastor twenty odd years, which was the joy of my life, but circumstances don't admit of it. My health has been poor and my wife has been very feeble, not able to go with me and not willing for me to leave her.

But the brethren have been very

kind in visiting us in our afflictions, and our neighbors and friends exceedingly so, and in administering the necessities and comforts of this life. Not only the neighbors, but the doctors and dentists also, gratuitously.

"We have the pleasure of reading several of the periodicals which we enjoy very much, with some exceptions. It grieves me to the heart to see so much strife and dissension among the Baptists East, West, North and South. When I was led to the Baptists nearly fifty one years ago they were the most loving band of people in the United States. It seemed the whole body had been drawn together by the sweet cords of love, notwithstanding they were looked upon as the offscouring of the earth by the wise and noble. Some few pitied us for our ignorance and old fogyism; but the evolutions of the world seemed not to disturb our peace or union. Not even the great war between the North and South marred the happiness or broke the fellowship although it divided asunder all other denominations even the Roman Catholics, which has lasted almost up to the present. I saw a statement from an eye-witness who was in New Orleans in the 70's. He said there was a Catholic priest who was arraigned before General Butler of the United States army. The General said, "I learn you refuse to assist in burying one of my soldiers. The priest replied, "It is a mistake General. I would willingly help bury every soldier you have down here." He had only refused to take any part in a religious burial. But the sufferings, bereavements and sore trials that the Lord's people had to endure during this time, instead of disrupting the fellowship one for another, united them the stronger, as suffering and adversity invariably do; just the reverse with prosperity.

For many years the Primitive Baptists were building up the waste places

in Zion, erecting comfortable houses to worship in, and our church meetings were perfect love feasts. But alas, how is it now. Up to twenty-five years ago the churches South had heard nothing of two seedism, absolutism, conditionalism, nor progressivism. It is now as it was of old when Jeshurun waxed fat and kicked. Deut. 32:15.

Brother Gold, I certainly endorsed your answers to brother Hieks' questions in regard to the predestination of all things.

It seems that all these things which have brought about so much contention and division is brought about by the ministers departing from the simplicity of the gospel, which is not only the power of God unto salvation but to every one that believes, and it is good news from a far country and glad tidings of great joy which the eminent apostle Paul said he was not ashamed of.

Brother Gold, may you continue to grow in grace and in the knowledge of the truth as it is in Christ Jesus, and be spared to us many more years and be enabled by the grace of God, "to lift up your voice like a trumpet, and cry aloud and spare not, and show the house of Jacob their sins and my people their transgressions." This is the prayer of your unworthy brother in Christ. And may God's blessings attend your labors. My love to all who love the welfare of Zion.

J. M. HARRIS.

Reidsville, N. C.

Notice!

Brother Gilliam has a good corps of teachers in his school, which is well located, buildings good, and opportunities excellent for obtaining an education.

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

HE RULETH.

"With him is strength and wisdom: the deceived and the deceiver are his," Job 12:16.

The contention between Job and his three friends, as they think, leaves but little to be said on either side of the controversy between divine sovereignty and free agency.

There are few men better supplied with argument than Job. The men on the other side cover the ground of opposition very well.

They judge from external, outside appearances which is natural in man to do.

They find the greatest man of his day in morals, judgment, wisdom, integrity and wealth cast down, overwhelmed, ruined, as men say, friendless, homeless, plagued, cursing the day of his birth, and wishing he had never been born. They at once conclude that such a desperate condition he was in proved that he was wicked, but that God had found

out his wickedness and overthrown him. They feel warranted in heaping censure on him for having so acted as to provoke the Almighty God thus to pour out wrath upon him, but even though this is true, yet if he would pray to the Lord he would be delivered.

Job knew that was not the truth. He protested his innocence. He also asserted that there are many such things with God who giveth not any account of his matters—that man cannot change the mind of God by his prayers.

Job was a predestinarian declaring that the deceiver and the deceived are his, and that God does all his pleasure.

He tells those men to consult with the beasts of the earth, and the fowls of the air, and they shall tell them. Ask fishes, fowls, beasts of the earth and they will tell you that God has done all this. God had east him down, or had done all this. For in his hand is the soul of every living thing and the breath of all mankind. God has wisdom, strength and power. He breaks down and it cannot be built again. He shuts and no man can open. He casts down and none can open. He casts down the great of earth. None can stand before him. He uses the deceived and the deceiver to accomplish his will. None can stay his hand, or say unto him what doest thou?

Yet he is pitiful and merciful, and rules in righteousness.

There are gods many and lords many in the world. Hence mankind have so many supposed gods. But to those taught of God there is one God and Father of whom are all things, and we are of Him; and one Lord Jesus Christ, by whom are all things and we are by him. The true God works all things according to his will—not as we think they should be. He

rules in righteousness. His will determines what his counsel purposes.

P. D. G.

STRANGE!

It is strange that people will argue against the predestination of God, contending that man is left to free agency, or his own choice about matters, and still insists that we should pray to God. Why pray to Him if we can choose our way? Why call on God to do for us that which we can do for ourselves? If it is optional with us to do this way or that, why pray to God to keep us from the wrong way, and that he should lead us in the right way?

Granted that men desire to be free, and think they are capable of making a wise choice. Not until they become convinced of their inability to make a wise choice do they feel the need of the Lord's choosing for them. As men learn that God cannot do wrong, and that all he does is good they become desirous that the Lord will lead them.

When men are afflicted they will pray to God who hears the groaning of such as are imprisoned in a state of helplessness and guiltiness.

Men in nature's ease and supposed ability oppose the dominion of God, and desire to be free to do as they please. But when one is oppressed and dependent then he rejoices that God rules in heaven, and does his will among the inhabitants of the earth. It seems that we are all born wrong in our first birth but when we are born of incorruptible seed by the word of God then we love the Lord, and desire to be led by him, and pray that his will be done in earth as it is in heaven.

P. D. G.

WHAT CONCORD.

Brother W. T. Waters requests my view of 2nd Cor. 6:13 and 14, "Now for a recompense in the same (I speak as unto my children) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Because of our abundant love and labor for you be ye also enlarged. Paul's great love for the Corinthians was proven in his labor of love for them. This field of loving labor and triumph in Christ brought such great liberty and happiness to him that he desired they should also be equal with him in this great joy.

This great happiness of being enlarged in the love of the Lord Paul desired that the Corinthians should also enjoy, for then they would no more be unequally yoked with unbelievers. There can be no fellowship nor liberty in being joined together with those that do not believe and love the truth as Paul loved it.

Is there any fellowship between righteousness and unrighteousness—between light and darkness? No, there can be no place, nor love, joy nor liberty in being yoked with those that have no affinity with you. The joy of such as walk together in love is life and peace in the Lord Jesus. One sorrowful yet always rejoicing as Paul was, laying down his life for the brethren, yet behold in this dying was his living, in which he always triumphed, and in every thing was enriched, caused him to desire that the same joy and peace should be shared by these brethren for whom he was laboring.

Paul's heart was enlarged towards them as his children. This he proved by labor, suffering, and enduring for them so that he triumphed in all

things, proving he was the true minister of God in his labor for them, and the more he labored and endured the more he suffered the loss of all things the more he was enriched and enlarged in the joy of the Lord, and he desired that they should also be enlarged and not be yoked or joined together with such as walk in darkness.

God's people are the temple of the living God. Then how can they be yoked with such as walk in darkness and are joined to devils?

The worship of Jesus tolerates no unrighteousness, no service to Satan. How good to be joined in the pure service of God with such as Paul who always triumphed in the Lord; and whose happiness was found in serving the brethren and suffering with Christ.

P. D. G.

SINNING WILFULLY

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," Heb. 10:26. Friend John Beaman, Sr., requests my view of the above scripture.

The great argument and wonderful teaching of the Book of Hebrews is to prove the fulness of the one offering of Jesus which has perfected forever them that are sanctified. The glorious reasoning of scripture carries such weight and conclusiveness to the spiritual minded reader that he feels that there is no salvation in any outside of Jesus. Therefore there will never be any more offering for sin. Jesus died once to put away sin by the sacrifice of Himself and dies no more. Death has no more dominion over him for he ever liveth. What therefore is the case of the man that sins wilfully after he has received the knowledge of the truth—the man that has done despite to the spirit of grace, and brought reproach and an open shame on the name

and cause of Jesus? Christ will die no more, nor is there any more atonement made for sin. Is Christ a failure? We preach and teach that he that is dead with Christ shall live with him, and how shall those that are dead to sin live any longer therein? If we neglect so great salvation how shall we escape.

Some one inquires is it true, is it a fact, that a child of God ever sins wilfully, after he has received the knowledge of the truth? There was provision under the law for wilful sinning, and it was different from the offering for the sin of ignorance, and the punishment or suffering was sorer, and a type has its substance. If the fact that under the law of Moses he that despised that law died without mercy, under two or three witnesses, how much sorer is the punishment of one that has 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? Such language is enough to caution the man of God of the danger of such sinning, and the evil ease of such as sin wilfully.

If a man sins ignorantly he obtains mercy. But does every one know that he is sinning even at the time he is doing it? Does one ever sin against light and knowledge? Remembering our faults is not pleasant, but it is needful to do so. Is not there a bitter reproof in our conscience when we feel the shame of our sin, and see that we have no covering or excuse. A certain fearful looking for of judgment and fiery indignation falls upon us.

Does that not prove that the sin was wilful, or that we are guilty and have no excuse? The fiery indignation shall devour the adversaries. We feel that we are the adversaries. We feel surely if I had been a child of God I would not have done as I have done,

for surely a christian would not do this way. What a sore punishment this is. What is more distressing than to feel this guilt of sin—this trampling under foot the blood of the covenant wherewith we are sanctified. The sorest of all sins is against Jesus.

If one that is born of God is lost eternally, and falls away so that he cannot be renewed to repentance does not that bring Christ to an open shame, proving that his atonement is not sufficient, or that he has died in vain? Surely this is a sore punishment.

It is necessary to thus suffer to devour the adversaries. We think or feel we should be devoured. But it is these lusts of the flesh that are the adversaries that must be destroyed, and we are saved but so as by fire. Our wicked works are burned up, and we escape as Lot did out of Sodom by the skin of our teeth. For the Lord shall judge his people, and it is a fearful thing to fall into the hands of the living God. Vengeance belongs unto God. Who shall help us when we sin wilfully and fall into his hands and we have dishonored Jesus and disregarded the brethren, and done despite to the Spirit of God. What a time of sore punishment. Then we feel that we shall go bowed down all our days. We cry are the Lord's mercies clean gone forever? Will he be favorable no more? Nor shall the sword depart from our house through life. This burden I sinned wilfully must be felt—as a sore punishing?

How much better to take heed to our steps, and seek to honor Jesus in all things, and thus glorify him in our body and spirit which are his.

Also by same—1st John 5:6, "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto

death: I do not say that he shall pray for it."

The church is the family of God. In a well behaved family there is home security and protection. Each member will defend the others. The life and character of each is sacred to all the body, and carefulness is exercised that each one should live to the honor of all the family. Hence what a place of comfort and security is the church of God.

Those that love the house of God and his children desire to dwell there, and to behold the beauty of the Lord, and to enquire in his holy temple. God's people judge them that are within. But God judges those that are without. Some think because they are not members of the body of Christ therefore they are under no obligation to live righteously. But no man, whether he professes to be a servant of God or not, has any right to do wrong. God will bring every thing into judgment, whether it is good or evil. A man that chooses the wrong must receive all the consequences of that wrong. One that chooses the right will receive all the effects of that right choice. Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.

The church does not judge them that are without. God judges them, 1st Cor. 5:12 and 13.

Those that dwell in the love and walk in the salvation of truth have joy and peace in the Lord. Love is the band that sweetly binds them together.

If any member see his brother sin a sin which is not unto death he shall ask God who will give him life for them that sin not unto death. Thus fellowship is preserved and the erring one lives or is saved from death, and a multitude of sins is hid. I do not know scarcely which is in a more difficult place the brother sinning or the one that does not pray for him, or

tell him of his fault, in the sense that if the one that sees him sinning, but does not love him enough to tell him of his fault, or does not pray for him: for it shows indifference and want of love. But suppose he says, I am afraid to tell him. Is not that a bad state to be in?

But if you see one sin and have a heart to pray for him, and a desire that he repent, and you tell him of his fault, and he hears you, that brother still lives and you have saved him—not eternally but from death to church fellowship.

There is a sin unto death. If you see or know one sins, and you cannot pray for him, or lose your fellowship for him so that you cannot pray for him that is a sin unto death.

The church cannot retain that member. If he should appear to repent, yet the guilt is so great and aggravated that you cannot pray for him, that is cannot feel towards him as a brother, it is a sin unto death, and he is delivered over to Satan for the destruction of the flesh, for it is a sinning wilfully that there is no forgiveness for it in the church, and he falls into the hands of the living God who is a consuming fire, and his works are all burned, but the spirit is saved in the day or coming of the Lord Jesus. P. D. G.

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

Dear Brother:

We would be glad for all who expect to come by railroad to attend the Skewarkey Union at Skewarkey the last of this month to write to myself or to our clerk, Brother Eli Taylor, Williamston, N. C., upon what train and day they will reach here, as the season is generally inclement, and we wish all to be met at the depot and properly cared for. We would be especially glad if you could be with us.

SYLVESTER HASSELL.

FREEDOM. BONDAGE.

The question on and about which theologians differ and dispute, and which divides them into two classes, the predestinarian and the Arminians—or as is sometimes known as Calvinism and Arminianism, from the name of John Calvin, a clear, gifted expounder of and contender for predestination, and James Arminius a gifted expounder of free agency, or that a man can decide and choose what he pleases, is no nearer a solution now than it was centuries ago. Not until the premises are cleared of rubbish can this be decided. The propositions to be argued and decided must hold or contain the truth or argument about them will never make any true progress.

Argument or reasoning is to develop, bring out, construct, state, or show that the proposition discussed holds the truth, or is the seed which germinating, growing, developing, maturing brings to perfection the true crop.

Suppose men take the position that man, the natural Adam man, is a free agent, has the power to choose the right or wrong, is this a fact?

In order for a man to be truly free he must not be in bondage to any power that is corrupt. But man in nature is the servant of sin, and is led captive by the devil, or is under bondage to the prince of the power of the air, the god of this world. Now there can be no true freedom in this service if we receive and hold or believe what Jesus taught. For Jesus said that those that truly believe in him, and continue in his word, are his disciples indeed, and shall know the truth and the truth shall make them free.

The Pharisees said to him we are Abraham's seed, and were never in bondage to any man.

Jesus answered, whosoever commit-

ted sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free you shall be free indeed, John 8:31-36.

Whosoever commiteth sin is the servant of sin. There is no man that liveth and sinneth not, therefore every man in nature is the servant of sin. We know that ones master rules him. Sin being the master of man he cannot be free.

The devil sinneth from the beginning. He has no freedom, and he works in or rules his subjects. The lusts of your father ye will do, and he told them who was their father. They partake of his character, and his service defiles them. There is no freedom or power in them to choose any other service. There is a way that seems right unto a man, but the end thereof are the ways of death.

The serpent deceived, beguiled Eve, telling her she should be as gods knowing good and evil. This deception has control in and over mankind ever since then, unless Jesus frees them. The service of Satan is always in bondage and corrupting. Nor is there any true freedom in it.

But Jesus is the Son of God, and is free and holy, with no sin nor death in Him.

If He, the Son, makes one free indeed, having the Spirit of the Lord Jesus in him, God works in him both to will and to do of his own good pleasure, and the service is pure and free. Moses chose to suffer affliction with the children of God by faith which is the work or gift of God.

The mind of a wicked man is always to choose that which is evil.

The mind of a good man is always to choose the good or to serve the Lord

No man can serve two masters. Ye cannot serve God and mammon. But if man is a free agent he can go two different opposite ways.

There is no iniquity in the Lord. He

cannot be wrong. To serve God is holy service. Such servants of the Lord are free from sin, for they are alive to God through Jesus Christ our Lord.

So that one stands or falls according as he serves the Lord or self which is corrupt, and is defiled and beguiled by the old serpent, the spirit that now worketh in the children of disobedience.

When one is born of God here is a holy birth of the Spirit of God. Whosoever is born of God doth not commit sin because he is born of God, and the seed of God remaineth in him.

P. D. G.

Elder P. D. Gold, Dear Brother:

As my time has almost expired for my Landmark, I will send my remittance for another year. The present year is nearly passed with its many sorrows and joys. I hope I feel thankful for the many blessings bestowed on me the chief of sinners. Yes, dear brother, I feel my vileness so sensible I fear to claim a hope in Christ, but have often to say. Lord to whom shall I go? Thou hast the words of eternal life.

I had a little dream of meeting with you a few nights ago. I dreamed I met with you at a meeting where there was a large gathering of people. I asked you to let me speak to you and asked how your health was. It seemed as if you looked to be in the bloom of early manhood. You then asked me how my little plant that was growing in the cup of water was thriving. I told you very well as I understood it to be a plant of very slow growth.

You told me you had one like mine and it was doing very well. So I awoke and thought on the dream for seven days, but got no light until last Saturday evening when these words came into my mind with great sweetness. Grace is a plant wherever it

grows of pure heavenly root. I then saw dear brother that grace in weak and strong is alike. I had thought so often of the excellent gift you possess—such a meek, quiet, humble spirit toward brother and friend and foe. Oh, I have so often desired such a spirit, but that thorn in the flesh so often buffets me. I can't do the things I would, but the Lord knoweth the way that I take. I feel that the time is near when I must realize my destiny, and know God's justice in all things.

Well, I will close as I feel to be in the dark without a ray of light, and can't come forth, hoping the Lord will bless you and yours, hoping you are all well. I am as well as usual. May the Lord add His blessings. Affectionately your sister, I hope,

Rebecca L. Hardee.

Remarks.

Dear sister Hardee, what mysteries in dreams and visions, when the Lord seals instruction and hides pride from man?

He makes all his subjects the same. It causes us to see our own vileness, and the beauty of the Lord shine in our brethren. While, if I love any thing, it is humility, and a meek and quiet spirit, it does not seem to me that I possess it as I wish.

My health is good for one of my age.

Some people ask me what preserves me so well? I reply, it is the Lord. It is in Him we live, move and have our being. They say, but are you not temperate in eating and drinking, and do not you take care of yourself? I reply, who gives me the mind to avoid gluttony and drunkenness?

I am still performing my usual labor and desire to do so as long as it is the will of God.

P. D. G.

OBITUARIES

William Jackson Bramlett.

The subject of this sketch died at his home in Bishopville, S. C., July 18, 1910. Although his health has been perceptibly failing for some months he worked until three weeks of his death and was confined to the bed only two weeks and two days. He had a complication of diseases which gradually undermined his strength until the last when he sank rapidly. He left a wife to whom he had been married only a little over a year, a brother, two sisters and a number of other relatives, besides a host of friends who will ever miss his helpful presence. He had been a member of the Primitive Baptist church about seventeen years, having joined at Whitakers, N. C., and was baptized by Elder A. J. Moore. When the church at Bishopville was organized he moved his membership and was ordained a deacon. He was ever loyal to his church and delighted in entertaining visiting ministers or contributing in anyway to the church.

He was looking forward to the meeting of the Association, which was held recently near Bishopville and had planned how he would help entertain the delegates, but his seat in the church was vacant—his pleasant home broken up and he has passed to the "Great Beyond."

He was kind, charitable and generous almost to a fault, and by a life of industry and frugality might have accumulated that which would have enabled him to pass his last days without feeling that he had to work when not able. But he had more than once fallen prey to shrewd, designing, unscrupulous men who did not hesitate to profit by their shrewdness at his expense, and so his last days were haunted by a fear that he would live in a condition not able to earn a support, therefore he said he prayed to die. He had a forgiving spirit and

although he was wounded by the unfaithfulness of professed friends, he would forgive them and seek to cover their misdoings with the "mantle of charity."

He had many true friends who bestowed loving attention and assistance during his illness, and this, with the large crowd in attendance at his funeral, and the many beautiful floral offerings bore silent testimony to the fact that he was loved and esteemed by many for his true worth.

Speak of him softly,
Not without sighing;
Tread the place lightly,
Where he is lying.

For he had virtues,
Priceless and many,
Few were his vices,
If he had any.

There was no service
He would not render
When the truth needed
Him to defend her.

In every labor.
Though it was lowly;
His imprimatur,
Sealed it as holy.

Loyal to duty,
True and unswerving;
Doing that only
Which was deserving.

They were his burdens
Which distressed others;
Love was his master,
All men his brothers.

With his face always
Turned to the sun rise;
He has found day-break,
Where day never dies.

Earth holds its treasures,
Jointly with heaven;
And that is richest,

Which it has given."

Written by one who loved him.

Change of Time of Meeting.

The meeting at Norfolk, Va., will be held on the 5th Sunday in January instead of the 3rd as advertised in issue of January 1st. I hope to be there then.

P. D. G.

Mary Ann Proctor.

It becomes my painful duty to write the obituary of Mary Ann Proctor.

She was born the third of June, 1827, and died the 7th of Sept. 1910. She joined the Primitive Baptist church at Pleasant Hill in 1867 and ever afterwards was a consistent member of that church.

I have known the old fister for fifty years. She was always true to her family and to her church. I have known her to walk to church six or eight miles, walk part of the way and rest and go on her journey until she reached the place of worship. Oh how she did love to hear the name of Jesus talked about.

I have often looked for her to come to visit me and my wife, to talk about Jesus the Saviour of souls. How it seemed to feed her hungry soul and give her strength by the grace of her God.

The members would be surprised when they attended their meeting and did not find her there and even our beloved brother W. H. Fly on one occasion in the pulpit during his preaching, remarked, speaking of members not attending their regular meetings, said "Aunt Polly is here."

She was married to Joshua Proctor, to this union were born five children—two girls and three boys, the two girls died several years back, but the three boys survive and a host of friends to mourn their loss. Oh how we miss her in her seat at the church.

She seemed to be a model christian always cheerful and obliging to all she met, always had a pleasant word to those she came in contact with, and a smile of welcome to all she met.

She died at the age of eighty-three years, three months and four days old.

When she died I do not believe there was a disease of any kind that caused her death. I believe she had filled out her number of days here on earth and the Lord whom she had delighted to serve sent his angel to welcome her home, to that bright mansion that he had prepared for the righteous to see the beauties of his kingdom and to hear that blissful proclamation, "come in ye blest of my Father, inherit the kingdom prepared for you before the foundation of the world."

She had broke up house keeping several years before she died and lived with her children, who were very kind in their treatment towards her and looked after her welfare with the greatest kindness.

She has gone to her eternal home where we never more will meet her in this sinful world, nor hear that pleasant voice, but weep not for her you children, friends and relatives, I believe she is in heaven singing praises to God whom she so humbly and obediently served here in this world. Ye children strive to follow the example laid down and walked out by your mother and try to meet her in that blissful city of God. Oh how we miss her pleasant conversation, her chair is vacant, her kind advice we miss, we pray the good Lord to prepare us to meet her in that ever blissful abode in heaven where the wicked cease from troubling and the weary are at rest.

Written by one who loved her and may the grace of God be with her now and forever more.

H. G. WORSLEY.

George Simmons Petteway.

On the night of August 17, 1910, in the hospital at Ocala, Florida, the soul of George Simmons Petteway ascended to the great realms of the blest. For nine long weeks he suffered with typhoid fever. He seemed at times to be growing better with recovery probable, then the sinking relapses would snatch his condition into sorrowful peril. Finally after two days of seeming improvement a sinking spell mantled his brow with the cold sweat of death and life was over.

The deceased was a son of Mr. and Mrs. Lewis S. Petteway, and was born August 6, 1881 near Jacksonville, N. C., where his first twenty-one years of life were spent. His youthful days were spent laboring in the family strife for support. His nights were usually spent in preparing for the great battle of life. As most other country boys he had hard chances for schooling, but because of that worthy ambition which characterized his life he gained a commendable education by the dull midnight oil.

At the age of twenty-one he decided to branch out into larger fields of usefulness and opportunity. He went to Leroy, Florida, where he served as woodman for three years on a turpentine plantation for his brother, G. A. Petteway. Then, because of his remarkable business capacity, he was promoted to manager of a turpentine plant at Stemper, Florida. There he served his employers for a year when he became interested in the Petteway Naval Stores Co., at Leroy, Florida. He remained with them for three years during which time he moved his location to Umatilla, Florida where he became interested with the Pensacola Naval Stores Co. Here he remained until the fatal disease, typhoid fever seized his life.

It is never too late to strow flowers of respect on one's name after he is dead if his life merited them; so the

writer is safe in saying, truly the life of the deceased was one of remarkable commendation and worthiness. He was kind and true to all with whom he met. He was loving and generous to friends and loved ones. He lived not for himself alone but for others as well. This is borne out by the fact that he was paying for the education of his youngest sister, who was within two years of receiving her A. B. degree in college at the time of his death. His estate will furnish her means for graduation. He was noble and ambitious; always looking for the higher and nobler things of life and conducted himself accordingly. Throughout the country wherever he has been there are hosts of friends mourning their loss. If he had enemies no one knows of them. Those who knew him best admired him most.

It looks hard to us that such a fine young fellow, just in the prime of life, must lay it all aside forever at the early age of twenty-nine years and eleven days, yet we can believe that it was done only for the best. God's will is always best. We feel assured that from his last expression, George's peace with God was made and he now calmly sleeps at the foot of the cross to meet us no more until the last sound of earth is heard and the toll of heavenly bells calls us across the great sea which parts time from eternity. He speaks to us no more upon this earth, but we can hear the faint echoes from his voice in heaven where he softly says:

“My work in life I've finished now;
 My trouble all is o'er;
 The pain has left my fevered brow,
 The pangs of death I've bore.
 I'm now at rest with my dear Lord,
 Who knoweth all things wise;
 He's torn from me that sinful chord
 Which blinded my poor eyes.
 And may you sing that anthem sweet
 Through your remaining days,

Which bows your head at Jesus' feet
 In his eternal praise.
 All hail the power of Jesus' name!
 Let angels prostrate fall;
 Bring forth the royal diadem,
 And crown Him Lord of all."

Paul Safley.

Our dear uncle and brother in Christ, Paul Safley, was born in Stanly county, N. C., October 14, 1846, and died at his home in Montgomery county, N. C., September 29, 1910. and was buried the following day in the cemetery at Mountain Creek near the place of his birth. This was where he had long been an exemplary member.

He enlisted in the war between the States when he was seventeen years of age, and served the Confederacy for the three last years of that struggle. He was first married to Miss Mag Hearn in 1868 or 1869, to which union were born five children, three daughters and two sons. The girls, Mrs. Laura Moss, Mrs. Minnie Epps and Mrs. Maggie Taylor; and the boys, Gentlemen June and James Safley, are still living and most worthy people. The first named, sister Moss is a member of the Primitive Baptist church. Any man would be honored by having such children.

Brother Safley lost his first wife several years ago and was married the second time to a lady whose name we fail to remember. She died soon and his last marriage was to Aunt Fannie Smith "Jones," who with his children mourn the loss of a kind and loving father and husband.

His widow is also a worthy member of the Primitive Baptist church.

We extend our heart felt sympathy in this sore bereavement.

I don't remember how long the deceased had been a member of the church but suppose for thirty or forty years. I have heard him tell his experience which was bright. We have no doubt about his

happiness in eternity. He was a most humble and tender hearted man, one who lived and believed in the promises of God. He was as far from speaking evil of his fellow-man as any one I ever knew. I loved him from our first meeting, and hold the memory of this dear man as a sacred legacy.

He was always the same, cheerful and most generous. A good man has fallen. Though suffering great pain during the last few days he murmured not but prayed to the Lord for mercy and grace which was granted, and he died like one going to sleep in the full triumphs of living and abiding faith. Peace to his ashes.

The Lord help us to be resigned to his divine providence and save us in His Kingdom we ask for Christ's sake.
 Marshville, N. C. J. W. JONES.

J. E. Adams.

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THE BAPTIST WATCHMAN DEPARTMENT

"Behold He putteth no trust in his saints; yea, the heavens are not clean in his sight.

"How much more abominable and filthy is man, which drinketh iniquity like water." Job 15:16, 17—(The words of Eliphaz the Temanite.)

This Eliphaz, the Temanite and Bildad, and Zophar, were friends of Job and no doubt had a measure of the Spirit of God to speak great things, but they certainly did not have the larger measure of God's Holy Spirit which caused Job to speak wondrous words from on high.

Job had been led into a much deeper experience of grace and sound knowledge than any of the other three. Job had seen and felt things that they knew nothing of and he spoke the word of God out of a deep well springing up into everlasting life.

Job's three friends were like many small fish on the surface of the water, but Job was like the few older ones swimming in deep water. Job learned a dearer obedience by the things which he suffered.

But Eliphaz knew some truth as all of God's servants do. I think his words are truth as quoted above. He was right when he said: "God putteth no trust in His saints, and the heavens are not clean in his sight. How much more abominable and filthy is man."

Man indeed is a filthy creature. He loves sin. It is sweet to him. He drinks in iniquity like water. He thirsts for it, hungers for it, drinks it, eats it, rejoices in it. This is because he has a carnal mind. "The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be," God Himself has not made the carnal mind subject to the law of God.

Paul said I delight in the law of

God after the inward man.

The inner man is always subject to the law of God, and delights in it day and night. His meditations are in it and never leave it day and night. This inner man has been greatly blessed and does not walk in the counsel of the ungodly, nor stand in the way of the sinners, nor sit in the seat of the scornful. "But his delight is in the law of the Lord: and in his law doth he meditate day and night: He shall be like the tree planted by the rivers of water, etc."

The carnal nature of all people is contrary to all goodness, contrary to all truth, and is contrary to God and His righteousness.

But Jesus came to save this wretched sinner. He can save to the uttermost.

David said: "For innumerable evils have compassed me about. Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me."

And again he said: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: They cannot be reckoned up in order unto thee.

them, they are more than can be numera

If I would declare and speak of them, they are more than can be numbered."

Thus the multitude and multiform sins and crimes of the church, are all wiped up and wiped out by the multitude and power of God's graces, that are more than the drops of water or leaves on the trees, or sands by the seashore, brighter than the sun, higher than the heavens and fresh and new every morning.

Praise ye the Lord forever.

J. H. FISHER.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear brothers and sisters and all the household of faith:

As I become impressed to write I feel very fearful of saying more than I ought. Oh what a weight I feel as weak and ignorant as I am, to undertake such a task feeling to be unable to express what I wish. But I trust this will be received in the same spirit it is written.

My mind got to bearing on the disputation that is prevailing among the people I love concerning the different beliefs on the absolute predestination of all things. Some believe in the absolute predestination of all things while others do not. But I would say right here let brotherly love continue, and consider that every one believes just what they do and who can change it. We cannot change each others belief by arguing and disputing. We are unable to enlighten the understanding of each other. Therefore we must depend upon the Lord to give the true understanding. Let God be true and every man a liar. So what is the belief of man? Can anyone know that it is true? None of us know anything to be true except the Lord reveal it to us, and if He has not revealed to others what he has to us why should we dispute about it?

Now there are diversities of gifts by the same Spirit, but the manifestation of the Spirit is given every man to profit withal. For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the

same Spirit, to another the gift of healing, to another the working of miracles to another prophecy, to another the discerning of Spirits etc. But all worketh that one and self-same Spirit dividing to every man severally as he will. So there is no reason to dispute because we do not possess the same gift and cannot do or see like the others who possess a different gift.

All gifts are worthless without charity. Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity I am as nothing. Charity covers a multitude of sins. So if we abound perfectly in charity why should we oppose and dispute with each other concerning different beliefs and views. For we know in part, but when that which is perfect is come then that which is in part will be done away with. Follow peace with all men and holiness without which no man shall see the Lord, looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you and thereby many be defiled. See that every one of you should know how to possess His vessel in sanctification and honor and that ye study to be quiet and to do your own business, and to work with your own hands as we commanded you, that ye may walk honestly towards them that are without, and that ye may lack nothing. Those are some of the instructions to us. For Paul tells us we

must not abuse our christian liberty, but meat commendeth us not to God, for neither if ye eat are we the better, neither if we eat not are we the worse, but take heed lest by any means this liberty of yours become a stumbling block to them that are weak. So the apostle says, if meat make my brother to offend I will eat no more meat while the world standeth lest I make my brother to offend.

So now, my dear brethren, if you do not believe in the absolute predestination of all things this does not make the faith of God without effect. I wish to say let us walk after the Spirit in love, joy, peace, long-suffering, goodness, meekness, temperance, etc., and if we try to force others to believe as we do just as sure it will bring confusion. So what have we gained by our acts?

Now the most of believers have their belief concerning the absolute predestination of all things, but I say to those who do believe in this that this is so deep, so unmeasurable that in your own strength you will not be able to separate it in the right way and bring enough light on the subject sufficient to cause others who do not believe it to see as you do. Also I say to those who do not believe it, do not hold malice and prejudice against those who do, for if you do just so sure will you be walking after the flesh too.

So dear brethren, do not make this a test of fellowship, but walk in the old way as the fathers of Israel did in time past. Is it not enough to know Jesus as a Saviour of poor, lost, fallen sinners, that salvation is by grace through faith and that not of yourselves? It is the gift of God, and that all who are elected, called, justified, and glorified will be saved. Not one will be lost that the Father gave Him in whom we have our redemption through His blood, the forgiveness of sins, according to the riches of His

grace in which we also have obtained an inheritance being predestinated according to the purpose of Him who worketh all things after the council of His own will.

Dear ones, is not this predestination sufficient without continuing the debate? Had you not rather have the peace of Zion than to labor in trying to get others to believe all you do? Oh for the sake of peace and the love of a blessed Saviour should we not let this theory be silent if confusion is to be the result. There is no harm in expressing our views to each other, but let each one hold to their own belief, and don't get angry because all do not have the same views. Why not all come together, stop arguing and hurting one another's feelings and endeavor to keep the unity of the Spirit in the bonds of peace? For I am sure the confusion produced by holding a debate on this theory will never add anything to the salvation of the soul.

Hoping one and all will consider this is the same spirit with which it is written, in love and humility, I am least and unworthy,

AZUBAH LEE.

Elders Gold and Lester, Dear Brethren:

I have had a mind for sometime to write what I hope the Lord has done for me.

When young I liked to have a good time. I went to parties and always enjoyed the music and dancing. My mother died when I was about twelve years of age. This gave me much trouble, but I thought she was at rest and I wanted to meet her after my death. I thought more of her than anyone on earth.

One night when I was about thirteen years old I thought I was going to hell. I was away from home and had gone into a room to try to pray. I saw something as large as trees and very black. I screamed and the wo-

man I was with came into the room and asked me what was the matter. I told her I was going to die and was going to hell. She talked to me and tried to comfort me. I thought of dying often. One night I dreamed I was in heaven and at Jesus' feet. I was on my knees and asked Him if He would forgive me my sins. I thought He never said He would but looked at me in such a way that meant He would forgive me if I forgave others their sins.

I went on in this way for years. At times my troubles were so great I couldn't sleep at nights. I was married when I was nineteen years old and I thought I could read the bible enough to satisfy me, but could not; the more I read the worse I got. At night something would come over me like a flash as white as snow. It would wake me up and the prettiest verses of scripture would come into my mind and I would wonder what was the matter with me. One night I dreamed I looked up into the sky and saw a beautiful angel. It was so dark around me I could not see a thing but there was a light around the angel as bright as the shining sun. I tried to pray and thought if I could pray while it was there I would get forgiveness of my sins. It went away and I prayed to the Good Lord to send it back that I might know it was for some good purpose. And it came back and stayed longer than it did before. I thought if I could shed one repentant tear I would be saved. The third night after that I dreamed I saw heaven and a voice came down and told me that the heaven doors and windows would soon be shut.

Dear brethren and sisters, you don't know how I felt. This was about three weeks before I met with a change, that is if I have been changed. I lived at Worthville and in July 1902 I went down to my father's. I thought I was going crazy, and I felt it was a sin

to laugh, but I tried to keep people from thinking anything was wrong. My father, sister, and myself went to preaching at Suggs Creek Saturday and brother Brown preached. I thought some one had told him my feelings and he preached to me. I could not keep from crying but I kept the tears hid as best I could. I cried all the way back to my father's. As my sister was going to be baptized the next day I thought she would be saved and I lost. I always thought she was better than I was. Well I got to my father's at last and it seemed I would die, that I was condemned. That evening I went to the barn to hide and try and pray. My father came to feed when I wiped the tears out of my eyes and began to talk to him. He said Rosanna, maybe you have been changed and don't know it. I told him, no, I didn't want him or any one else to think I was condemned for telling him my dream. We started for the house when I was stopped by higher power and I fell on my face. I don't know what I said when I fell but I know I could not see. I felt the whole earth sinking and I with it. All I could do was cry, Lord have mercy. They say I said I was sinking in hell alive. I felt it was just in God if I went there. Sister said she took hold of me and I was jerking all over. I didn't know anyone was there and I couldn't get up until the load was gone. I felt happy and told them the angels in heaven were rejoicing over me more than they were over the ninety and nine just persons which need no repentance.

I went to meeting the next day not thinking of joining the church, but when we were all on the bank of the stream where my sister was baptized the door of the church was opened and it seemed my heart would burst if I did not go up though I tried to keep from going. I told them not to receive me unless they wanted to as I was not fit,

but they received me. That was the second Sunday in July and the next Sunday I was baptized.

I thought my troubles were all gone, but the next week the devil told me I was deceived, and from that day until now I have had trouble and joy.

Brother Gold my mind has been set upon writing this for some time and if I could write as others do I would not mind it. I find them telling my feelings better than I can myself. I don't take the Landmark but Mr. Hilliard takes it and lets me read it.

I went to Asheboro Sunday and heard Elder L. H. Hardy preach two able sermons. I will close by asking you all to pray for me when it is well with you.

MRS. R. E. CROSS.

Dear Brother Gold:

It is on my mind, and I do hope in answer to my prayer, to write something for Zion's Landmark that shall be a means, by the Lord blessing the same, of comfort to some poor, cast down, despondent child of God, and I will send you John Bunyan's introduction to "The Barren Fig Tree" or "the Doom and Downfall of the Fruitless Professor."

Courteous reader: I have written to thee now about the barren fig-tree, or how it will fare with the fruitless professor that standeth in the vineyard of God. Of what complexion thou art I cannot certainly divine; but the parable tells thee that the cumberer of ground must be cut down.

A cumber ground professor is not only a provocation to God, a stumbling block to the world and a blemish to religion, but a snare to his own soul also. "Though his excellency mount up to the heavens, and his head reaches the clouds, yet he shall perish forever like his own dung; they which have seen him shall say, Where is he." Job 20:6-7.

Now they count it pleasure to riot in

the daytime. But what will they do when the axe is fetched out? 2 Peter 2:13, 14.

The tree whose fruit withereth is reckoned a tree without fruit, a tree twice dead, one that must be plucked up by the roots. Jude 12. O thou cumberer of ground, God expects fruit; God will come seeking fruit shortly.

My exhortation, therefore, is to a professor that they look to it, that they take heed.

The barren fig-tree in the vineyard and the bramble in the wood are both prepared for the fire.

Profession is not a convert to hide from the eye of God; nor will it palliate the revengeful threatening of His justice; He will command to cut it down shortly.

The church and a profession are the best of places for the upright, but the worst in the world for the cumberer of ground. He must be cast as profane out of the mount of God; cast, I say, over the wall of the vineyard, there to wither; thence to be gathered and burned. It had been better for them not to have known the way of righteousness 2nd Peter 2:21. And yet if they had not they would have been damned; but it is better to go to hell without than in or from under a profession. These shall receive greater damnation. Luke 20:47.

If thou be a professor read and tremble; if thou be profane do likewise. For if the righteous scarcely be saved, where shall the ungodly and sinner appear? Cumber ground, take heed of the axe! Barren fig tree, beware of the fire.

Now may Christ Jesus, the dresser of the vineyard, take care of thee, dig about thee and dung thee that thou mayst bear fruit; that when the Lord of the vineyard cometh with His axe to seek for fruit, or pronounce the sentence of damnation on the barren-fig-tree, thou mayst escape the judgment. The cumberer of ground must go to

the wood-pile and then to the fire. Farewell.

The barren fig-tree is from the parable, Luke, 13:6, 9, and in reading it I have been blessed in my soul, and I will send you more of it if you think it advisable. And from my heart I do think there are some of the members who need their pure minds stirred up by way or remembrance. And Peter says again: Yes I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance.

Do as you think best with this, and if accepted I will at some future time send more. May the truth be blessed in the prayer of your affectionate though unworthy brother.

JAS. W. FLITTON.

Springfield, Mo., 303, West Walnut St.

Elder P. D. Gold, Beloved in Christ I hope: Will write you a few of my thoughts. If I could say anything of any comfort to a child of God, I would not feel so embarrassed to write, but know my weakness and feeling, my inability to write. I very seldom ever write only to my kindred in the flesh.

Brother Gold, I have been thinking of you much of late as you and my dear father are nearly the same age. How wonderful the dear Lord has blessed you both all your days. I feel like I have one of the best fathers there is anywhere, I have tried the best I could to be a dutiful daughter to him, but I feel I have missed it in many ways. Dear father has had many trials and sorrows in life, but the Lord blessed him with a dear good companion, although she was greatly afflicted, yet she bore it with Christ like patience. So God in his infinite wisdom saw fit to take our dear mother home and left dear father and I so lonely as we were all there was left at home.

So I feel like the dear Lord has given dear father another good companion in his old age. I dearly love her as a mother, and I hope also for Christ's

sake. It seems so good to us to have another one in our family. We would be so glad to have you visit us some time. Can't you? We take the dear old Landmark and enjoy reading it so much. Hope the Lord will spare you many years to feed and comfort his dear children scattered over this great land of ours. I have been comforted many times in reading your good editorials. Father and Mama join me in sending love to you and your dear companion. From one that loves you for Christ's sake I hope.

IRENE M. YOUNG.

Dear Brother Gold:

Though I feel my unworthiness, I desire to write you a few lines.

For some time recently I have not felt well, and have been very low down spiritually. Early in the spring I was so low down that nothing seemed to give me any comfort and often was I made to exclaim with David, "Why has Thou forsaken me?" and "Are Thy mercies clean gone forever"?

I thought much about death; but I was so full of doubting, and so destitute of the comforting influence of the Holy Spirit, which made me mourn and sigh day and night. I mourned because I could not feel as I had in days past; for the time had been with me when the very thoughts of death were sweet to me, and I did not fear its terrors in the least. Really I could feel that death had no terrors to the child of God—that it was only a joyful entrance into that city whose Maker and Builder is God—that city which has no need of a natural sun to rise, but the dear Lord is the light of it forever more. And I could feel too if not deceived, that it would be a relief to me when I could lay down this prison house of clay, and depart to be with Christ forever more; but at the above mentioned time it was not the case with me.

I felt that death might perhaps, be-

near, and I feared, yes I was so low down, I feared very much—that I had never known the Lord. Truly there was a restless, uneasy feeling within, and a fearfulness that all would not be well—that after all I might be deceived in my hope and if so I would at last be of all beings most miserable. For some days I was in this frame of mind, and my soul refused to be comforted; when at last one night I fell asleep and dreamed my father had purchased a new home, and not like our old home, and was making ready to carry us to it. I thought we were only just camping in our old home, and the nights were chilly, and cold; but the hopeful and pleasant anticipation of soon being in our new home, for the time being, completely swallowed up the dread of the few more chilly nights we would have to camp by the way side, for I thought it would only be a few more until the appointed time of my father for us to go to our new home. I was so anxious to go, and asked my father to give me a description of it, but he declined saying: "You will know later."

I did not feel concerned about leaving the old country, and the only thing I felt interested about was carrying with me, was my flowers and mother, for she was with the family, that I did not want to leave any of my flowers, to which my father replied: "There is plenty of them where I was going. This did not lessen my desire to carry mine with me; nor did I think he meant to oppose my carrying them, but was just giving a faint idea of the beauty and glory of our home.

Brother Gold, I cannot tell you how much comfort this dream has afforded me—what strength I have received from it and what courage and how my hope has been renewed in so much that at times I am enabled to feel that, "Though I walk through the

valley and the shadow of death I will fear no evil."

How comforting the language of our dear crucified Saviour has been to me since then where He said "It is finished"—when He with His precious blood had purchased an everlasting home for the whole elect family of God. And we cannot have a full description of it here. "Eye hath not seen nor ear heard; neither have entered into the heart of man the things that God hath prepared for them that love Him." And dear brother, do you believe this flesh of ours could behold the fulness of it and live?

Our flesh desires to know, but our Heavenly Father replies, "Thou canst not know now but thou shalt know hereafter."

Then with our hope renewed and fresh courage given us, we feel strengthened to look forward and press onward, enduring with patience and sweet resignation the few more chilly nights that we must camp in these low grounds of sorrow, until the appointed time of our Father to carry us home, when we will be enabled to say, "surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever," These being our choicest flowers, we desire that they adorn our pathway while here, ornament our profession, go with us to the grave, and that we leave them not there; but that they will follow us on through eternity—on and on. And if we be the children of God, it is His goodness and mercy that will go with us forever. These flowers, when we are enabled to look at them with an eye of faith, appear glorious and beautiful to us here, but what will it be to behold them in full bloom! Oh! let me while I lose sight of all things else, even this earthly tabernacle, cling to

these—the mercies of God.

Pray for me that I may so live.

In love and sweet fellowship, I remain,

LOUISA A. EDWARDS.

Dear Friend and Brother in Christ:

Please excuse me, but I just want to tell you how much I enjoyed and have been fed in the Spirit by your letter in the Landmark of October 1st.

I certainly enjoy reading all the dear brethren and sisters' letters written through the Landmark. I sometimes feel like if I could only feel as some of them seem to me to feel I would then be ready to become one of them. And then again I become so down-hearted and depressed on every side that I feel like I am hedged out from all of God's dear people no matter which way I turn.

I returned a few days ago from a visit to a dear sister who lives very near a Free Will Baptist church where their annual Conference convened last week and on Saturday we spent awhile at their church. They had a very large gathering of people, and most, if not nearly all of them I suppose people of good intentions. But I got very little soul food from anything I heard, but I never criticize other denominations because they do not believe as I do. I hope I love all of God's chosen ones no matter what their creed or denomination here on this earth may be, for I firmly believe if any are saved it will surely be by grace and grace alone.

As I have already drifted further than I intended when I started out I will close. I hope to attend the Association at least on Friday and Saturday if the Lord wills and meet with the dear brethren and sisters. Mr. Joyner will you please ask Mr. Gold to give his views on the 12th chapter and 36th verse of Matthew through the columns of the Landmark.

Yours very respectfully, in hope of eternal life,

EMMA E. ROSE.

Goldsboro, N. C.

Friend Emma E. Rose requests my view of Matt. 12:36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

The principle of law declared by the Saviour is that by the fruit of the heart shall man be judged. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure of his heart brings forth evil things. Hence by a man's words he shall be justified or condemned, as they shall be good or evil, because they proclaim his character.

By idle words are meant corrupt words, evil words, uttered by men in contempt of truth, or disregard of truth, or in false judgment, or in condemnation of truth, such as fault finding, lying, slandering, gainsaying, when men accuse the Lord unjustly, or criticize his conduct, or attack his doctrine or dealings, when they speak that which they understand not, or impeach the wisdom or justice of God.

Men that feel and lament their folly, that are slow to speak, that are afraid to speak that which they understand not, men that hold their peace from evil, that desire a bridle set upon their lips, that pray that the words of their mouth, and the meditation of their heart may be right and acceptable in the sight of God are considered as wise.

A fool is known by the multitude of his words. Men of poor judgment or of folly are easily carried away by the words of others and are often snared by good words and fair speeches. But when one learns that a liar or wicked man is snared or fooled by the words of his own lips, and his own language sounding sweet and wise to himself, is easily flattered by

his own words to think he is some great one, when the more he talks the greater his folly, how far he is from knowing his own vanity, and remembering that God is in heaven and he is on earth, therefore his own words should be few. For he that promises much and fulfills or performs but little is a liar, and is condemned out of his own mouth. Surely then the less one talks, unless wisdom guides his lips, the less he is condemned.

When the Spirit of the Lord Jesus moves one to write or speak then he is justified by his words. When one speaks according to the oracles of God this is proof he is a man of God, a holy man, and his words are as apples of gold in pictures of silver, and men will bless him for his goodly words. God creates the fruit of his lips. Out of a good heart these words proceed. As a fountain that is pure, and out of which flows precious drink satisfying the thirst of the famishing, so are the words of the upright in heart. Such a gift makes room for itself, and brings its possessor before princes commanding the attention of the wise. How blest is the memory of such men, while the vain-talker scatters fire-brands of strife, and is condemned even by mankind.

In the day of judgment is when the righteous Judge of all the earth sets up that standard of judgment that weighs all things, and fixes the final judgment of guilt where it belongs, so that out of one's own mouth he is condemned if wrong.

P. D. G.

Dear Brother Gold:

I will write you my reason for claiming a hope, and although it seems little I prize it highly at times. I read such good experiences in the Landmark that I think if I had such as they are I would not object to trying to write.

When I was growing up I never thought of my condition. I never

even thought of my Creator. I never cared because everything was going on well with me. When I was about 16 years old I dreamed of Christ being at the great judgment. There was a large crowd and He knew everything we had ever done. He had long curly hair, wore a robe and had a cap upon His head. It seemed to be a mystery to me to dream such a dream as that and I was a little troubled. But that soon wore off and in a few years I dreamed Christ was in the lot and begged me to come to Him, but I would not. He started towards me and when I met Him He showed me the nail prints in His hands and shook hands with me and the blood stain was on my hand. And He said you and your mother will meet me in Paradise.

I thought surely that was a good dream, and I was proud of it, but I carelessly let it go by. December 25, 1902 I was married and my husband and myself lived happily together until September 1904 when our darling baby died, and it seemed hard, so hard to give it up. Then in December of the same year my dear husband was killed instantly—never speaking a word, and then my trouble was so much greater I almost forgot about my baby.

I had long craved a home, and was always planning some way to get along nicely, and was a great lover of this world's goods. But God in His own good will and purpose saw fit to tear up my air-castle and take my loved ones away, leaving no one but me.

I was in such distress I begged the Lord to have mercy on me. It seemed He was the only one I had to go to. I felt He was taking care of my loved ones, and I asked Him daily to care for me. I was ready to lay my great big ideas aside, and it didn't seem that the world had any beauties for me.

My loved ones were buried in a Primitive Baptist church yard called Shiloh and it seemed the only pleasure I had was going to see these graves

and hearing the good preaching and singing at this church. It made my heart leap with joy to hear those saints, I believed them to be, singing God's praises. I went almost every meeting; nothing but sickness could keep me away.

About this time I dreamed I saw a large bird flying toward me from the East, and as it came nearer it shone brighter. It possessed all colors and glittered like a diamond in the sun. It was the most beautiful thing I ever looked at. It lit upon a willow and began to pick up corn that had drifted up against the tree. I begged Papa to kill it I wanted it so badly. It heard us talking and flew away but came back presently when Mama and myself caught it in a coop. A woman appeared and said it was her child. I asked her where were her wings, and she said under her dress.

No one could give me light on the dream. I became more and more interested in going to meetings, but could not keep from crying every time I went and would think I wouldn't go any more, but would always be ready next time to go. I had a great desire to be with the people, but had nothing to carry. I knew they would not accept a bundle of dreams. I always craved an experience of grace but wanted to receive it while wide awake.

When they would call for those who wanted to join the church it would seem like my breath would leave me and I would tremble like a leaf. I was in such trouble. I was a condemned sinner. When I would lie down at night I would think I would never see the sun rise again. I would think I was in bad health and that my days on earth were numbered and it would almost break my heart to think of leaving my little girl who had been born since her father's death, in this unfriendly world without father or mother. I tried to pray but could not. I felt so sinful I said to myself, Lord

have mercy on me a sinner. I asked the Lord to show me in some way where I stood but got no consolation. I read the bible and everywhere I looked I saw God's power manifested.

One day I got into such a condition I covered my face with my apron and fell to the ground and asked the Lord to have mercy on me. I knew I was among the nothing, when He said, depart from me, for I never knew you.

I went on in this way for awhile when one night I dreamed I saw a cow on her knees in the East and a bright light shone all around. We were at a table which was covered with white cloth. I tried to show the light to my companions but they could not see it. Then there appeared a large white and red spotted cow with long horns sailing to and fro in the air. And the wind began to blow and the rain began to fall with great force and I wanted to find safety. So I took my little girl by the hand and started when I came to a double gate, on the other side of which was cattle. I heard some one say something and I stopped, and Jesus rose up and said, if you will come in with me I will shelter you from the wind and rain; He began to rub my bare feet and said, I will save you and your only heir. I fell to the ground in tears and awoke crying. It did not seem like a dream, but seemed real. I went and told Mama what great things I had received through the night, and she said that was a promise.

I cried until dinner, thinking how I would enjoy joining the church, and shaking the members' hands. I could see them all sitting around which did not bother me in the least. I thought there was nothing in the way of my joining. I wanted to sing God's praises and talk of His goodness and mercies to every one I saw. It seemed everything was praising God, and I wanted all the people to praise Him. Tongue cannot express the way I felt.

I soon began to think maybe that

was a foolish dream, and I carried away with it thinking it was of the Lord and I am deceived more than ever. I asked the Lord if I was deceived for mercy's sake undeceive me.

I went to church, and some one said why don't you do your duty? That seemed more than I could stand. I had such a heavy burden upon me that I was jerking all through the meeting and couldn't hold myself still. It seemed my heart would cease to beat. When I started for home it seemed I had left something, and I could not help from looking back. I went again the next Sunday, and I knew I wouldn't shed any tears again before all those people. But the first thing I knew I was down on my knees broken-hearted. I wanted to fall at the preacher's feet and the story repeat.

Almost every night I dreamed of a pretty pond of water and I wanted to go in and be baptized, and it grieved me because I could not. I was warned that if I didn't go I would regret it. What troubled me was, my having nothing but dreams, and being so sinful I couldn't have a good thought, and there sat those dear saints who didn't seem to me ever sinned.

I can't express how I suffered that month. I went to meeting the 4th Saturday in November, 1908 and offered to the church, but could not talk like I wanted to. But they received me, and Oh, how I did enjoy shaking hands with them. But I still felt there was a heavy burden upon me. They got the shovels to dig the pool, and I felt as if they were going to dig my grave and I was sentenced to be hung. The next morning I felt worse and everything looked dark and gloomy, just like going to a burial. I could hardly keep the tears back when I came in sight of Shiloh.

As I went down into the water it seemed I lost consciousness, and I don't remember any thing until I came up out of the water when all my troubles

left me, and I felt like I could preach a sermon but couldn't open my mouth. I felt better and better when they began to sing. I could not sing loud enough. Everything was beautiful. It was the most beautiful day I ever saw. I wondered why I felt so good, if it was of the Lord or not.

One night I dreamed I was on the water's bank, and I felt just as I did when I was baptized. I looked up and saw a bird flying. As it came nearer it became Jesus. His face was as white as snow, he had long curly hair and wore a long veil over His. I could only see from His waist up. As He came nearer I told them it was Jesus coming after me. I was so happy I shouted. He came nearer and lit upon the ground, stooped down and told me to get upon His back and I told Mama I was going to leave her, and I hoped we would meet in a better land. I didn't mind going.

Brother Gold, I expect this is growing tiresome to you. I know it is scattering and full of mistakes but I hope the readers will excuse them. Asking you and the household of faith to pray for me and my little girl, feeling the need of the prayers of the true and faithful.

Your little sister I hope,

ALMA BRASWELL.

Dacula, Ga.

PROMISCUOUS THOUGHTS ON RELIGIOUS SUBJECTS.

This is the heading I gave to some thoughts imperfectly expressed about forty years ago in an article which was published in Zion's Landmark. I also published under this heading some articles which were written later for "The Baptist Trumpet." But often I have thought that, the Lord willing, I would like to write some under this heading: "Promiscuous thoughts on religious Subjects, Thought upon

Thought or Two Thoughts Rolled into One."

This heading, it seems would give my poor, feeble mind the latitude and assistance its constitution seems to require in a great measure, and would at the same time preserve me from the charge and sin of plagiarism (literary theft) which, when detected in a writer, is not only repulsive, but disgusting to the sincere reader and inquirer after knowledge. While on the other hand, a vain show or boast of originality, is but little if any better.

Perhaps the Publican (guilty of legal robbery) and the Pharisee (guilty of self righteousness and egotistic boasting) may illustrate these opposite evil principles. One man may have a head full of dead men's brains, and be a bold expounder of other men's views, and that is all. Another may boast, as I once heard a preacher do, that his library consisted of a bible, a hymn book and an almanac, and that was all. He said it ruined him, tore up his mind if he read religious papers even. But his preaching, much of it, sounded more like diverting stories of almanacs than that of the serious and consoling truths of the bible; and confusion and derision followed his work. So let us be careful and guard against such hurtful extremes.

Truth is the sacred treasure for which we should search, whether our reading be confined to the bible, hymn book or almanac. We should not be compulsory, neither yet prospective in our spirit, or be extended to commentaries and religious periodicals. If we would be so vain and "righteous over-much" (Eccles. 7:16) as never to speak or write in connection with, but **always** independent of, what others have said or written, we would set aside bible example itself. One instance of great importance may be mentioned, that of the council of Jerusalem. It was after there had been much disputing regarding the great

question of "circumcision," which must be settled, that "Peter rose up and said"—said what he knew and none could dispute that. Then after him Paul and Barnabas spoke, and none could dispute what they said. Then, finally and last, "James answered saying, men and brethren hearken unto me." And it is clear that his mind, acting upon all the disputing, and what Peter said especially confirmed, if any confirmation were needed, by what Paul and Barnabas said; and upon the words of the prophet Amos 9:11, 12, all harmonizing, I say it is clear that thus the final and never to be disputed and forever to be satisfactory conclusion was reached, on that question, circumcision.

We are not only dependent upon God directly, but we are dependent upon one another under Him, and John tells us of the things we ought to do that we might be fellow helpers to the truth. 3 John 8.

So I have decided to send this article to Brother Gold with the request that he publish it, and with the purpose, God willing, to write something more for the Landmark under the heading given.

J. C. DENTON.

Bedias, Grimes Co., Tex.

Elder P. D. Gold:

My dear Brother in Christ: To you greeting: You will learn from this that I am a spared monument of another day for which I do hope I feel thankful to my blessed Redeemer for all His blessings that He has blessed me with ever since I have had a being in this world. You will learn from this that I am well and when this reaches you I hope it will find you and yours all well also.

Dear brother, I have thought of you many times since I was with you at the Association at Newport. I did enjoy being there so much and the good preaching I heard was a great pleas-

ure to me. It was meat to me to meet with the dear saints of God and enjoy their company although I felt too unworthily to have such a sweet privilege. I could look at you and others and wish I could feel just like you looked, and if I did surely I would not have so many things to contend with as I do. I can look at some church members and it seems they don't have anything to bother them, while at the same time I am troubled and bowed down with grief and sorrow. Then I can say with the poet:

"Few minutes of praise I enjoy,
And they are succeeded by pain;
If a moment in praising of God I employ,
I have hours again to complain."

My dear brother, I feel like I want a thankful heart and want to bless and praise my dear Saviour for what He has done for my poor soul, for He has been my great prophet, priest, King, and great deliverer in sorrow and trouble, and in sickness He has made my bed easy by His presence. For if ever I had the blessed presence of my blessed Lord one time more than another it was last winter when I was down sick. I felt resigned to His will, and if it was his will to raise me up it was all right and if not it was all right. I felt sure His presence was with me and His everlasting arm about me, and while I was suffering untold pain my poor soul was resting easy within me, and I could rejoice to think I had such a precious Saviour. I could say again with the poet:

"How sweet the name of Jesus sounds
in a believer's ear.
It soothes his sorrow, heals his wounds
and drives away all fear."

Dear brother, enclosed find check for \$1.50 to pay for my paper this year. I love to get the Landmark and read

it. I love your writings, they are so muck like you they make me want to see you and hear you talk. I seldom see a Baptist only when I go to my meetings, so I get hungry to be with them and hear them talk. I feel to be one alone anyway. There is one thing though I do rejoice in, and that is, if God is for us who can be against us. That is enough, isn't it?

I will close for this time for fear of wearying you. Hoping to hear from you if you have a mind to write, I remain your humble little sister in hope,

MARY C. STEWART.

Lilington, N. C.

Brother Gold:

I feel like the time has come again that I must comply with the impression that so much burdens me day and night although I have a trembling heart and hand. Yet I feel that I cannot have that for an excuse any longer and if there should be anything in this that would be of any comfort to the children of God, you may publish it if not put it out of sight as quickly as possible, for I feel that it is myself that is unworthy.

I just want to tell you and all the household of faith how much I enjoyed the Association. I saw it in this light as the feast being spread on the first day of Pentecost. The hand-maids that prepared the feast, the servants placed there to serve the feast and the saints that sat down and ate the fullest. We see who the hand-maids represent. They were the people who so bountifully prepared for the natural maintenance of this feast and the servants who were placed there to spread the feast were those who preached the gospel in its purity. And I feel this morning I would like to be at Town Creek and enjoy the feast that is spread before the saints when all can sit down and eat to their fulness, filling their souls with the manna that

comes down from heaven—the New Jerusalem, a quiet habitation, the city of our solemnities, and the stream that issues forth and makes glad the city of God. Then the saints can drink and live forever. Wasn't that a beautiful song that Brother Gold gave out Sunday at the Association:

“See the fountain opened wide,
That from pollution frees us;
Flowing from the wounded side
Of our Emanuel Jesus.”

Yes, we see him expanded between the heavens and the earth with his sin-stained garment and we hear His groans away back yonder in the Garden of Gethsemane, being a token of His bearing our sins on the bloody tree. Sure then we can feel the nail that is nailed in a sure place. And inasmuch as He suffered we also must suffer if we are not prepared to enter the kingdom and drink the flowing fountain of everlasting love—the fountain that issues forth and makes glad the city of God.

The promised seed have so much to rejoice in. They can rejoice in the New Jerusalem a quiet habitation. They shall return and come to Zion with songs and everlasting joy upon their heads and they shall obtain gladness, and sorrow and sadness shall flee away.

How much we did rejoice to have the liberty of meeting so many of the loved ones that we have met before, and we could all rejoice together and drink of the fountain that never runs dry.

Yours in hope of eternal life.

RUTHA TRIPP.

Greenville, N. C.

Dear Brother Gold:

Since joining the church I have had a desire to write my experience for publication in the Landmark, if it may be so called. I have loved the Primitive Baptists for many years and thought them the right people, but I

knew I never could go with them as I had never been changed, yet it was my greatest desire. When I would hear of others joining that true church of God I would shed tears because I couldn't go too, still I knew the Lord was able and if it was His desire for me to go, I would surely do so.

In April 1910 my burden grew so great I thought I should be bound to die and leave my family whom I thought I loved better than ever before. About that time I was made to bow down upon my knees as I had never done before and ask the Lord to have mercy on me a sinner. When I arose I was perfectly happy and felt like I could not praise the Lord enough. I thought I would never see any more trouble.

I was in that state for nearly three weeks, nothing bothering me, everything going well, and on Saturday before the 1st Sunday in May, 1910, I went forward and was received into the church and was baptized Sunday morning by our pastor, Elder A. J. Moore. It was indeed a happy time with me. But since then I have found out I can't live like I feel Christian ought to live or like I was at that time, for Satan is always near tempting me. But when I think of my deliverance it makes my faith stronger for I feel to know it was of the Lord. If I could have made myself a Christian I would have done so, and joined the church when my husband did. But I could not, I can only say I hope I am one, though sometimes I feel like I am the least of all.

I desire all christian people to pray for me.

Brother Gold, you may publish this if you have space in the Landmark, if not throw it aside.

Your unworthy sister,

WILLIE A. CROCKER.

Whitakers, N. C.

(The following writing was found in the fiddle box of Elder R. D. Hart—a gospel preacher who once fiddled, and afterwards wrote poetry.)

No rank, condition or station of mortals frees them from envy,
The King on his throne, and the beggar on the sidewalk are alike tempted by this heinous fiend.

The king is in his carriage was riding along,
The gaily dressed queen by his side,
In satin and lace she looked like a queen,
And he like a king in his pride.

A wood sawyer stood on the street as they passed,
The carriage and couple he eyed;
And he said as he worked with the saw on the log,
I wish I was rich and could ride.

The king in his carriage was riding with his wife,
One thing I would give if I could:
I'd give all my wealth for the strength and the health
Of the man that saweth the wood.

A pretty young girl, with her bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While singing a love breathing air.

She looked at the carriage, and the lady that she saw,
Arrayed in apparel so fine,
And she said with a sigh,
I wish from my heart
Those laces and satins were mine.

The queen looked at the girl that she saw,
So fine in a calico dress;
And she said I'd relinquish position
Her health and beauty to possess.

Thus it is with the world whatever their lot,
Their mind and their time they employ,
In longing and sighing for what they have not,
Ungrateful for what they enjoy.

Should we reach the pleasures for which we have sighed,
The heart has a void in it still,
Growing wider and deeper as long as we live,
That nothing but heaven can fill.

A fiery shield is God's word; therefore it is of more substance and power than gold which in the fire is tried; and as gold loseth nothing of its substance in the fire, neither decreaseth, but resisteth and overcometh all the fury of the fiery heat and flames; even so he that believeth God's Word overcometh all, and remains sure everlastingly against all misfortunes; for this shield feareth nothing, neither hell nor the devil; but the gates of hell must stand in fear of it: for God's Word remaineth forever, and defendeth and protecteth all those that trust therein.—Luther.

Married—December 18th, 1910, Mr James R. Young and Mrs. Susan Simpkins, at the residence of Elder W. A. Simpkins in Raleigh, N. C., by Elder W. A. Simpkins.

APPOINTMENTS.

E. E. Lundy.

Yopps Saturday and 2nd Sunday in February.
Wards Will Monday
North East Tuesday
Will brother J. H. Justice meet him at Folkstone, Friday evening.

until Jesus was crucified his work was not finished. As he was being offered on the cross he cried it is finished, and gave up the Ghost.

When God raised him from the dead it was the fullest endorsement of the perfect obedience of Jesus unto death, and it is the perfect guarantee that every one that believes in Jesus is accepted in him who is made of God wisdom, righteousness, sanctification and redemption to every one that believes in him.

It is the Holy Ghost that causes people to believe on him. We believe according to the power whereby God raised Christ from the dead—a holy power, a loving, gracious power, a saving power, a sin-pardoning power, a life-giving power, a regenerating power, a death destroying power, a character making power, a heaven fitting power. We cannot pray without the Holy Spirit, nor can any preach the gospel except with the Holy Spirit sent down from heaven. Even the apostles must tarry at Jerusalem until they were endued with power from on high. When the Holy Ghost came as a rushing mighty wind filling the house where they were sitting then they began to speak with new tongues as the Spirit gave them utterance.

Though they had been with Christ from the beginning of his ministry, and had seen and heard him after his resurrection, yet they were altogether dependent on the Holy Spirit to preach Jesus.

When on the Day of Pentecost the murderers of Christ were cut in the heart, and cried out, what shall we do? It was the Spirit that convinced them of their sins. For Jesus said, when the Holy Ghost shall come he will reprove the world of sin, of righteousness and judgment. In some saving, blessed sense the Holy Spirit is necessary in quickening the dead. God purifies the hearts of men by faith: but faith is a fruit of the Spirit. When a believer

is baptized he has the comfort, the promises of the Spirit, the witness of the Spirit.

No man can call Jesus Christ Lord but by the Holy Ghost.

The Holy Ghost is the highest, greatest witness of Jesus and his divine and perfect truth. We are sealed unto the day of redemption by the Holy Ghost: and this seal must not be grieved. All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven.

When Ananias lied unto the Holy Ghost he lied unto God, for the Holy Ghost is God.

What a blessing unspeakable is the Holy Ghost. Every prophet spoke and wrote as he was moved by the Holy Spirit. Nor can we understand the blessed meaning of the scriptures except by the Spirit of God who opens the great mystery of Godliness unto men.

P. D. G.

ARE THE SCRIPTURES THE GOSPEL.

We hear people talk as though the bible is the gospel—give the people the bible and you send them the gospel.

“Paul, a servant of Jesus, Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the holy scriptures concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead,” Rom. 1:1-4.

In these words we have the distinction made which shows as well as language can show the difference between Christ and the scriptures, and the gospel, and that one is not the other. The scriptures testify of Christ. Jesus said, search the scriptures, for in them ye

think ye have eternal life. He was talking to the Pharisees. He tells them the scriptures testify of him. Jesus has eternal life, and he that has Christ has eternal life, and he that has not Christ has not eternal life. But are not the scriptures the gospel? No. Paul tells us in Romans what the gospel of God is.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith, as it is written the just shall live by faith."

It is the gospel of God—the gospel of Christ. Precious are the scriptures but the scriptures are not the gospel. They are all wonderfully connected and revealed. The scriptures testify of Christ. The prophets foretold of his coming, the apostles have written and testified that he is come. The revelation of Jesus in his glorious power to the believer is the gospel. It is from faith to faith, the faith of Jesus who first trusted in God, and the spirit of that faith was in the prophets, and also it was in the apostles, and so it is from faith to faith, the same faith that was in Abel, Abraham and all the saints of old, and also in the apostles, and dwelling now in believers in Jesus that enables or causes them to dwell in Jesus, and live by his power. To them who have obtained like precious faith with us through the righteousness of God, and our Saviour is this salvation given. Looking unto Jesus the author and finisher of our faith we also rejoice in him.

All the family of God believes in Jesus. It is the faith of God's elect once delivered unto the saints that we are to earnestly contend for. The scriptures set him forth and testify of him. How important then are the scriptures as the witness of this truth. If any speak not according to the scriptures which are the oracles of God we know

they are deceivers, liars, and not to be received at all. So that we have great need and use for the scriptures as a faithful testimony bearing proof of the Son of God. The Holy Ghost is infallible witness of the truth.

P. D. G.

"And I heard a voice from heaven saying unto me, write: Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them," Rev. 14:13.

John is commanded to write. John is the beloved disciple whom all the Lord's people that know what manner of man he was love. Greatly favored was he. Many are the good things he wrote by command. These things are for the instruction of the Lord's people.

It was at a blessed time for the church that John was commanded to write Blessed are the dead that die in the Lord from henceforth, or from that time. Jesus had triumphed over all His enemies, and therefore over all enemies of the church, for he is the righteousness of saints. When God gives him he gives all things with him.

Death is an enemy. The last enemy which is abolished in the Lord Jesus. For he that keeps the sayings of Christ shall never see death. It is hid from him.

Not only are such as die in the Lord blessed from henceforth in resting from their labors, but their works do follow them. Such works have a blessed savor. The righteous are held in blessed remembrance. The anointing of Jesus has taken away all the offense of death, all the pollution of the grave.

What a glorious conqueror Jesus is, and how blessed are the dead that die in the Lord. The benefits of his death and resurrection are theirs. For they are dead to the law by the body of Christ, and are one with him.

“When I am to die receive me I’ll cry,
 For Jesus hath loved me, I cannot tell
 why;
 But this I do find; we two are so join-
 ed,
 He’ll not dwell in glory and leave me
 behind.”

What God hath joined together let
 no man put asunder.

We die daily, but behold we live. We
 are counted as sheep for the slaughter.
 Nay—In all these things we are more
 than conquerors through him that
 loved us and gave Himself for us.

We must die in order to know the
 love of God that passeth knowledge.
 In this earthly life we are in the outer
 temple. The veil excludes us from the
 knowledge and glory of the holy of
 holies. We bear the reproach of Jesus
 without the camp.

But when the handwriting of ordi-
 nances is blotted out, and we look
 within the veil through and beyond
 death, within the holy of holies, then
 we know that we rest in Jesus, and our
 works no more condemn us. For they
 follow us as the fruit of the Lord’s
 working in us. The Lord ordains peace
 for us, for He hath wrought all our
 works within us.

Such things as we felt were so poorly
 performed that we could not glory in
 them, but they do follow on as wit-
 nesses that God hath accepted us, and
 will ordain peace for us. For he is the
 author and finisher of our faith and has
 created us in Christ Jesus unto good
 works, which he has ordained before-
 hand that we should walk in them.

Jesus says come ye blessed of my
 Father. Inherit the kingdom prepared
 for you before the foundation of the
 world. For I was an hungered and ye
 fed me, sick and in prison and ye
 visited me. They shall they say Lord
 when did we do this? They seem not
 to feel that any thing they have done
 is worthy of being named or consider-
 ed. But these good works follow.
 They are never lost. Gather up the

fragments that nothing be lost. The
 work and labor of a child of God in
 the Lord is never in vain, never lost.

P. D. G.

TRUE WISDOM AND RICHES.

“Doth not wisdom cry? and under-
 standing put forth her voice.

2. “She standeth in the top of high
 places, by the way in the places of
 the paths.

3. “She crieth at the gates, at the
 entry of the city, at the coming in at
 the doors.

4. Unto you O, men I call; and my
 voice is to the sons of man.

5. O ye simple, understand wisdom
 ye fools, be of an understanding heart.

6. “Hear for I will speak excellent
 things and the opening of my lips
 shall be right things.

7. “Hear; my mouth shall speak
 truth and wickedness is an abomina-
 tion to my lips.

8. “All the words of my mouth are
 in righteousness; there is nothing for-
 ward or perverse in them.

9. They are plain to him that under-
 standeth, and right to them that find
 knowledge.

10. “Receive my instruction, and
 not silver, and knowledge rather than
 choice gold.

11. “For wisdom is better than
 rubies; and all the things that may be
 desired are not to be compared with
 it.” Prov. VIII:1-11.

“If any of you lack wisdom, let him
 ask of God, that giveth to all men liber-
 ally, and upbraideth not; and it shall
 be given him. “But let him ask in faith
 nothing wavering,” James 1:5.

“But the wisdom that is from above
 is first pure, then peaceable, gentle, and
 easy to be intreated, full of mercy and
 good fruits, without partiality, and
 without hypocrisy,” James 3:17.

How old is wisdom?

“The Lord possessed me in the be-
 ginning of his way, before his works
 of old. I was set up from everlasting,

from the beginning, or even the earth was." Prov. 8:22, 23.

Does God act and move according to wisdom and rejoice in wisdom?

"Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him." V. 30.

Where does wisdom find her delights?

"Rejoicing in the habitable part of his earth, and my delights were with the sons of men." V. 31.

Has wisdom got any children?

"The son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." Matt. 11:19.

Has wisdom ever done any great work?

"Wisdom hath builded her house, she hath hewn out her seven pillars.

"She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

"She hath sent forth her maidens. She crieth upon the highest places of the city." Prov. 9:1-3.

What and who is the personal embodiment of the wisdom of God for lost sinners?

"But we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," 1 Cor. 1:23-4.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

"That according as it is written. He that glorieth let him glory in the Lord." 1 Cor. 1: 30-31.

How long has this wisdom been hid?

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Cor 2:7.

When does it begin with a sinner?

"The fear of the Lord is the beginning of wisdom."

Where does it come from to the sinner, and what are the first two fruits of it?

"But the wisdom that is from above is first pure, then peaceable." James 3:17.

In the eternal bowels of mercy in glory was treasured all the covenant wisdom of God before time or before the creation of mind or matter. God's people were all chosen there, loved there and then, predestinated, then elected and chosen to receive every blessing that was treasured in Jesus, which was and is the grainery of God's wisdom. Natural wisdom is no part of spiritual wisdom. Natural wisdom is from beneath, and is earthly, sensual and devilish, but that eternal covenant wisdom of God is from above and is pure, peaceable, gentle, etc. God's holy wisdom does not stand in need of man's wisdom but will and does destroy man's wisdom.

"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."

"Where is the wise?

Where is the Scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world?" 1 Cor. 19-20.

In one sense wisdom is that attribute of God, by which He knows all things. Knowledge is hardly an attribute, but flows from and exists in the wisdom of God. Does God know all things?

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:13.

Nothing can be revealed to our God, neither can He learn any thing, for He knows and understands all things. How slow and dull we are to behold this glorious truth. At that we might be transformed by the renewing of

our minds to see the glory of God. Like Moses I often feel to say "Lord show me thy glory."

But no sinner of Adam's race could behold it unless like Moses he was hid in the cleft of the rock.

So none of us can see and understand and rejoice in this matchless wisdom of God unless we are hid in the great Rock—Jesus. "He is the Rock, His work is perfect."

In my first few years of preaching among the Old Baptists I rejoiced and flew on wings of the dove of joy. But of late years my tears are more like Jeremiah than they are of joy.

But let my sadness and deep sorrow be as it may, I often hope and look for the latter rain. He who gives the former also is able to give the latter rain, and it is as distinctly fixed in the dispensations of His grace, as natural rain is fixed by the dispensations of His providence. No one can hurry or change the eternal Rock of Ages, yet He delights to answer prayer, and is more ready to give than we are to ask. Oh that I knew where I might find Him, I would order my case before Him and see what He would answer me. But now my way is hedged up, I chatter like the pelican of the desert and I am made to say as did Job. "But where shall wisdom be found? and where is the place of understanding?"

"Man knoweth not the price thereof; neither is it found in the land of the living.

"The deep saith, it is not in me; and the sea saith, it is not in me."

God says to man: "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job. 28:12-13-14-28.

Yours in hope of wisdom,

J. H. FISHER.

Dear Elder Gold:

It is with a feeling of unworthiness that I attempt to pen a few lines for publication in the Landmark.

I have been a frequent reader of the Landmark since my boyhood days, and have long planned to see and meet you, and still hope I will be spared to hear you preach. I will here state that through the Divine Providence of God I was permitted to make a trip back East a few weeks since. I must say, surely I found the people spoken of by the prophet when he said, I will leave in the midst of thee an afflicted and poor people, and they shall put their trust in the name of the Lord. I mean poor and afflicted in spirit, and longing for the balm in Gilead, and waiting for a smile from the Great Physician.

Surely I never have visited any country and found a lovelier band of brethren and sisters. It was a portion of the Bear Creek Association, ten churches, I believe, but my mind at present fails to serve me their names. But surely, if I have ever been blessed in my life with light and liberty to speak of Jesus and His wonderful plan of the redemption of poor sinners it was there among those dear people, and it leaves a longing in my heart to meet and greet them again.

On my trip I met Elders Mills, Edwards, Taylor and Williams but did not get to hear any of them preach except Elder Taylor and I feel that he is a joint workman.

Time nor space will not admit of my mentioning all the dear brethren and sisters I met and formed acquaintance with, but I will make mention of a few. I visited the home of Sister Louisa Edwards, whose writings in your dear paper are so plausible and pliable to a poor sinner when cast down under dark and gloomy clouds. I tried the best that God enabled me to preach the comfort of dear old sister Ed-

wards and it was a feast to me in doing so. I shall never forget the kindness of that dear family and all I met. If it is the Lord's will I want to meet these dear people again at the Spring Association, and if not sooner I hope I can meet you there also, dear brother.

Allow me to tell you some of my feelings when I first began talking about Jesus and His wonderful love and could get a glimpse of the same here and there. I verily thought the longer I lived and the more I preached the better I would feel. But to my disappointment the longer I live and more I do the more of my imperfections I see and the sweeter the doctrine of salvation by grace is to me.

I have never been uneasy about the Old Baptist church or kingdom being the one Jesus built. My trouble is, am I one He loved and shed His precious blood for? Do I love Him as I should? Do I love His church and people with that fervent love? This makes me ask an interest and say like Joseph, when it goes well with God's dear children, remember me.

Yours in hope,

SAMUEL McMILLON.

Cosby, Tenn.

To Zion's Landmark.

I have found some things in the Landmark as I have tried to preach them. For instance, a life produced by the Spirit or by the new birth, and the Christian, has two natures. For he is the one born again. Born again says he has been born once, his first birth carries a nature. The being born again does not effect the nature which belongs to the first birth.

Now I will tell it my way: The first nature which belongs to the first birth is natural; the other nature which belongs to the second birth is spiritual. Now then, you have something to do. What is it? It is this. If this second nature is spiritual, what effect will the resurrection have on it? This other

life, by the Spirit or new birth, is perfect, is holy.

I have preached this to my brethren. All we do in the way or line of obedience comes out of this life which we have after being born again. This life is of an incorruptible seed, but brethren we often leave it so untold that many stumble at what we have said about it, and I fear I will stumble this time. So go with me back to where I said "if this second nature is spiritual, what effect will the resurrection have on it." Now listen. When the old man dies his old life expires, the new man or this spiritual life, or life of the Spirit, will then return to God, while the old man—all of him—will be dead and go back to the earth. He is done now. No fit dwelling place for this spiritual life, but this dead one which has gone back to his place is the prime object of God's love.

I will leave off right here and say I have one copy of the Landmark, November 1st, 1910 issue, in place of Footprints.

U. J. BELL.

Palestine Texas, Route No. 1.

OBITUARIES.

William Thomas.

Dear Brother Gold:

I send you for publication a notice of the death of my little nephew, William Thomas. He was a darling little boy, only six weeks old when the Lord called him home from its mother and father. He like the rest of us was only loaned for a short time. The Lord giveth and the Lord taketh away, blessed be His holy name. All things work together for good of them that love the Lord.

Weep not, dear Lula, your babe has gone to rest,

To reign with God forever blest.

Oh if we could hear its little tongue

sweetly sing heavenly songs. We know it is hard to give up our loved ones, but God loves His children and He will call them home.

God's will, not ours be done, bless His holy name.

Though I know your heart seems almost broken dear niece, but praise the Lord for He is merciful and will supply all your needs. I hope the Lord will prepare you to meet your darling baby in heaven. I hope the Lord will give both its parents a praying heart. The Lord is good; He knows our needs and will supply them.

Written by your unworthy aunt,
MARY AN DEANS.

Liza A. Herndon.

I will make the attempt with the help of the Lord, to write an obituary notice of my dear cousin and sister in hope, Liza A. Herndon, who died on July 1, 1910 at the age of 34.

She was a remarkable girl. Her mother died when she was but a child, and she being the eldest girl living, had to work and help her father care for the smaller children. She worked hard all her life. She worked Friday until five o'clock and was brought home and died the next day at ten minutes after twelve. She was a quiet, sturdy girl and was loved by all who knew her. I believe she was at peace with everybody and seemed perfectly resigned to the will of the Lord.

She had several attacks of asthma, besides the one she died with. I was once with her when she was suffering and she told me she was not afraid to die but wanted to bear all her sufferings here. And she didn't seem to mind her own suffering. She always thought of others in preference to herself, and she didn't want to be a trouble to any one.

She said the night before she died that she had hoped to live as long

as her father, but if it was the Lord's will for her to go it was alright with her.

She was baptized into fellowship with the Baptists at Danville, Va., the second Sunday in November, 1908, and so far as I know was a consistent member, always filling her seat unless providentially hindered. She was at meeting Sunday before she died Saturday and seemed to enjoy the meeting so much. On our way home she said she thought Brother Oaks preached better than she ever heard him.

But alas, her task is finished and her body laid down to rest and her soul returned to Him who gave it. She is not dead but sleepeth.

"Sleep on beloved, sleep and take thy rest,
We loved thee well, but Jesus loved thee best."

Oh, may we all be as willing and as perfectly resigned to the will of the Lord as she was, that when the summons comes to us it may be as welcome as hers.

She was worthy of much more and better than this, but I am too weak and unworthy myself to do her justice in trying to relate the good I knew of her. Truly she set a good example for her brothers and sisters, and may they strive hard to follow it and grieve not, for Liza is with the blest, where sickness, sorrow, pain nor death are feared and felt no more.

Written by her cousin,
MRS. MITTIE BURNETT.
Danville, Va.

Sallie E. Pitt.

It is with a sad heart that I attempt to write the death notice of my dear friend.

She was the daughter of Mr. and Mrs. R. E. Pitt, of Edgecombe County, N.

C., was born December 30, 1889, and fell on sleep in the arms of Jesus October 29, 1910, making her stay on earth 20 years, 9 months and 29 days.

Her health was always bad. While attending school at Peace Institute in Raleigh, she would often have to put her books and music aside and go to the infirmary to be nursed. She loved music better than she did her other studies, and would often sit and play for hours at the time. Her touch was the sweetest of any I ever heard, and every one enjoyed hearing her play.

A few years after she finished school she had a severe spell of sickness which lasted five or six months, during which time she suffered everything but death.

I believe she is at rest, safe in the arms of Jesus. Her sufferings were great while on earth. The last time she was ill she only staid in bed one week. Everything was done for her that her parents, her home physician and friends could do, then she was taken to the Wilson Sanatorium for treatment; but she only lived one day after getting there. Her death was a shock to almost every one.

Her friends were many. To know her was to love her. The lonely always received a pleasant word and a bright smile when she came near them. The old and young loved her and the whole community is saddened by her departure.

She leaves behind her father, mother, three sisters, three brothers and a host of relatives and friends to mourn their loss, although we feel our loss is her eternal gain. May the Lord comfort and reconcile all the loved ones.

“A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

Sallie, darling, you have left us

For a home beyond the skies,
Where at last we hope to meet you,
Where are said no more good-byes.”

Written by her devoted friend.

Dear Brother Gold:

I send herewith a letter received from dear Sister Hardy. It was such a comfort for me to read it I hope you will give it room in the good old Landmark, so that others may enjoy it also. Your sister in hope,

E. T. SELF.

Lone Oak, Va.

Dear Sister Self: I have been thinking of you almost all day and wondering if you went to the Association. If not are you lonesome as I am?

A good many brethren and sisters came by on their way and I wanted to go so bad but could not as my health did not permit. I am not able to take long trips. None of us are well. Mr. Hardy has been sick and mama stays poorly. I hope you are all well.

Dear sister, I hope you will pardon me for not answering your dear, sweet letter sooner. I think of you every day and think of writing to you, but oh, dear sister, I am so imperfect, I can't write like you can. Your letter was so comforting and came when most needed. I was so low down I firmly believe the Lord directed your mind. Yes dear sister, I believe the Lord works in the mind of His people to will and to do of His own good pleasure. When the Lord directs the hand of the writer He prepares the heart of the reader. We are commanded to speak often one to another.

I wish I could see you this evening and hear you talk. I often think of by gone days when we could meet and pass a few pleasant moments together talking of the dealings of the Lord with us. If I know myself I love the Lord and His people. Oh that I could dwell in the house of the Lord

forever with my dear brethren and sisters, but my dear sister I am so imperfect I don't feel worthy of the least of God's blessings. But to whom shall I go, for He has the words of eternal life and He alone has the power to save a poor, afflicted worm of the dust like me. So pray for me dear sister that I faint not, and after all be a cast-away. I am often made to wonder if I ever knew the Lord or am I His or am I not.

"What I am 'tis hard to know." I have so many ups and downs, sometimes in the dark and can't see my way, sometimes have light and can go on my way rejoicing in the crucified and risen Redeemer.

Oh, tell me is it so with you? I want to see you so bad. I hope I will get to see you all some day. Come and see me as soon as you can.

Write soon, and pray for me.

Your little sister I hope in Christ,

M. A. HARDY.

S. Coeville, N. C.

Elder P. D. Gold, Dear Brother:

I have just finished your remarks to Brother Hicks in the Landmark, and I was so interested in them that I read the article twice.

A Methodist neighbor of mine asked me one day what one of our preachers meant by saying that "sometimes man meant things for evil which the Lord means for good."

She thought according to that that one could go ahead and do all the meanness they wanted to and the Lord would intend it for good. I am going to give her the Landmark to read and I think it will explain it better than I can.

I certainly enjoy reading the Landmark, and I hope the Lord will spare you many more years to publish it.

Yours unworthily,

MARY POFF.

Lafayette, Va.

Resolutions of Respect

The Raleigh Primitive Baptist church in Conference learns with sadness and much regret the loss to our membership by the death of our beloved sister, Martha Partin, on the 11th day of January, 1911.

We hereby resolve to feebly express our feelings toward our deceased sister:

1st. We deeply feel that in her death the church has lost one of the best and most worthy sisters, and she will be greatly missed by neighbors and friends as well as by the church.

2nd. That we ask the Landmark to publish these resolutions.

3rd. That a copy of these resolutions be spread upon the Minutes of our church book and also that a copy be sent or mailed to her surviving family.

ELDER W. A. SIMPKINS, Mod.
GASTON T. POWELL, C. C.

This Jan. 14, 1911.

Hymn and Tune Books.

For Durand and Lester's Hymn and Tune book address Elder S. H. Durand, Southampton, Pa. Price per doz \$6.

For Lloyd's Hymn Book address J. A. Clark, Wilson, N. C. Price 75c per copy.

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APPOINTMENTS.

T. N. Walton and T. W. Walker.

Cascade Saturday before 2nd Sunday in March.	
Draper	at night
Spray	Sunday
Ridgway	Monday
Spoon Creek	2 p. m. Tuesday
Liberty	Wednesday
Goblintown	Thursday
Union	Friday
Republican	Sat. and 3rd Sun.
Town Creek	Monday
River View	Tuesday
Reed Creek	Wed.
Camp Branch	Thursday
North Fork	Friday

W. R. Helms and W. E. Williams.

High Hill	March 4 and 5
Watson	6
Jerusalem	7
Jones Hill	8
Crooked Creek	9
Meadow Creek	10
Running Creek	11 and 12
Liberty Hill	13
Bear Creek	14
Freedom	15
Howard's Chapel	16
Albermarle	at night
Mountain Creek	17
Flat Creek	18 and 19
Salisbury	20
Concord	21
Charlotte	22

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

C. M.

When Lazarus died, and Jesus wept,
It was a lovely sight:
To see Him raise him from the dead.
His sister's to delight.

But it was His will and purpose too,
The wonder to perform:
To save His people in the grave,
As well as in the storm.

So we are dead 'til Jesus comes
To all the light of God,
And leads us where we've never been,
In paths we've never trod.

But when He comes He brings new life,
To those who see the way,
But never ends that devilish strife
That meets us every day.

But when we see thy face O, Lord,
In vision or in dream,
We glory in Thy precious word
When things are as they seem.
—Jesse Brake.

The SCRIPTURE NAMES OF GOD.

There is one remarkable feature in nature which finds an illustration on almost every sea coast. In those places where the ocean depths creep close to land, the coast presents its restraining barrier of towering cliffs. The feature is universal. The golden strand and the rippling shallows, the rugged height and the foaming deep, each cor-

responds to each with that striking uniformity which displays the infinite wisdom of God in creation. This same feature finds a counterpart in the spiritual world and in the experiences of God's people. It is almost universally admitted that those whom God is pleased to lead deep either in the knowledge of self and sin, or in the bitter waters of temporal afflictions, he conducts to heights in the revelation of his love and grace not reached by others whose ways are more even. We may find illustrations of this balance in God's ways of dealing with his people almost daily. Every child of God possesses the feature in a greater or lesser degree. His depth corresponds to his height. His realization of sin measures his experience of pardoning grace and mercy. The depths and the altitudes are marked and measured in close agreement by him "who hath measured the waters in the hollow of his hand. . . and weighed the mountains in scales and the hills in a balance." But outside of our own experience and observation, we have in the Bible some striking illustrations of this same fact. One in particular calls for our attention, as it closely concerns the revelation of one of the most gracious covenant characters of God set forth in His word.

Few, if any, of the prophets passed through such deep and trying experiences as did the Prophet Jeremiah.—Called while still a youth to go and minister to the profligate people of

Judah and Jerusalem, his path was strewn with trials which would have made a far stronger man than Jeremiah shrink in dismay. Coupled with his commission to go and proclaim the word of the Lord, was the warning—which to Jeremiah must have seemed to render that commission useless—that he should not be heard. His own brethren also, "the men of his father's house," formed a conspiracy to kill him. The priests, his associates in the sacred office—for Jeremiah was also a priest, rose up and cast him out from their midst, rejecting the words of knowledge which their own lips should have kept. False prophets also preyed upon the people, delivering pleasing messages which the people were only too willing to hear. Jeremiah, however, was ignored, or what was worse, his words and actions were mimicked by the people as they went about the streets, and his telling phrases were hieroglyphed by the drunkards in mockery at their carousals. They nick-named him after one of his own striking expressions, Magor-misabib—"fear on every side," until his life became the very embodiment of those words. But this was not the only nor the chief source of grief which Jeremiah had. His sufferings were increased by what he saw awaiting his people in punishment for their revolt against Jehovah. The prophets were true statesmen, the spirit of whose policy is aptly summed up in the words "Righteousness exalteth a nation, but sin is a reproach to any people." From this high standpoint they looked down upon their national matters, and also upon the whirling chaos of foreign-affairs. Internal corruption they knew would soon bring down God's punishment upon them; and so whenever home affairs were gloomy through a retrograde policy severing the people from the worship of Jehovah, it was with a very heavy heart that they beheld the growing power of some one or other of

the surrounding nations inasmuch as they knew punishment had often come in this way.

It was Jeremiah's lot to live at just such a period. The priests and the prophets were corrupt. The national policy was based upon seeking alliance with foreign power, trusting in men and princes, in chariots and horses. God was forgotten. It was worse than that; he was ignored, set upon one side as though he had become of no value to the people, although his name was still used as a seal to the lying messages of both priests and prophets. Each of the kings too under whom Jeremiah lived—with the one bright exception at the commencement of his career—was either openly wicked or else weak and vacillating. The whole Jewish policy was deranged, "the whole head was sick, and the whole heart faint." In judgment for all this God was bringing upon the nation the seething contents of the overturned cauldron, the Babylonian power. (Jer. i. 13, 14.) Looming upon the horizon, Jeremiah could see it ready to burst in upon his people. The only hope of it being turned aside had been reformation; but upon all Jeremiah's attempts at this work was written failure, "The leaders of the people"—the king—the priests, and the prophets, "caused them to err." And so with breaking heart Jeremiah had to bow his head before the awful judgment which was to uproot his beloved nation and destroy its most cherished possessions. It was the ocean-depth experience; but what of the cliffs? These too were to be found. The purpose of the cliffs in nature is to prevent the storm tossed waters bursting over the land and working havoc upon all the surrounding country. So it is with the experience of the people of God. So it was in Jeremiah's experience. The two periods of his deepest trials when his soul was tossed like the storm-swept sea, and all faith in God seemed in danger of be-

ing deluged, were the periods when the brightest revelations were granted to him.

The first revelation came when Jeremiah became painfully conscious that the old order of both political and ecclesiastical government had failed; that king, priest, and prophet had each and all alike become corrupt. Then it was that in the bitterness of this experience, God's word came to him with visions of a new regime. The faithless shepherds who had scattered the flock should be deposed and punished, and in their stead God would raise up pastors who should watch over and feed the flock committed to their trust. The kingly office too should have another occupant, one who should truly be God's vicegerent upon earth. Nay, he should be no mere delegate, nor representative, for "This is his name whereby he shall be called Jehovah Tsidkenu," Jehovah our righteousness. (Jer. xxiii. 6.) The kings who had ruled had not walked in the path of righteousness themselves, much less had they led the people therein. But the king which should be given them should not only be righteous, but his righteousness should be for his people. In him his people should find that which they did not possess for themselves, and which should exist for their behalf. It was a revelation of covenant relationship, a covenant character. But it differed from all that had been revealed before, as the relationship expressed had to find its fulfillment in a concrete form; he who should bear the name was God. He bore the covenant title Jehovah. Yet his manifestation must be in earthly form; he must come nearer in outward relationship to his people than God had yet revealed himself to them, else he could not truly bear that name Jehovah Tsidkenu, Jehovah our Righteousness.

Another trial faced Jeremiah. It was the climax of his own trouble and the

climax of his people's punishment. He himself lay in prison. Round about Jerusalem was gathered the Babylonian army. Resistance was worse than useless, yet Judah was preparing to resist, thereby only making the awful stroke about to fall more sure and more intense. Jeremiah saw it all. God had revealed it long before, but the bitterness was no less keen now that it had come. He saw it all. The land was to be made desolate; the people were to be swept into captivity. Jeremiah's heart was torn with grief; but with the sorrow came the second revelation—God would restore his people: Zion should be redeemed. It was a literal truth, an historical fact; Jeremiah received it as such, and his heart looked forward with joy to the exiles' future return. But it was also a spiritual truth. The prediction was clothed in language which fitted no merely national restoration, but it pointed forward and which should point forward even when the literal fact was accomplished to another restoration of a spiritual nature. There was another Zion to be redeemed, another Judah which should be restored, and which should be placed under the beneficent rule of the "Branch raised up to David," and this is the name wherewith she shall be called. "Jehovah Tsidkenu," (Jer. xxxiii. 16.) It was the name of the king; it should be the name of his people. Like as the bride took the husband's name so his people should bear his. Such was the union which should exist between them. Though king and nation, they should be linked as closely as husband and wife.

Jehovah Tsidkenu, Jehovah our Righteousness. We need not dwell further on the point, nor enforce its application. It is one of the greatest of covenant revelations which God made, and its fulfilment came when Jehovah Jesus assumed a body like unto his brethren; and when, by his obedience, was wrought out that right,

eousness wherewith his people are clothed—that righteousness which makes them holy as God is holy, and which links them so close to God that they bear his name. He is Jehovah Tsidkenu, and so they own him. But they—she, his bride, is also Jehovah Tsidkenu, is so by union with him, and so he calls her. May it be given unto each of us to enter into a Spirit-taught experience of this sweet and blessed covenant relationship which God bears unto his people, and may we be led truly to know Jehovah Tsidkenu, Jehovah our Righteousness.

BEN. A. WARBURTON.

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

Dear Brother Gold: The enclosed is a copy of the letter I received several days ago from brother L. H. Hardy. To my mind, it is worthy of a place in the Landmark and I am sending to you with the hope of its being published.

I feel that brother Hardy is an able expounder of the scriptures and his writings are to me as the dew drops upon new-mown grass. May God spare and bless him to speak words of edification and comfort to the little flock to His name's honor and glory, is my prayer.

Yours in a blessed hope,

R. LESTER DODSON.

A Copy of Brother Hardy's Letter

Dear Brother Dodson: Your very comforting letter came on yesterday and I am glad the Lord enabled you to write to me just what you felt in those things, and that you have been comforted in what I feel the Lord gave me to say in writing.

The blessings of the Lord's peace continue with our churches, and seven have been added to Hunting Quarter church in two months, and Ruhamah church at Morehead City has just succeeded in getting in their little home

which the Lord has graciously given to them and they do not owe but very little on it. You don't know how gladly I do feel in the Lord for so many manifestations of His goodness to such a poor sinner as I know myself to be. I feel that I have a right to know more of my sinfulness than any one else can possibly know for I have myself to contend with more than any other person can have. This is one thing that establishes me more fully in my thoughts of infant salvation. I have been given to see and feel that I am yet the clay in the hands of the Potter to fashion me as He will. If He does not work in me the will to do I will never do, and then He must work in me the do in order for me to carry out His will. This has been my experience so far, and while I have enjoyment in doing, yet I know if I do right the right doing is the result of the grace of God in my heart and the hand of God leading me, for in my flesh dwells no good thing. Thus I am helpless to do good as the infant and am just as dependent in a spiritual way. When the Lord commands faith it is the faith of which He is the author and finisher, when He commands repentance it is the very repentance which he is exalted a Prince and a Saviour to give. (Not to offer.) When he commands obedience He works the will in us to obey and destroys that which will not come unto Him. Brother Dodson, if this is not true I have no experience in the matter. Therefore instead of my comfort being based on my obedience, my obedience is based on the work of God in me, and to him who works this obedience in me be all the praise forever. Amen.

The idea that, "Adam was made able to stand but liable to fall," has always had about the same sound to me as the term "Free Agent." In both one part of the term contradicts the other part. One cannot be free and in the same same thing an agent. If one is able

to stand He is not liable to fall, and if he is liable to fall he is not able to stand. Beyond any doubt Adam was liable to fall for he fell, and Christ the Lord was able to stand for He stood. When Adam fell the body of the Lord which was developed in His birth from the Virgin was just as much in the lineal descent as was your body and mine. But His divine connection with the Father was so perfectly pure and holy that He could not partake of sin only as a sin-bearer. He was the only perfect man. Adam was good and upright, but he was not perfect. Christ was both good, upright and perfect so that He could not become defiled with the filthiness of those whose sins He bore.

Job must have understood that satan was a creature of God for he said: "By his spirit he hath garnished the heavens; His hand hath formed the crooked serpent." Job 26:13. If satan was a creature of God (and I believe he was) it is evident that the Lord made him for use to Himself and that He hath ordained to have praise on this evil one and his wicked works. If Christ the Lord was the tree of life the negative of Christ or the destroyer was the tree of the knowledge of good and evil. If believing what the Lord has said is eating His body and coming to Him is drinking His blood, why is not the simple believing the words of satan eating the fruit of death, and the following of him the drinking of the evil waters which produce all strife and death?

In addition to man's being made soul, body and spirit, or three oneness, or trinity in the image of God, he was also in the image of God in that his bride was in him. The bride of Christ was in Him in covenant relation even when the divine eternal council decreed the death of the Redeemer to save the to-be-redeemed from her sins. Thus when He received the law of redemption as the Redeemer she receiv-

ed it in Him as the one who was to be the receiver of that redemption. In as much as this bride should be a partaker of flesh and blood and became defiled with sin, and that without the shedding of blood there could be no remission, and for the further cause that blood so filled with sin of its own commission could not put away either its own nor the sin of another, therefore this man who knew no sin was made sin for us that we might be made the righteousness of God in Him. Thus all the treasures which would be necessary to save the bride from the effects of that awful fall were laid up in our divine Head in the councils of eternity, and is the inheritance spoken of by Peter. 1st Peter 1:3-5.

When God created man He created them male and female, yet there were none to be seen but the one man, for the female or woman was in the male or man and she must come forth out of him.

God gave the man the law before He formed or made the woman in her developed state. Therefore she received the covenant of God in her head. Thus the image of God appears in the created man. As grace was given her in Him (Her divine Head) to save her from all her sin it appears like folly to me to say that sin was not in some way embraced in that divine arrangement. To say that God foreknew all things that have or ever will come to pass and then say that that thing could have been otherwise is about like a Methodist minister once said to me: "If man would do differently God would know differently" just as if the doing of man now would change the knowledge of God in eternity. As to the absolute certainty of a thing's coming to pass there cannot possibly be any difference in God's foreknowing it and His predestinating it.

I can't see why so many of our brethren love to cry "Hobby Rider,"

when speaking of those who preach predestination and leave out those who make it their daily business to cry out against the doctrine and call it ugly names. One has written to me and accused me of striving about words to no profit, but you and others have written to me and some have spoken to me and given me much comfort in that you and they were so much comforted. Thus the words which the Lord gave me to say through Zion's Landmark were of some profit to some one if not to every one, and I am encouraged to press onward in this same pathway towards the mark for the prize of the high calling of God in Christ Jesus.

The Lord's blessings be upon us and His name be praised forever. Amen.

Your brother in this blessed truth,
(Signed) L. H. HARDY.

Elder P. D. Gold, Dear Friend:

I have been much impressed for a long time to write you a few lines though I am not a member of the church, yet I hope I am a sister in the Lord.

I love the Primitive Baptists better than any people in the world and sometimes I think I will go to the church and tell them some of my feelings, but I feel so unworthy I think it is not my place. And every time I go and meet with them I love them all the more and hope to be one among them.

Sometimes I feel so meek and humble I think no one cares for me, but I love to meet with the dear saints and shake their hands and join them in their songs.

Dear Mr. Gold, and brother, I hope, I wish I could see you and talk with you, for I love every Primitive Baptist in the world. I know I love christians wherever they be, but I fear they can't love me as I feel to be the chief of sinners. I freely own with Paul: if I am a Christian I am the least of all, but I have a hope in the true and

living God and thanks be to Him for the little hope I have. And my dear friend, while I am so cast down and alone and unworthy I hope it is for the best, and when the time comes to die I hope I will be prepared to say, come welcome death, I'll gladly go with thee, and be able to sing:

"A few more days on earth to spend,
All all my toils and cares shall end;
And I shall see my God and friend,
And praise His name on high."

Mr. Gold, I have been having some of the prettiest dreams for the last two years I ever had in all my life and I hope they are for some good. About two months ago I dreamed I was in the most beautiful place I was ever in, and while I was there I saw the Lord coming towards me, and He said, "Blessed are ye who trust in me and great is your reward in heaven," and when He had thus spoken He passed away and I commenced singing, "Jesus Thou art the sinner's friend," and I hope above every thing in this world He is my friend and that I am one of His children, although I feel so unworthy. I am often singing, "I am a stranger here below, and what I am 'tis hard to know."

I was reading a piece in the Landmark the other day that fitted myself, but as I felt so cast down I thought I would write a few lines myself.

"My nature is so prone to sin,
Which makes my duty so unclean,
That when I count up all the cost,
If not free grace then I am lost."

Mr. Gold, do you remember that joyful Association at Nashville last fall? That was the only time I ever saw your face and that was a time long to be remembered by me.

May the Lord bless you and spare you for many years, for I love you and I am glad I do, and I hope you will

pray for me that the Lord will lead and guide me safely along through this life and at last receive me in heaven.

MISS LAURA BAKER.

Dear Brother Gold:

I will try and answer your very nice letter received some time ago. I intended writing you before this and thanking you for the Landmark. I appreciate and enjoy reading it so much as it is about all the preaching I hear.

I went to Elm City to preaching to-day and heard Elder Frank Farmer, and oh how I enjoyed it. He told us about our helpless condition and explained about the man who had been afflicted for thirty-eight years. And when the angel came and disturbed the water some one else would step in ahead of him, for this poor man was so helpless he could not get into the water unaided. At last that Great Help, we all need so much and all the time came to him and he was healed.

Brother Gold, I feel I am helpless and cannot move without His help. At times I get so low down I fear I am not born again. I know that the things I once hated I now love and those I once loved I now hate. I love the Baptists, but whether they love me or not I can't tell. I know there is nothing good in me, but it is my desire to live right here on this earth. But I haven't sense to express myself; it is like I told brother Woodard some years ago, I know what I believe but I can't explain it like I feel it. I love to hear others talk and I want to listen.

I used to think before I joined the church that if I ever joined I would tell a big experience. But oh, dear brother, I had such a little one I wondered how they ever received me. I thought I must be deceived and that I had deceived those dear people. I know I can't deceive the dear Lord for He knows my heart and my every

thought. I know some of my thoughts are not what I desire them to be, I can't control them; it seems.

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear I am not born again."

Brother Gold, I am going to try and go to Wilson next quarterly meeting, and I will if my family are all well. I think of you so often, and how much I would like to be with you all. Pray for me that the good Lord will spare me to be with you all. Pray for me that the good Lord will spare me to be with you once more.

I will close this scribble. Let me thank you once more for the Landmark. Give my love to sister Gold. Dear brother, I would love to hear from you often, but I know you don't have much spare time. I remain as ever, your sister in Christ I hope,

MRS. J. B. BASS.

Elm City, N. C., R. 4.

BIOGRAPHICAL AND EXPERI-
MENTAL.

Dear Brother Gold, and Brethren scattered abroad:

As I have been requested by some of my brethren and some of my relatives to write a sketch of my poor, sinful life, and of my experience of grace, of the merciful dealings of God with me, in bringing me up out of the horrible pit of sin and death, in which I was born, like all of Adam's race, I now make the feeble attempt, feeling my weakness, inability and dependence upon the Lord. I was born Jan. 11, 1834, in Cumberland county, (now Harnett) Am now in my 78th year. My father, Joseph Adams, was a very poor man in this world's goods. I was the second child of 13, was raised on a farm and knew what it was to work for a living. I had but very poor and limited oppor-

tunities at school, as the common or free schools had just gone into operation about the time I was of school age.

I was very fond of books and soon learned to read and write. I feel that the good Lord gave me a mind and desire for an education. But for that I do not think I would have obtained education sufficient to attend to any common business. When I was 21 years of age I had acquired a sufficient education to enable me to teach. I taught a small school in the neighborhood. After which I hired out to work at eight dollars per month—as my father was not able to assist me with means to go to school. So I made money enough to pay my way at Pleasant Grove Academy in Johnston Co., N. C. The first year I made sufficient progress as to enable me to obtain a second grade certificate to teach in the public schools. I would teach and go to school, was going to school in Harnett county when the war between the States began in 1861. I continued till the session was out, then in the fall and winter I taught four months school in Johnston county. In May, 1862 I volunteered into the war. This ended my going to school. I served three years in the war—up to the surrender in '65—passed through much hardship and exposure—common to soldier life, but was not wounded. The Good Lord in His merciful providence, I feel, shielded me from dangers and death—for some purpose. If ever I have prayed I did through that struggle, for I was under conviction for sin then, and felt to be without a well grounded hope. I will now come to my first and early serious thoughts and impressions about death and a future state afterwards. I had learned to read when quite young and commenced reading the scriptures some. My father could not read. My mother could read but little. She would often ask me to read for her in the Testament, which very

much delighted me, for I loved to please mother.

My father and mother were not members of any religious order. They never tried to teach us religion, but tried to train us to be truthful and honest. Though my father was not religiously inclined, he was very strict in teaching us to be truthful and honest. My mother was strongly inclined towards the Primitive Baptists. Her father and mother were members before I was born. I remember them well. From what I have heard and knew of them, they were no doubt good Old Baptists. Their names were Johnson.

At an early age I would at times feel concern about my future state, but thought at some time I would and could do something in regard to a preparation. I loved the sinful ways and pleasures of the world, dancing and other foolish vanities, never was given to gross sins—as drinking to excess, or using profane language—still I was a sinner and loved it and practiced sin. I went to hear the various orders preach. I could see quite a difference in the doctrine of the Primitive Baptists and others. They held that salvation was all of the Lord, and by grace not of works and that was what I understand from the letter, but still it would seem to me that the sinner could do a little something on his part to be saved. I continued to read and search the scriptures and the more I read the more I was convinced of the truth of the doctrine of the Primitive Baptists. At the age of about twenty-five I had become hateful to me, and I began to try to live more moral, and thought if I would reform and live a more strictly moral life that the Lord would have respect unto me and perhaps I would be saved. But while thus trying to rest and trust in morality—this scripture the words of Jesus to Nicodemus, occurred with power, "Ye must be born

again, or you cannot see the Kingdom of God." Then for the first time I saw that morality was not sufficient. I must be born again. I could not learn from reading the bible that there was anything the sinner could do to be born of God. I began to be more seriously alarmed. Of course I tried to pray the best I knew how, but it did not seem to me that the Lord, being holy, would hear the prayer of such a poor sinner as I felt to be; but still I could not help trying to call upon the Lord for mercy on me a sinner. I went on this way until I was fully convinced that I could do nothing. My prayers would not relieve me, nor anything I could do. I saw that nothing but mercy could reach my case.

In September 1869 I attended the Little River Association at Reedy Prong. Elder Russell Tucker of the Kehukee Association preached a sermon on the parable of the net cast into the sea, and took of every kind both good and bad. When drawn to shore the separation was made, and the bad cast away and the good into vessels. While Elder Tucker was spiritualizing the parable it seemed I never had such feelings. I thought I was one of the bad or wicked to be cast away. After that I read with the most prayerful desire to understand the scriptures. This was during the year 1870 and until June '71 the 11th day and 2nd Sunday night about 12 o'clock, while in a deep slumber, suddenly I was roused, speaking aloud, "Joyful, joyful, repeating and blessed be God for His unspeakable gift." He has saved me from my lost and ruined condition. He has done that for me that I could not do for myself, I said, "and I give Him all the glory, all the glory, and I could not praise Him enough for the great thing He had done for me. This aroused my wife. At first she was not fully awake. She said what is the matter? till she was fully awake I was off the bed and walking the house and

thanking and praising the Lord. It must have been half an hour—never slept any more that night. Next morning, the 12th of June was a morning without a cloud—all nature seemed to be praising God.

I realized fully what David in one of the Psalms said, "All thy works shall praise thee oh Lord, and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom and talk of Thy power." I seemed to be in a new world, the sun shone brighter. The heavens and all nature were declaring the glory of God. That day, while at work the scriptures were in my mind continually. This occurred—5th chap. 2nd Cor. "If any man be in Christ, he is a new creature. Old things are passed away. Behold all things are become new." I could but say Amen. I know that now. I felt that Christ was in me and I in Him. I seemed to be filled with His Holy Spirit of love for Him and his dear people. I was impressed from the first of my deliverance with my duty to go to the church and tell them what the Lord had done for me. Tuesday morning after, before day, after having rested and slept the sweetest sleep it seemed to me I ever had, I awoke and the joy and sweet peace were still with me, and my mind greatly exercised in the scriptures presenting an opening to my understanding. This occurred in 3rd chapter of Eph. with great power "Unto me who am less than the least of all saints is the grace given that I should preach among the Gentiles the unsearchable riches of Christ." Immediately following the command, came with power, "Preach the everlasting gospel of the Son of God to a perishing and dying world." Language fails to express my feelings at this. I had a vision of the world and all things and the people passing away, falling in death. As the words, perishing and dying world seemed to sound in my mind—I was raised upon my feet upon

a stand or platform and a congregation seemed to surround me, and I was proclaiming about the blessed gospel and those nearest around seemed to be deeply interested in what I was preaching; but off at a distance I could view them mocking and opposing the doctrine I was preaching.

I will have to omit other visions and revelations, following, lest I be too lengthy. I will mention the last one. It seemed that I was taken in an instant and carried East—a great distance—and viewed myself traveling and preaching, meeting with congregations also the sufferings and trials that I would meet me but by the power of God I would overcome all the opposing powers. While I was viewing all this I was so carried away in spirit, I seemed to lose sight of the surroundings, but when I came to myself, I saw it was day. This was Tuesday morning. I could not put this out of my mind all that day. It was the most solemn and serious matter to me I ever thought of, and O, my weakness and ignorance. It seemed any one else among the brethren was better qualified for such a work than I was. Three weeks after this I was blessed to go to the church at Fellowship, Johnston county, N. C., and related a portion of what I have written though the half is not told, nor ever can be. I was received and baptized the next day, 1st Sunday in July, 1871, by Elder Moore Stephenson, pastor of the church. After joining and being baptized, I found rest and peace—sweet peace of mind. Still the burden of preaching and reasoning on some portion of scripture for an hour at a time and of nights in my slumbers I would be before congregations preaching and would wake up and be full of joy and rejoicing. I was free to express myself on spiritual things and at one time I was talking with Elder Stephenson in regard to the scriptures when he asked me if I did not have an impression to speak

in public, or preach. I then told him of my call the second morning after my deliverance from the burden of sin. He seemed to be fully satisfied and would call on me at meetings, and I would refuse and every time the burden would be heavier.

The next November, on Saturday, when he called on me. It seemed I could not resist longer. I went forward in much weakness and fear spoke for a few minutes. I never found such relief and ease of mind as I did in speaking. The church at that time gave me liberty to exercise my gift. Sometimes I would be blessed, and at other times shut up. I continued exercising among the churches for near three years when the church called for my ordination and I was ordained August 3, 1873. I have continued by the help of God to this day, declaring what I believe to be the truth as it is in Jesus. I am now in my 78th year, am well for a man of my age and continue to preach Jesus Christ and Him crucified, the way, the truth and the life, as long as the Lord enables me. I feel to say as Jacob did, "Few and evil have been the years of my pilgrimage. But they will soon close, and I have an humble and abiding hope and faith that I shall then be free from toil, strife and sin, and enter that eternal rest and peaceful abode to praise my dear Redeemer in a world without end.

Brother Gold, if you think this is fit to appear in the Landmark please publish. I know it is very imperfect, like the writer. I desire to be remembered by all who may see this at the throne of grace.

May grace, mercy and peace rest upon all the Lord's humble poor everywhere. So, farewell. Yours with a sweet, precious hope and faith in Jesus.

JOS. E. ADAMS.

Remarks.

This is a very interesting experience

of Elder Adams. He has been a circumspect, model man, shunning unprofitable things, and not only behaving himself well, but has uninterruptedly given his life to the ministry of the word and behaved himself well in the house of God. P. D. G.

“MAN'S EXTREMITY, GOD'S OPPORTUNITY.”

I do not know that I feel perfectly justified in using such a subject, but it is so conspicuously flaunted before us that I cannot help thinking about it. Like Paul at Athens, “I accept the idolatrous text as a subject.”

It is equally as true today as ever that man considers man before God; and only has thoughts of God when he cannot think of himself. So it is not strange that the most popular texts are taken from cant, idolatry and ridicule; for it is out of the “abundance of the heart that the mouth speaketh.”

I hope it is not to ridicule that I use this text, but out of serious consideration of the error and the misleading familiarity of its use. Allow me here to notice however, that we are scorned for our simple and unassuming faith in God, only, and that there is no end of the ridicule heaped upon our ministry for their faithful adherence to the sacredness of scriptural and truly experimental teaching of God.

Popular authors, lecturers and preachers find no more acceptable themes to catch the applause and praise of men than what they characterize as Old School Baptist preaching under various unworthy titles and misrepresentations with which I do not care to adorn this letter.

It is not so strange after all, that men praise man, since it was always so, and the Psalmist said, “God is not in all their thoughts.” Psalms 10:4. As for “man's extremity,” he is not the judge of his own needs; he knoweth not that he is wretched and miser-

able, and poor, and naked and blind. Rev. 3:17. This was even the case of the Laodiceans. God did not wait until the church saw their extremity, but according to His own purpose and grace, given them in Christ before the world began, He gave this revelation of His purpose, and showed it to His servant John. We might inquire as to why He did not will to prevent this sad condition, since it is a self evident fact that He who had power enough to create the worlds and all things therein surely must have had power enough to have created them according to a definite end, and also wisdom enough to have purposed every phrase of their existence together with every apparent change of dispensation in relation to either mind or matter, spiritual or natural, even including man's extremity.

I do not propose to judge my Creator as a responsible creature under trial for His honor, as many have in their blindness; for I trust that He has so wonderfully revealed to me my own extremity that I have no question now as to his infinity, omnipotence, omniscience, omnipresence and wisdom. My extremity or point of need began with the beginning. When I was created in Adam my fall in Adam was a destiny over which I had no control. The danger point is already passed. When my ancestral lineage developed all along down, the line of my consanguinity was stricken with the fallen nature of their federal head and I had no influence for good or ill. When born into this sinful world I had no choice of parentage. The natural law of every thing to bring forth fruit of its kind was an establishment of my Creator, and I humbly bow in a reconciled spirit to His divine and holy will. I was not always so in the constitution of my mind. That change was God-given. That lesson was taught me sweetly by His grace. I was dead as the result of sin, and it matters not

as to how I became so; the fact is not a mooted question now with me; it is a very experience of my being—it is the very fact of my being itself, and I find no relief in trying to philosophise as to how or why I am, or how or why I became so. My own consciousness of being; my own personality stands out before me in all the outlines, internal sensations and external observations in such self-sufficiency of evidence that it seems strange to me that men of superior sense above me are so self wise as to judge the Lord by feeble nature.

My faith in God was given to me before I saw my extremity—even when dead—and my first full sight of God was glorious. His being infinite I could not escape Him. He so revealed Himself to me in judgment and brought me to my extremity. He did not wait until I failed, but anticipated my failure, and set me to testing my strength, not for His information but for my own.

I wonder how men can use that phrase, "Man's extremity is God's opportunity?" It seems as if they mean rather to say, by their wonderful assumption of power, that they boast of, "God's extremity is man's opportunity."

Not long since and frequently we read the same thing, I read of a woman worker who published a notice that "God is a bankrupt in His world today."

We are also told that "God is waiting to be gracious." But I find no place where He is undecided in His waiting. He had told Noah the exact date of His waiting and had definitely instructed him as to how he should occupy his time. One hundred and twenty years was God's appointed time of waiting. Shall we say that He was disappointed in the result of His creating man, and because it is recorded in Genesis 6:12, "And God looked upon the earth and hehold it was corrupt;

for all flesh had corrupted His way upon the earth," as also in the fifth verse: "And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually. And "it repented God that He had made man on earth," and it "grieved Him at His heart," that the Lord had never known that fact before? Are we so ignorant of God's foreknowledge that we must doubt His wisdom, purpose and understanding? Shall we look upon the Almighty as we look upon man, and when we use words to express the mind of God confine those words to the same meaning we use them for in relation to the mind of men? If this is the limit we give to language we must deny the truth of the bible, for there are various words, which, when used in relation to God, do not convey the full meaning of the speaker: as, even the word "God," itself, does not convey the same thought to one man it does to another. A man may repent of doing good as well as of doing evil. In short God has never given a perfect and universal language to man, with a design to reveal himself through speech to all men. He spoke the first law in Eden to Adam alone before He had presented to him any help-meat. Eve was not personally addressed when God told Adam "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." Gen. 2:17.

This tree was only the tree of knowledge of good and evil, and not the knowledge of good from evil. Knowledge therefore has ever since that day been mixed, both good and evil; but no man has ever yet been able to distinguish between them in a perfect sense. "We all like sheep have gone astray." The first gap through which our wandering feet left the knowledge of good alone has been closed against our returning forever. Like a planet

left to escape the attraction of the sun or other controlling bodies, our inertia has borne us on a field from God. Our very language is confused; our thoughts wander, and our vain imaginations are often taken for truth; "Trifles light as air are to the jealous confirmation strong as proofs of holy writ." That book tells us that by searching we cannot find out God. "There is no searching of his understanding." Psalm 40:28. "The light of the revelation of the glory of God in the face of Jesus Christ" alone can teach us of the Divine will. The old law was but one half at most, and the new is as essential as the old for a perfect reading of the whole will of God. Jesus Christ was set up from everlasting or ever since the world was, therefore no man can read the old law with its penalties understandingly only as Christ reveals Himself to be its end. God's longsuffering was alike to all sin. The penalties or deliverances that followed transgression were all figurative of the coming Christ who was to suffer and deliver.

No action of man ever hastened or delayed the coming of Christ. God waited His full appointed time, waited as in the days of Noah. Noah filled the whole appointment of God. The full one hundred and twenty years were employed in building the ark and preaching God's righteousness. Jesus came in the midst of the years, just four thousand and four years from creation, and if that was one-half the world's destiny it will last two thousand and ninety years yet. Habakkuk's prayer was answered by the coming of Christ and he rejoiced in faith though all the order of nature should be reversed, for "The Lord God was his strength." Hab. 3:2, 18, 19. So, today God's "opportunity" moves on undisturbed; no idolatry or mission work, building towns in blood, as in China, Turkey and elsewhere, where mission zeal has inflamed national aspiration

to the extent of war, under the delusion that American arms can hasten the mission work to the christianizing of the world one, ten or a hundred years.

God's personal grace is not taught by history, science or logic; it is a felt spiritual power. Oh that I might feel more of its sweet influence. I felt it before I ever had access to history, but when I read the past experience of saints, either in history, local records of them or in the bible, I feel the fellowship of testimony. The cloud of witnesses only gives the consolation of mutual faith, and cheers with the sweetness of love and fellowship: for thus we grow together as calves of the stall; are fellow heirs with Christ of His glory, and recipients of all grace through Him.

In reviewing this subject I feel it is incomplete. Man's extremity is not realized until God's set time to favor Zion comes in all its fulness. God's opportunity is in His own will and man's knowledge changes not the true knowledge of God. Man speaks of God's works as he does of his own works, and phenomenally he is not able to express all the realities of God's works in short and comprehensive sentences. God has purposely reserved to His own hand the "hiding of His power." Hab. 3:4. It is inexpressible and full of glory to him whose eyes are opened to behold it, whose ears are unstopped to hear it. A godly sorrow for sin "worketh repentance. 2 Cor. 2:10. Christ is exalted a prince and a Saviour to give repentance to Israel and the forgiveness of sins Acts 5:31 "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." While all these processes of the work of Christ in our experience comes to us in their preordained order, it is not necessary for us to repeat over and over again the fact that the times of refreshing from the presence of the

Lord are always according to His eternal purpose for the renewed sons of God are always, or should be, sensible of their dependence upon the Lord's set time.

Yet it is as natural for a child of God who feels the preciousness of God's sovereign grace, to say, "if the Lord will" or "if God permit" or "if the Lord has so ordained it," as it is for an arminian to say, "God has done all He can and now it all depends upon man's will."

So after all they make man's will the principle in salvation, for God's will amounts to nothing unless man's will perfects His work. Therefore man is the principle in His own salvation and supplies the deficiency in God's will, power and effort in salvation.

But this is not my experience. God has been principle and I have only been subordinate. I have never felt to be even a co-ordinate power with God—never felt, since He taught me my weakness, that I could aid Him in my salvation, either temporarily or spiritually. I have learned that I am not my own keeper. I lay no charge to God for leaving me destitute of a feeling sense of His presence, nor attribute unworthy motives, or neglect on His part, when I feel to say I cannot do the things I would do. I accept it as a token of His divine love to give me a test of His grace:

"For though I have Him oft forgot
His loving kindness changes not."

I cannot say in derision that I have no sympathy with those who use the expression, "I can't help it," if their lives are given a measure of the Spirit to profit withall. But I have no fellowship with one who lightly boasts of his shameful conduct and brags of the length to which he charges God with predestinating him to go in evil, and then jokingly exclaims, "I couldn't

help it." Nay, the very reverse will be his sad feeling as he comes confessing the depth of his depravity.

The judgment of God is not a mere gnosticism but is a quickening system in the being of every child of God, that does not deal in mere platitudes of frivolous thought. It falls in line with the true element of predestination. It sifts between those who were ordained to wrath. 1 Peter 2:8, Jude 4:2, Peter 2:1 and those who were created in Christ unto good works, that God had foreordained that they should walk in them.

I feel that this is still incomplete, but trust that God is able to complete His own work in your hearts by the sweet and ever active influence of His Spirit. In love for the whole household of faith.

A. B. BREESE.

Spencerville, Ohio.

Dear Brother Gold:

I very much enjoyed your preaching on Sunday, and since then have been very much impressed to write you, also I desired to give you something as a token of love and esteem. I enclose \$2 which I hope you will accept in the same spirit in which it is sent.

The apostle says, "if we have sown unto you spiritual things is a great thing if we reap carnal things." 1 Cor. 9:11. I have been thinking about this and I believe this is the teaching of the word of God that where we reap spiritual things we should bestow carnal. Sometimes the Lord's people forget this.

But it is about the sacrifice you were speaking of that I have had some sweet thoughts. How beautifully the poet expresses it in the song:

"Not all the blood of beasts on Jewish altars slain,
Could give the guilty conscience peace
or wash away the stain."

But it is Jesus, the heavenly Lamb, who takes away our guilt. How wonderful it is to me sometimes when I am favored to look at this glorious sacrifice and feel that He was offered for our sins. He hath made Him to be sin for us; this Jesus, who knew no sin, suffered in our place. One says:

"Behold a scene of matchless grace,
'Tis Jesus in the sinner's place.
Heaven's brightest glories sunk in shame,

That rebels might adorn His name."
Sometimes I long to worship this Jesus. I had a feeling the other day that I would like to fall down before Him as angels and redeemed Spirits do. But Oh, what a weight this flesh is—this body of death—how it seems to be in the way; and all the things of this life, how they seem to crowd in upon us even when we desire to be alone with Jesus. But another day, how soon we cannot tell, we shall be free from these things, we shall see Him as He is without a veil between. How sweet is the hope of a Christian? It supports him amidst all his darkness, sorrows and temptations. I have felt this many times. My hope has been as an anchor to the soul both sure and steadfast. If it were not for this hope I often feel we would have nothing to live for. But having a sweet hope in Jesus, we have something to live for and something to die for as well.

May the Lord still continue to bless you and enable you to preach the unsearchable riches of Jesus. I remain your brother in hope of eternal life.

E. C. STONE.

Rocky Mount, N. C.

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EDITORIAL

Rominger, N. C., Dec. 31, 1910.

Mr. Gold, Dear Sir: Does the bible teach that God made the serpent, and if so where did he get his power to tempt Eve to eat the forbidden fruit? The bible says there is no power but of God. Jesus says all power is given to him in heaven and in earth.

Does the bible teach that God's people are their own free moral agents? I hope you will be so kind as to answer these questions.

Your friend,

AUDIE PRESNELL.

Remarks.

I am glad that this enquirer refers to the Bible to decide these questions, and not to man. For no man has any power or right of himself to teach or hold anything that is not warranted by that book. No age, position, gift, reputation, or honor suffers or allows any man to add to or take from any thing written in the Bible. If a man is right he

does not desire to hold, believe or teach any thing else.

Did God make the serpent? "Now the serpent was more subtle than any least of the field that the Lord God had made," Gen. 3:1.

Job said God's Spirit garnished the heavens, and his hand hath formed the crooked serpent, Job 26:13. The crooked serpent fills the description of exceeding craftiness and wickedness.

Isai 27:1 sets forth that in the gospel the Lord will punish Leviathan that crooked serpent, and shall slay the dragon.

These scriptures teach that God made these things.

The devil is called the dragon, See Rev. 12:9, "And the great dragon, that old serpent called the devil and satan which deceiveth the whole world."

The traits of a serpent consist in part of cunning, deceit, subtlety, wisdom with power of death.

He is more subtle than any beast of the field which the Lord God had made. So he is not gentle, docile, tractable, obedient, laborious like the beast of the field, useful for labor, toil or for yielding, nourishment of clothing, such as the horse, cow, ox or sheep. But the serpent hides in dark places, is an enemy, hurtful, poisonous, death like, and wise or cunning.

He is crooked in opposition to correctness. He is an enemy full of carnal, devilish wisdom.

Jesus shall bruise his head and destroy him, satan that has the power of death.

Where did the serpent get his power to tempt Eve? You have answered that question in one of your quotations, "There is no power but of God." Rom. 13:1.

Does the Bible teach that God's people are free moral agents? No. There is no true liberty except as the Son of God makes one free. If the Son make you free ye shall be free indeed, John 8:36. He that serves sin is not

free. The devil sinneth from the beginning. He that committs sin is the servant of sin. Satan the god of this world works in his subjects to sin, and they are not free. They sin willingly, and think they are free. The serpent deceived Eve, causing her to think when she ate that fruit she would be as gods knowing good and evil. The general claim of mankind is that they are free to do good or evil as they please. But those dead in sins love only evil. It seems right unto them, for what men love seems right to them.

Jesus destroys the works of the devil. He is the true Son of God that never sinned, and abides with the father forever. When therefore he makes one free that one is free indeed because born of God, or of incorruptible seed by the word of God, and therefore doth not sin, and cannot sin, because God works in him both to will and to do of his own good pleasure. Such are the true servants of God and are holy.

God hath made all things for himself, even the wicked for the day of evil. He limits the wickedness of men and devils. He surely makes the wrath of man to praise him. Wicked men and devils cannot go beyond his purpose. Their nature and spirit is to do wickedly. But God frustrates the diviners. The deceived and the deceiver are in his hand. There can be but one God and he must reign until every enemy is put under His feet. Not until man sees, feels and knows the bitterness of sin against God can he know the blessing of pardon and forgiveness.

What a mystery in the scriptures. Surely the carnal mind will impeach the wisdom of God, as well as his mercy. Well may it be said the carnal mind of man is enmity against God. Why does God 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? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor?

One says God's word condemns wickedness and commends obedience to God. Yes, all through the scriptures we are warned of the evil of transgressing God's holy law, and are taught the benefit of righteous living.

It was sin in Adam to hearken to his wife. It was disobedience to God: while Adam should have hearkened unto his Maker. To hearken to his wife and not to God showed that Adam loved the creature and not the Creator. God told him plainly in the day he sinned by eating that fruit he should die. But it is the perverted nature of man to find fault with God, and condone man's sin, or excuse it, and treat it as a light thing.

There is necessity of man's knowing the dominion of God, and knowing that his sovereignty is good, just, righteous, needful and indispensable—that God must reign, and cannot do wrong—that all he does is gracious, just, merciful, good and true. Let God be true and every man a liar is as necessary to be known as any other great truth. God made man upright; but man has sought out many inventions.

I know of only one way to hide pride from man. It is by showing him his wicked, lost condition in transgression, and showing how God hates sin by exhibiting in his holy Son the corrupt nature of man and his pardoning mercy to man. Jesus the just one, and the only just one that ever appeared on this earth, laid down his holy life to save sinners.

God shows his power over sin, death and the crooked serpent, and over sinful men. He shows his grace and mercy also. He brings man down with hard labor to the gate of death, and then raises him up, and shows mercy. He slays his people and then they trust

Him. We love him because He first loved us.

Where sin abounded grace doth much more abound.

Devils believe and tremble. Humbled sinners believe, love and adore the Lord God and worship Him.

While we cannot explain the mysteries of God, yet we know He cannot do wrong, and we fear, love and worship him. He has the perfect right to do what seemeth good unto Him. No poor, needy soul that ever calls on the name of Jesus is lost.

It is as we are brought to know a crucified and risen Jesus, the beloved Son of God, that the mystery of iniquity, as well as the mystery of godliness, is explained. It is as we are reconciled to God in Christ Jesus that heaven and earth meet in peace, and the curse is gone. Then we love and trust, worship and adore the Lord God. Then we trust everything to him, and are kept in perfect peace.

Let us illustrate. In nature fruit has a rind, shell or outer covering that we can not eat. The chaff is burned. The wheat is gathered into the garner for food use. The tetter kills, the outside appearance is frowning, killing, stirring up carnal enmity. The providence that sends Joseph to Egypt, wherein the envy of his brethren plots to get rid of him, and defeat his dreams—appears to Jacob as all against him.

This brings up the famine, trials, distresses. In the end the ripened fruit yields plenty, a feast of fat things, and God is glorified.

Job the great man is abased and all his honor is soiled in the dust. God has cast him down. The use of the devil in this humbling has been to show his malicious cunning. God's humbling power that he may bring off Job from all trust in man, and reveal in him the perfect and glorious power of redemption that the Lord is very pitiful is displayed.

There is a falling away, a retrograde movement in the works of God, especially in those of a higher order as man who was made in the image of his Maker, but who did not like to retain the knowledge of God, who made man upright, but man sought out many inventions, and all flesh has corrupted his way. Evil men and seducers wax worse and worse. The nature of man is to corrupt the right way.

Man is inexcusable and guilty in his misconduct.

But when the eyes of his understanding are enlightened, and grace is given him so that he acknowledges the truth then he always abhors himself and repents, and justifies his Maker.

There are angels that kept not their first estate, and these are held in chains of darkness reserved unto the day of judgment. We see Judas falling from his high position by transgression that he might go to his own place. The devil abode not in the truth, for there was no truth in him, but he is the father of lies, and was a murderer from the beginning.

Jesus was manifested to destroy the works of the devil. The devil is from beneath: Jesus is from above—from heaven. There is no darkness in him. It requires One greater than man or angels to redeem sinners. The God of the whole earth is thy redeemer. Man must be born of incorruptible seed by the word of God in order to possess that divine incorruptible nature that cannot sin and cannot die.

The upright work of God in the creation of Adam, the snare of the charming death adder, as he beguiles Eve, the death that follows, the carnal enmity displayed in that man who was once upright, the reign of sin unto death in all his offspring, the coming of the holy one in the flesh, over whom or in whom the devil could have no power beyond what God suffered, but in

which the malice and cunning of the devil is displayed, but in and by Jesus there is the glorious reign of grace through righteousness unto eternal life, in which there is the holy, spiritual, perfect triumph of grace reigning through righteousness unto eternal life through Jesus Christ, in which the subject of grace is taught what sin is and what he is, how guilty and helpless and the blessed glory of God. Then he is so humbled that no more spirit is left in him, and he can say behold the half hath not been told me, and the love of God so blessedly reigns through Jesus who was made sin for us, and has triumphed over all our enemies which are nailed to his cross, and through great tribulation we enter into the kingdom.

As Israel must pass through the great and dreadful wilderness, in which all the evil and murmuring of their nature is called out, and must be slain before they pass into the promise land, as we must pass through death the last enemy, having felt the storm of life, groped in the darkness and under the clouds, but finally all enemies are gone, and we are brought home to glory, and then feel that all these enemies were needful, and God worked all things according to the counsel of his own will, and through much tribulation we enter the Kingdom and God is righteous in all, and man is abased and God is glorified, and in the reign of perfect power, goodness, glory and wisdom, and faith says he cannot do wrong, but has done all things well, and all these enemies are found liars unto him, and all are slain before him.

P. D. G.

WHO KEEPS US?

The enemies to human life are legion. Nor can they be seen often. These enemies are within and without. Since man's life is forfeited by transgression of God's holy law, "dying

thou shalt die," is the sentence. Unless God should put a mark on him of protection any one of these enemies may seize him and slay him. If God be for us who can be against us? It is not a matter of chance that a man lives four score years. If by reason of strength he shall live that long, yet it is labor and sorrow. What is meant by the expression, "If by reason of strength." If strength is given him—if he is so girded up with strength that he is able to resist the ravages of disease, the waste and inroads of the wear and tear of the natural enemies of human life, so that he is enabled to resist and endure them until he is four score years old, yet is his life labor and sorrow. If no fatal disease attacks him during the 80 years of his race, if no man shoots him, if no other man slays him, if he does not kill himself, if he runs the blockade of all enemies, whether seen or unseen, until he is 80 years old, yet is his life one of labor and sorrow. If all these enemies are kept back, and the Lord who has given the constitution or strength that enables one to endure for eighty years, so that what is very uncommon, or unusual has occurred namely that the Lord God has preserved our vain, unprofitable life for 80 years (for in Him we live, move and have our being) are we indebted at all to our own foresight, when we cannot see a day nor an hour ahead of us? No. We are indebted altogether to Him for our life. It is God that heals our diseases, if they are healed—that restores our life, and bestows all blessings on us.

It is a great and wonderful thing to feel and be convinced and know that all blessings are from God—that we are dependent on Him for for all favors and mercies which are given us purely as favors, and that God is above us in all things, and all temporal favors and benefits are from Him. All spiritual blessings

are of and by the grace of God, and should each one be so considered as freely given us by His grace, so that if we are accepted of God and walking in His light and favor it is by the grace of God we are what we are, and we love him because He first loved us.

To draw man to God in humbleness of heart and trust him for all things, having the promise of the life that now is and that which is to come, is a wonderful state of preservation to be in.

A life of dependence is one of trust and it most glorifies God, because it shows our faith in Him.

When we have true courage we value not our earthly life so much as to sacrifice any thing of truth to save that life. If we love our brethren we will lay down our lives for them.

Right, good principle is to us far above the value of earthly life. We should lay down our lives for the name of the Lord Jesus.

The life of faith in God is the highest life known to man.* The sense of our utter ignorance of what awaits us, and of our entire inability to change anything, but of perfect, entire submission to all things as being in the power of God, gives us a broad place of standing, a glorious resting place in the Lord Jesus.

Trials, tribulations, sufferings, uncertainties, not knowing what a day will bring forth, yet feeling assured that all things work together for good to them that love God, to them who are the called according to His purpose opens up the most fruitful field to the faith of him who trusts in the Lord forever.

P. D. G.

WHY?

This seems to be a restless age—a time of querulous enquiry about things that should not so concern us.

Much enquiry is about diseases, the devil, the cause of evil, whereas the enquiry should be about the relief—the remedy—how to escape the damnation of hell. There is one sure, perfect unailing remedy, and that is all we need, Jesus Christ the Saviour of sinners who is manifested to destroy the works of the devil. He is the first and the last, the same yesterday, today and forever.

The Lord is first—the creator, for without Him was not anything made that was made. He made man upright. The old serpent the devil, comes along to find fault, to deceive, to destroy what he can. He is a liar and the father of it. He ensnared the first parents and caught and poisoned all the offspring with his bite. But the second Adam, the quickening Spirit, the Lord from heaven, the seed of the woman shall bruise the head of this serpent. Everything is to be tried. What cannot stand the fire is to be consumed.

Satan's cunning is mischief and death. The power and wisdom of Jesus are purity and perfection. Jesus is last as well as first, and Satan shall be cast with all his servants and minions into the bottomless pit from which there is nevermore any escape for him. The perfect wisdom of Jesus with his grace shall triumph over every enemy, displaying such goodness, truth and healing power that everything shall praise and glorify him. All his works shall praise him, and his saints shall bless him; and the enemies of God shall be found liars.

What an arena is this life of conflict to show what manner of spirit is in man. Job in his downfall or distress said, shall we receive good at the hand of the Lord and shall we not receive evil?

In troublous times one said, "It is the Lord, let him do what seemeth him good."

Another said, "I was dumb, for thou didst it." It is easy to find fault until sore evils come on us and then we are humbled.

We need patience to wait. Tribulation—the very thing we do not want—works patience.

Let patience have her perfect work, that ye may be perfect—entire wanting nothing.

We are to resist the devil—not give place to him—and he will flee from us. We are not ignorant of his devices. We are to resist him steadfast in faith, for he is cast down in the earth, and we are not to walk after the earth; but walk by the faith of Jesus and overcome him by resisting steadfast in the faith. In the final and perfect disposition of all things not a hoof shall be left behind of God's flock, nor shall anything that offends enter heaven. Each shall go to his own place.

P. D. G.

RESTITUTION OF ALL THINGS.

"Behold I make all things new."—Rev. 21:5.

The Bible does not teach that God will annihilate the earth or the heaven but as the old earth flees away, by fire and judgment, He creates all things new, or makes all things new.

When God makes anything it is new. When God first made, created, formed and established the earth, it was new. When the Lord creates a lost sinner in Christ Jesus, he is a new creature, old things are passed away and behold all things have become new. God has determined to fulfill every purpose to a jot which He had in mind when He brought into existence the universe. Did He have a purpose in each grain of sand? Did He have a purpose in every drop of water, seed, tree, leaf, star, bird, cow, horse, or atom of wind, snow, and hail? Or did God create these things by chance without a purpose?

If God created all these things for a purpose, will that purpose be fulfilled. Was it the purpose of God to create all these things, and then, because the devil corrupted them, get angry and destroy them? I am aware that God has wrath and must and will show it, or pour it out on the subjects or vessels of wrath. But this does not argue that God will put the earth out of existence. Because God destroyed the world by a flood of waters does not argue or prove annihilation. Does not the earth still exist? So also when God destroys the earth by fire does not prove that God will thus destroy its existence. Fire does not destroy the existence of anything. Fire is only a chemical process to reduce matter to its original state of simplicity. God will finally restore all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20-21.

The resurrection of the saints with their new made bodies, is connected immediately with this restitution period. Of course this natural burning is not to my mind, what fully effects the restitution of all things, but it is done by the creative and eternal power of God.

"Behold, I make all things new." God made man by His power, yet this man fell into sin, death and corruption. Then God quickened and finally raises up this sane man by the power that makes all things new. Because this man became a sinner, did not move God to ultimately annihilate him. So it is with the world. Each item must fulfill its sphere and end.

"The earth shall be full of the knowledge of God as the waters that cover the sea."

The devil's kingdom will only contribute to the glory of God in damnation. God must have glory out of all of it. God's people will glorify Him in their salvation. But how will the elements, vegetation, animals,

waters and all matter glorify Him? It must be somehow in the restitution of all things which have been spoken by all the holy prophets since the world began.

We cannot tell minutely just how the mellinium will be. Whether one thousand literal years, or millions of ages or what. But some things we know, for John says, "And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:2-3-4.

The reader will note here that I omitted the first verse of this chapter and before going on let me quote it. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."

This is what I hold to exactly. It will be made glorious, because God will dwell in it. The children of God will be made glorious. Then they will see literally eye to eye and speak the same thing. All imperfection will be gone and all and each purpose of God concerning His work in time will be finished in this glorious state. Every principle of truth of His church and kingdom as preached by the apostles and martyrs from Paul to Peter Weldo and down to Gilbert Beebe, Gold, Wilson Thompson and others shall be fully and completely vindicated, as an electrified city or mountain with ten thousand port holes beaming with eternal light. Will a

single thing which He created fail to glorify Him?

Never. Each thing shall fill out its measure or purpose, for it was created by Him, and for Him.

J. H. FISHER.

Graham, Tex.

Dear Brother Gold:

I hope you, sister Gold and family are well. We are all in usual health for which I feel thankful in a measure, but not as I should.

I have been reading some of your thoughts on predestination, and I feel they are timely and with moderation. I seldom read any of the comments in our papers on that subject. While it is a precious word to me, yet I know nothing about it only as it applies to my hope in Christ. Paul said but little about it yet I believe he told all he knew. What if some of our brethren believed he purchased the field for the pearl that was in it and that what transpired was for His people and for His name's glory and they should be mistaken in their speculation, does that in any way affect their faith in salvation by grace, the only important theme of our people?

While the Word is dearer to me than life, and like old Elder J. C. Hall once said, if it were taken from the bible there would be only the binding left, yet I cannot explain or expound it, and I hope you will pardon me for saying there are those that write on subjects know very little more about it than I do. To my mind it is a striving for the mastery of words to no profit. I cannot see that it is in any way a vital question among our people, so long as both factions preach the unsearchable riches of Christ. Previous to this time it was never in my knowledge a bone of contention among our people. I have been fool enough to think we would be better off if their continuous

pros and cons were cut out entirely.

Yours in hope,

H. V. COLE.

Simpson, Va.

OBITUARIES.

Randolph Phillips.

Brother Phillips was born Sept. 6, 1834 and departed this life February 4, 1910, making his age 75 years, 4 months and 28 days. Nearly three years before he died he dreamed of having three rows of corn to hoe and that corn was white, and when he got the third row nearly finished he became happy and shouted, glory to God, and when he had lived three years longer death came, and I believe he is yet shouting glory to God.

His wife yet lives but is very feeble. Their only child who married E. G. Turman is also living. I do not know when he united with the church, but I have been acquainted with the church at Indian Creek for thirty five years and I know he was a member and deacon for that length of time.

He was a good father, husband, member, deacon and citizen.

I know I cannot write so as to give him justice, but I want to say something in honor of his great work as a deacon, whose words were few but always fittingly spoken. Solomon said words fitly spoken were like apples of gold in pictures of silver. Beautiful and weighty were his words. His motion nearly always carried a full vote of the church and proved good to the upbuilding of the church. He was good to help the church in anything necessary. Neither he, nor his wife, sister Phillips ever failed to spend their part in dollars and cents when it was needed, and most all of the public brethren who went to their house knew they were of that disposition and nature. They were good to the poor of the church and rather than call upon the church to help,

would take their own meat and bread to supply them.

I shall fail to describe brother Phillips and his many good works and counsels, and while he is praising God in heaven we will feel our loss of his works and counsels on earth.

May God bless his wife, child and grand-children and may our church at Indian Creek be blessed with another deacon to fill his place.

ASA HARRIS.

Indian Valley, Va.

Mary Louise Ellen.

Dear Brother:

It is with a sad and aching heart I attempt to write the death notice of my little Mary Louise, daughter of Samuel F. and Celia F. Ellen which occurred December 12, 1910.

She was born August 16, 1908 which made her stay on earth 2 years and not quite four months.

Mary died with the dreaded disease diphtheria. She was taken on Thursday with a slight croup but did not give up until Friday night. On Saturday morning the doctor was summoned but he did not think her seriously ill until Sunday when he found she had diphtheria. All was done for her that could be done, but none could stay the hand of death.

Mary was a very affectionate child; it seems I can almost hear those little words, "I love you," "I love you," until she loved every one.

I have felt for some time that Mary was not mine. She was too bright and sweet for this world. She had had two other attacks this year but was well and fat when she was taken with her death illness. Oh I pray to God to make me willing and reconciled to His will and to make me think of Mary as a flower budded on earth to bloom in heaven.

But it is true that a place is vacant in our home that never can be filled.

I could write on and on about her, but that will not bring her back to me; so I pray that each one of us may be able to meet Mary in heaven when it pleases God to call us home.

Written by her almost heart-broken mother.

CELIA ELLEN.

Rocky Mount, N. C.

Louellen Tedder.

Sister Louellen Tedder, the wife of Joseph Tedder, died at her home May 1, 1910. She was born in Wilson Co., August 14, 1882, and was a faithful member of the Primitive Baptist church at Scotts in Wilson county for about seven years.

Her house has ever been a good home for both rich and poor, sinner and saint, but more especially for Baptists, in the company of whom she was ever happy. You only had to know her to love her.

She leaves a husband, two loving little girls, a mother, father, three sisters and a community of friends to deplore their loss. But God is able to solace and comfort and to lift up such as are cast down. She was a truthful woman and a lover of peace. She had no fellowship for the unfruitful works of darkness, yet she knew how to bear and for bear with much allowance. She was so good and kind that she can never be forgotten. We believe her soul is at rest.

I was with her a lot before she died, and I noticed that she seemed to bear her afflictions with great patience. Death indeed loves a shining mark.

Rest, dearest sister, slumber sweet
Till Christ has bid thee rise;
Then with thee we hope to meet
In heaven above the skies.

Resolutions passed in conference assembled at November meeting in Wilmington, N. C., 1910.

Whereas, God in his infinite wisdom has seen fit to take from us by death our highly esteemed and much beloved brother E. J. Littleton. Therefore be it,

Resolved 1st. That in the death of brother Littleton the church has lost a wise counsellor, a loving comforter, whom we really miss from among us.

2nd. That his family has lost a kind, patient, tender and loving husband and father to whom we extend our most sincere sympathy.

3rd. That we mourn not for him as for those who have no hope, for we believe our loss is his eternal gain, "that it is far better to depart and be with Jesus."

4th. That we desire to thank God for the example of such a long and useful life among us.

5th. That a copy of these resolutions be sent to the family of our dear brother, and also to Zion's Landmark, with the request that same be published.

Bro. Buck, Clerk, Isaac Jones, Mod.

Remarks.

Brother E. J. Littleton was as faithful and fruitful a church member it seems to me as I ever knew.

I have been favored to know him nearly forty years.

P. D. G.

Married.

On January 19, 1911, Dr. Charles Fortune Gold and Miss Hattie Poe Johnston, in Raleigh, N. C., by P. D. Gold.

On Jan. 25th, 1911, Mr. David Settle Reid, of Winston-Salem, N. C., and Miss Allie Gooch, of Stem, N. C., by P. D. Gold, at Stem, N. C.

APPOINTMENTS.

Z. T. Turner.

Wednesday, March 1st, Spoon Creek
Thursday March 2nd, at . . . Liberty
Friday March 3rd at . . . Shady Grove
Saturday, March 4 . . . Russell Creek
Sunday, March 5 at . . . State Line
Monday, March 6, at . . . Piny Grove
Tuesday, March 7, at . . . Snow Creek
Wednesday, March 8, at . . . North View
Thursday, March 9 at . . . Wilson
Friday March 10, at . . . Buffaloe
Saturday, March 11. . . Pleasant Grove

Elder C. F. Denny's address is changed from Greensboro, N. C., to Hartsville, S. C. Should any of the brethren pass through that section he desires to be remembered by them and visited.

J. E. Adams.

Wadesboro, Friday before 4th Sunday in February.
Lawyers Springs 4th Sunday
Mill Creek, S. C., Sat. and 1st Sunday in March.
Cool Springs, Saturday and 2nd Sunday.
Philadelphia, Sat. and 3rd Sunday.
Charlotte Monday night.

Where brethren and friends may arrange.

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ZION'S LANDMARK

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AT

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*Elder W. W. Brinson
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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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order, check or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Uncle Levi:

I will try to sketch down some things in answer to your good letter.

There is every reason that can be asked for us to know that the negro is a human being just as we are.

Species of the animal kingdom are known first, by their manner of getting a living. The bear and the raccoon are the same species. The cat, lion, tiger and leopard are the same species. The dog, fox, jackal, and the wolf are the same species.

Now, I will introduce three witnesses to prove that the negro is a human being. What part of the animal kingdom does he imitate?

We farm, merchandise, teach school, are mechanics, sailors, lawyers, doctors, preachers, and so is the negro in every thing we are. We follow no trade nor profession that the negro does not follow successfully.

We know there is no animal that can do these things. This separates the negro from the beast and identifies him with the human race.

2. The manner of propagation.—The negro multiplies by exactly the same method and in the same manner that other races of humanity do, and will breed with any nation on the earth just as easily and as quickly as the races will breed with themselves.

3rd. They have a natural language which can be learned by any other nation, and they are capable of learning any other language just as much as we are.

These are indisputable facts that bear out in the reason of every unprejudiced mind. These witnesses have never lied. They are the witnesses of God. Let God be true and every man a liar, is the sacred word.

They are not of the race of Cain. All of his race were destroyed in the flood. The Lord cursed him and drove him out from the earth. That is He did not give him any inheritance in the earth.

The word "Nod," means a vagabond or wanderer. Therefore it was more of a condition than a locality. He was a vagabond in the earth. He built a city but it was not on his soil for the Lord had dispossessed him.

He begat sons and daughters, and his daughters were fair. Likely figurative of the fair denominations of the gospel day.

The sons of God (or the line of Seth) saw those fair daughters and took wives of them, and their children were giants, and they filled the world with their wickedness. The Lord sent His flood and destroyed them. Here the seed of Cain ceased.

The negro generation had not come into the world. There was but one complexion and one language up to that time.

I will now indulge in a little speculation. It is my opinion that the three sons of Noah were all born at one birth or were triplets.

Shem appears to have retained the complexion of his father as the Jews.

Syrians and others of the Semitic races prove. The descendants of Japheth are scattered over the earth and were from the beginning. The name means scattered abroad. They are lighter complected than the race of Shem.

Then the word, "Ham," means, "Black," and the dark races appear to have sprung from him. Doubtless he was black. It may be that the Lord gave a sign in Noah's house; three children born at one birth, of the same father and mother, and each one of a different color. This the Antediluvians saw and yet they did not believe the words of God in the preaching of Noah.

Canaan, the son of Ham, was cursed. Thus there was one in the antediluvian world, (Cain) one in the patriarchial, (Canaan), and one in the gospel world, (Judas Iscariot), whose seed should be entirely cut off from the earth.

This is proof that the negro did not spring from Canaan for the negro yet continues and they are likely to do so as long as the rest of us do.

Canaan's children settled in the land which the Lord had had reserved for His heritage. It was theirs. Therefore when Israel came in that land and destroyed those nations they were possessing their own land and not the lands of other people.

Ham's son, Cush, settled the land of Ethiopia.

Both Ethiopia and Cush mean, "Dark or Sunburnt." The negro came from there and were of the tribe of Noah just as we are. Therefore of one blood he made all nations. They all sprung from Eve for she is the mother of all living. That is why she is called Eve.

The Eunuch, was an Ethiopian, therefore he doubtless was a negro and he was recognized by the Lord and His servant Phillip.

Judah married Shuah, a Canaanitish woman. (Gen. 38:2). She was the mother of Err and Onan (whom the Lord slew) and of Shelah. It appears

that the royal line should be clear of that blood. We do not have any account of who Tamar was, but as the Phoenicians were there in that land she may have been of that family. They were of the tribe of Shem. The woman who came to the Lord asking a blessing of Him in the healing of her daughter was a Syro-Phoenician woman. In one place she is called a Canaanite. This is because she grew up in that land. Tamar was the wife of the wicked Err whom the Lord slew. She afterwards bare two sons by her father-in-law, Judah. One of these sons, Phares, was the royal line. Now, how much they become mixed with the seed of Shelah, son of Shuah, and with the other tribes, we cannot tell.

Then Moses married a Midianitish woman. She came from Abraham and Keturah. We do not know who Keturah was but she too may have been a Phoenician. This we cannot know.

It would appear reasonable that from the care that Abraham, Isaac and Jacob took to avoid marriages with these idolatrous tribes, and from the many destructions which the Lord wrought among the Israelites because of such intermarriages that the blood of the races of Shem and Japheth, or even of Shem alone was cautiously preserved in the veins of our Lord.

That He bare in His body the sins of His people in all nations is a glorious thought. This He could do without having a flesh and blood mixture with them. Yet this does not prove that there was no flesh and blood mixture between Him and all nations.

His bearing the sins of His people is based upon the covenant of grace and not on flesh and blood relationship. Therefore it is all grace and not of the flesh. Thus we can see how grace wrought for us through His flesh.

All flesh and blood must be cut off as is fully proven in the case of our Lord. Even He could not go up to glory only as the flesh is destroyed.

The blood was left at the foot of the cross and was never raised. The body appeared in its original form for a witness to His disciples. They must see the nail-prints and the wound of the spear and the thorns to be able to testify to the church in all generations and among all people.

That body was changed in the ascension to glory and has never appeared in human form since. Therefore flesh and blood cannot inherit the kingdom of God.

We are told in the law that the blood thereof is the life thereof. However Jesus lived here forty days without blood. This is evidence that the resurrection life was not natural. There was no blood in it.

Thus, by Him, the lines of flesh and blood relationship are forever broken down and the walls are forever removed.

Just as the Jews were once nationally separated from all nations throughout the world but were made one with Him, even so in flesh and blood the nations of men are separated, but they are made one in the church by Jesus Christ. Colors, flesh and blood relationship and every thing that would mar the peace of Zion is fully and thoroughly abolished in the death and resurrection and ascension to glory of our Lord Jesus Christ.

I have merely sketched at this and have not taken but little of the spiritual side, but I hope it may be of some profit to you; and if so you are at liberty to give it to others and let them take it for what it is worth.

The Lord bless you and yours,

Your loving nephew,

L. H. HARDY.

EXPERIENCE OF GEORGE WILLIAM HOWARD.

Dear Brethren and Sisters in the Lord:

Having been requested several times to write what I hope to be the dealings

of the Lord with me, I feel impressed to do so, hoping it is of the Lord. I will make the attempt although I do not know a letter in a book. After I was impressed to have it written I went about five weeks meditating who should I get to do the writing, and Sister Bettie Moore, a member of Autrey's Creek Church, was presented to me.

About three years before I was baptized some power dealt with me, and I saw always the way to be lost but no way to be saved. Then I saw God could bless the drunkard and gambler and all mankind. But mine was an outcast case. And as I went to sleep one night in that condition I looked in the East and saw a cloud, and in the cloud I saw five pillars, and in front of the cloud I saw a man with two pillars under his feet, and sitting on the third one with the fourth and fifth pillars supporting his head, and the cloud traveling from East to West. The interpretation to me was the Lord coming after His own, and I began praying to the Lord if it was built for me. And He said, "It is built for those that can't walk;" and I waked up a miserable man. Then I desired that my lot might be as the dog or insect that there would be no future for me. Then He brought to me the lives of all things in His hand, and said, "I open and no man shuts," and He opened to me the book of my life. In the book I saw everything I had ever done from the beginning of my first breath until then. I went to sleep and dreamed I was stripped naked, and there began to come out of me a spirit, and as the spirit came out the body died.

About two feet above me I saw a holy child which was formed from the spirit which had left this body dead; and I saw that the body should return to its mother dust and the spirit to Him who gave it. Then the babe was sent back and I found the boy—the babe both soul and body united again. I soon awoke but went to sleep again

when there came a man to me dressed in a white linen robe, made known to be the Lord. And as I had been enquiring for the true church of God, He led me to a wall of salvation around the Holy Temple of God. Then I saw the world, as they thought building to the wall of the salvation of God, but He led me between every denomination and the wall. It showed me that they were not building to the Lord's wall of salvation, but that all their works were vanity. He led me on beside the wall until we came to a building made of rock. The wall joined the corners of the building, and a door was in the end of the building. And in the building I met the Baptists and there I had a feast and He made me welcome.

Then I was led to the foot of the cross where Christ was crucified, and I thought I saw the thieves which were crucified with Him. There I saw I was bleeding and dying. There I saw if the whole world was mine, yet I would not have a penny's worth to offer God to save a poor sinner upon Calvary. Then I began to beg for mercy, and for Him to show me if He had shed any blood for me. Then I heard a voice and with the voice appeared the blood He had shed for me, and I awoke praising His Holy name, and was made willing to offer to the church whether they received me or not.

I went to the church in December, 1902, and after I was baptized I felt as if I would never have any more trouble. I went in peace until the third day of March, and while I was plowing a voice spoke to me and said, "Thou this day shalt die, and shalt live again?" I went for about three weeks feeling I should surely die, and I gave up my plow handles and labor expecting to die. Then in a dream I was led away to meet the church; and I met the church and our pastor, Brother W. H. Fly, only a few days before the last time he ever came to our church. I saw the Lord appear in the church and I

saw all the members of the church wrapped up in silk robes. And this was presented to my mind as the filth and condemnation of the members. Brother Fly was standing white and holy. It seemed he was standing upon a white rock, and I saw that God had given him to us as a great gift. And God held all power, and I saw then that there was not but one excuse. I saw the Lord lay hands on brother Fly and lead him out, and in the leading of him out I saw the whole church condemned. I saw then the church go into utter darkness, and then I awoke.

Shortly after, in another dream, I was led away again in a way I knew not. I was led into a little bright room, the brightest I ever saw. I did not see any door, window or keyhole to the room. And there I met brother Fly a natural man, and he began to go away at his feet, and continued going away until he was a little holy boy about a foot high, although his head did not diminish in size, and then he disappeared as I thought to his Father. I saw the Lord had gathered the man, but would send the gift to the church in a different vessel.

As I got up next morning and dressed and walked out on the front porch, feeling burdened more than ever before when these words appeared to me forcibly; "Take my yoke upon thee and learn of me, for I am meek and lowly in spirit, and my yoke is easy and my burden is light, and seek first the kingdom of God and His righteousness and all these things shall be added." Then I was taught this lesson; that the end of all flesh and worldly ways was vanity in the sight of God. Then the greatest sermon I ever heard was preached to me from above. I was made to beg God to show me what all these things meant. I saw that He had created the heavens and the earth, I saw He ruled in the army of heaven and among the inhabitants of the earth and will do all His pleasure, and no man can stay his

hand. And I heard in a voice; "I will show thee what great things thou shalt suffer for thy name-sake" Then I saw the travel of my troubles for three years in utmost darkness. When I saw what trouble I had to go through with I prayed to the Lord to take my life. I didn't want to live any longer. But when I saw what it would take to bring death, I begged the Lord to let me live and make me contented with my lot. Then I saw the Lord come with healing in His wings, holding all power in heaven and earth. I saw in His possession the keys of death, hell and the grave. I saw Him stretch forth through the world a line which looked like gold, and I saw many goats on the left and a few sheep on the right. Then I was bowed lower than ever before and saw on the left where the lost race was to go into utter darkness, and all the light was on the right. I was taught if we were the Lord's He had a right to dispose of us as He saw fit. And I sought a hiding place from the Lord and found myself on a hill with nothing but me and the power of God. And I was helpless, and these words descending to me asking, "what are you doing here at your labor?" and I answered "To keep from perishing."

And a voice spoke so forcibly to me, that I fell on the earth, saying, "All of your labor is perishing to me. Study me and my kingdom, for I have prepared for thee." Then all my mind was taken from the world and worldly ways and I was made to feel that what God had blessed no man could curse and what He had cursed no man could bless, and I was made to look unto Him and Him alone.

When my mind came back to me I was impressed to go home. When I reached there all my strength was taken from me, but I was made willing to suffer and to be God's anything. I lay from Tuesday morning until the following Monday at 12 o'clock willing to live or

die, perfectly submissive to the will of God, not eating or drinking with my wife, mother and four little babes standing around me. The first thing I knew or remember was the Lord speaking to me and saying, "Follow me!" and I felt like all the power in the world could not hold me, but I said, "How can I follow?" And then I got up and started to follow the voice. I was led away for about a mile when I was commanded to pray for me and mine. "I will show thee what great things thou shalt suffer for thy name's sake." Then I saw God had chosen me for His use. I saw that I was taken from my little family, and I begged Him and poured out my petition to Him—that I was a poor man, and my family was poor, and would he show me that He would bless me and my little family. Then I saw my travels and in them I saw the table spread with all blessings, traveling expenses paid, clothing prepared and I was not to look back for anything or to think for anything. I saw the richest kingdom I had ever seen. He did not show me He would bless them, but that they were already blessed from the foundation of the world.

Then I found I was under a persimmon tree and it was full of persimmons, and the ground was covered with them. And the Lord commanded me to eat of His fruit with the little ants and flies and all insects; and it seemed to me that we all praised the Lord. And then I saw that which I had never seen before. It seemed I saw the Lord appear there and He brought me the life of all creeping things of land, air and water in His hand. I saw then that He could close His mighty hand and nothing could live that was living. I arose and my mind led me back to my family, so I arose and went home and to bed where I went to sleep. In my sleep I saw the Lord come into my room wearing a white robe and with one across His right arm, and He stripped me and put the white robe upon me and laid

me back upon my pillow. I awoke and inquired what these things meant, and my answer was, "The old man shall dream dreams, and the young man shall see visions." Unknown things belong to God and revealed things to men, and in a few moments I went to sleep again, and again I thought the Lord appeared to me and took me up in His arms and sat me on the top door step of my porch and as far as I could see was water. He gave to me in my right hand a line of gold and commanded me to fish in the water to the right. I fished and something bit, as it bit I was commanded to pull. I pulled in the line and gathered in a white babe—a holy child. I awoke praying to God to help me bless the babe.

Now I will make thee fishers of men and hunters of men and hewers of wood and drawers of water from a fountain that never runs dry. I got up to get my bible, though never having read a word in my life, when these words came to me: "The letter killeth but the Spirit maketh alive," and I went back to bed and to sleep. The Lord appeared to me again, and He was leading me. He led me to our church door and I saw that the doors were closed, but at His command the doors swung open, the house was as full of people as I had ever seen it, and all looked like the Lord's people except four. The Lord's people were eating their own flesh from their bones and these four were whispering in the ears of the Lord's people. I asked God to show me their faces as I could not see them. He then waved His hand over the church and said, "You see my flock, feed my sheep!" I said, "Lord I cannot feed the lambs, but deliver me and if not send me to some country where I know no one and no one knows me, for these people know too much about me." And God said, "My words shall search the world over, let my people that have my witness be thy judge." When I awoke I was impressed to make God a promise

that I would go to the church and if I had anything on my mind I would use it. In a few days I was directed to go and talk with brother Gold, which I did in my weak way. He gave me good advice and said that God had a work for me to do and take up His cross and follow Him.

I felt there was a duty for me to do, but I was shut up and could not. I wanted to believe just what brother Gold told me but I could not believe it. I said good-bye and asked him to pray for me. As I left him a voice directed me to brother William Woodard. I spent the evening with him and brother James Woodard, and they gave me the same advice that brother Gold had given me, and I went home feeling that they were all mistaken, for it could never be.

I went to bed and dreamed I saw brethren Gold and William Woodard coming toward me walking side by side, looking white and holy. Just before they reached me both went into one and both in one gave me a piece of gold, the prettiest I ever saw, and both together said, "What we have said to you is as pure as that piece of gold." And then I didn't doubt it any more. But when Saturday came I had forgotten my promise, and I went to Wilson and spent the day. Coming home that evening I met my promise, and in it I saw death so deep I couldn't go under it, so high I couldn't go over it and so broad I couldn't go around it. I felt all night as if I was dying.

(To be Continued.)

In August, 1908, Elder Charles Meads, of Weekville, N. C., and Elder Joshua T. Rowe, of Baltimore, Md., with Deacons John T. Walker, of Washington, N. C., and C. C. Aydlett, of Elizabeth City, N. C., organized a Primitive or Old School Baptist Church in the city of Norfolk, Va.

Elders Meads and Rowe served them

until they secured a Pastor in May, 1909. Said church was received into the Kehukee Association in October, 1908, and soon began plans to build them a house in which to meet for the worship of their Lord and Saviour. Their efforts were crowned with success, so that they have a neat, substantial brick house 30x48, but which cost them two thousand dollars.

By request of said Church, the following Elders to-wit: P. D. Gold, Charles Meads, George D. Roberson and Joshua T. Rowe, met with their Pastor, Elder J. A. Shaw, on Sunday, January 29, 1911, to hold the first meeting in the new house. There was a good congregation present. Elder Gold opened the services by singing hymn 543, Lloyd's collection, and prayer. Then he preached from Hebrews i. 1, 2, 3. Elder Rowe followed from Matthew xxviii. 18, 19, 20. Gave one hour for lunch, after which Elder Meads preached from 1 Corinthians xiii. 12; followed by Elder Roberson from Isaiah 33, 20. Elder Shaw closed with a few appropriate remarks.

At the close, it was suggested by one of the Elders present, that as the church is in debt to about half the amount of the cost of it, that they appoint some one to write an account of this meeting, also making a statement of the indebtedness of the church, and send a copy to each of the following papers: The Signs Of The Times, Zion's Landmark and The Gospel Messenger, signed by all the visiting Elders, asking its publication as a means of recommendation of said church, to the kind consideration of the brethren and friends everywhere, asking all who feel able and willing to do so, to help them.

Contributions may be sent to (Brothers) A. H. Temple, 220 35th St., Newport News, Va., or W. S. Bodwell, 214 Granville Ave., Norfolk, Va., and we

guarantee that it will be applied to the purpose for which it was contributed.

The meeting was indeed a pleasant one, the preaching was, we feel, according to the word of God, and the little church and her friends seemed very much alive, and we do most sincerely hope that they will be generously remembered by all who love the truth of Jesus.

(Signed) P. D. GOLD,
CHARLES MEADS,
G. D. ROBERSON,
JOSHUA T. ROWE.

WORK OUT YOUR OWN SALVATION WITH FEAR AND TREMBLING.

The above words are the latter clause of 12th verse of second Chapter of Paul's letter to the Saints at Philippi. Before discussing the subject referred to in the above words, I wish to cite the reader of this article to a few scriptures. Also, to give a partial quotation of the same: 'Take heed unto thyself and unto the doctrine. Continue in them, for in doing this, thou shalt both save thyself and them that hear thee. (1st Tim., 4-16). Moreover, brethren, I declare unto you the gospel, which also ye have received and wherein ye stand. By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. (1st Cor., 15-1-2).

I am made all things to all men that I might by all means save some (1st Cor. 9-22). If by any means I might provoke to emulation them which are my flesh and might save some of them. (Romans 11-14). Destroy not him with thy meat, for whom Christ died (Romans 14-15).

And through thy knowledge shall the weak brother perish for whom Christ died (1st Cor. 8-11).

But though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Galatians 1-8).

These scriptures present to our minds a great subject, or subjects; and evidently there are hundreds of passages of scripture that teach the same as the foregoing scriptures do teach, both in the Old and the New Testaments. Evidently there is only one of two positions that we can take concerning these scriptures: They either refer as concerning eternity, or else they refer to time.

That is, the salvation and also the perishing refers either to time or eternity. I will also say that I verily believe they all refer to one or the other.

I mean in these scriptures quoted, if one of them refers to eternity, evidently all refer to eternity. If on the other hand, one of them refers to time, and to time only, then the same holds good concerning each scripture cited to. I want to be understood here: I do not want to be understood to believe that those that are saved in time will fail to enter heaven and immortal glory. But I do mean that being saved in time is not the cause of being saved as for eternity. Neither do I believe that the perishing spoken of, refers to eternity, but does refer to time. And that each one referred to in these scriptures, that Paul was trying to save, will finally be housed safely home in that city not made with hands, eternal in the heavens.

Let me repeat again: these scriptures either refer to time or to eternity. Now, as I believe that the great majority of professed followers of Christ apply these scriptures as for eternity, and also believing that many of God's people are lead to believe the same, it becomes the greater duty of those that do know better, to do

like Paul did, if by any means we might save some.

Now, let us reason together if these scriptures do mean as for eternity—then we must believe the gospel; or else we cannot be saved. Remember Paul's words. By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. Evidently it is safe to say that whatever Paul does mean here, he also means that if they do not keep in memory what Paul preached to them, that in such case they would not be saved. Evidently there is no getting around this conclusion.

If these scriptures mean that, it is necessary to keep in memory what Paul preached, even so them that do not keep in memory what Paul preached, will not be saved. Also, remember Paul's words: But though we or angels from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. Notice Paul does not exempt himself or an angel from heaven, if they preach any other gospel unto you, let them be accursed. The gospel then cannot be improved upon; the man that attempts it, Paul says, let him be accursed. I wonder how the evolutionists will get around these words of Paul? I will tell you how to them these scriptures do not mean anything, if they are in their way. They just reject them and go on their way. But all people have not fallen into this evolution theory concerning the scriptures. Hence, are not ready to discard portions of the scriptures. It is to such that I desire to reason with now. We will turn to our text: "Work out your own salvation with fear and trembling." Let us notice what Paul said concerning these brethren that we may better apply the words of our text: First, he addresses them thus: Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ

Jesus which are at Philippi, with the bishops and deacons. Now, that is one thing that I do insist upon—that all remember that Paul says these Saints were in Christ Jesus. I now refer to what Paul had to say about any man that is in Christ. He said—Therefore if any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new (2nd Co. 5-17). And all things are of God, who hath reconciled us to himself by Jesus Christ.

Now, this was the condition of these brethren. They were already new creatures in Christ. Also notice these words: And all things are of God. Man has nothing to do with being a new creature. That is of God, and not only that—all things that are become new are of God, who hath reconciled us to himself by Jesus Christ. That makes everything sure and secure. Because it is of God by Jesus Christ and not of man.

This people were chosen in Christ before the foundation of the world. Hence, have nothing to do in choosing themselves in Christ, as the choice took place before the foundation of the world. Paul also said (Gal. 6-15), For in Christ Jesus neither circumcision availeth anything. Nor uncircumcision but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. Now note the connections with our text. Paul said—Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence. Work out your own salvation with fear and trembling. Now let us reason together. All who apply this scripture to the alien sinner, perverts this scripture; and if they do pervert this scripture, they then are preaching another gospel from what Paul preached, for remember he said if any man be in Christ, he is a new creature. Also,

remember, as many as walk according to this rule. Paul says, peace be on them and mercy. These brethren were walking according to this rule, for notice Paul says—Wherefore, my beloved, as ye have always obeyed. Now let me ask what was yet lacking on the part of these brethren, that they might reach heaven and immortal glory? O, how sorrowful to see ministers claiming to be preaching the gospel, and to hear them use the words of our text and apply them to those that they do not believe are new creatures in Christ. That they know have not always obeyed and exhort those dead in sins to work out their own salvation. O, how sorrowful is their condition from any standpoint that we may look from. They are preaching another gospel. Paul says, let that man be accursed. Yes, even though we or an angel from heaven preach any other gospel, let him be accursed.

Now, if Paul here meant that all that preach another gospel will be eternally lost, then according to their own gospel, the last one of them will be eternally lost, for mind you, according to their own theory it is necessary to believe the gospel or else they will be eternally lost. There is no way of getting around this position.

That if Paul meant saved as for eternity when he said: By which also ye are saved if ye keep in memory what I preached unto you, then evidently no one can be saved that does not keep in memory what Paul preached unto them.

Now, our text refers to those that have always obeyed. They have kept in memory what Paul preached unto them. Now, the question is—What did Paul mean? Notice he says work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure. That is the reason why they should work out their own salva-

tion with fear and trembling. For it is God which worketh in you. Both to will and to do of his good pleasure. Do all things without murmurings and disputings. That ye may be blameless and harmless,—the sons of God without rebuke in the midst of a crooked and perverse nation among whom ye shine, as lights in the world. Now, notice not one thing said here or elsewhere, in this letter, that their working out their own salvation would cause them to be new creatures or cause them to be born again, or cause them to become the children of God: But the end to be desired was that they may be the sons of God without rebuke. O, let us stop and consider how few of God's people that are spoken of in the scriptures that are blameless and harmless—the sons of God without rebuke. This was Paul's desire concerning these brethren that they be blameless and harmless,—the sons of God without rebuke. This, dear brethren, puts on altogether another phase of the picture; we now can turn our eyes within.

O, are we doing all things without murmurings and disputings? What do our works show? We cannot hide them; the works of the flesh are manifest, says Paul. We cannot conceal our works if we are filled with envying, strife and such like; we are not shining as lights in the midst of a crooked and perverse nation, if we are living after the flesh. The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. (Gal. 5-22-23.)

All such are blameless the sons of God without rebuke. They do shine as lights in the world. Christ said to his disciples—Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven. Christ said—Therein is my Father glorified that ye

bear much fruit. This was Paul's great desire concerning these brethren. He said—And this I pray that your love abound yet more and more in knowledge, and in all judgment. That ye may approve things that are excellent. That ye may be sincere and without offense till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. O, what a prayer in the behalf of these brethren. Notwithstanding that they had always obeyed, he yet prays that their love may abound yet more and more. Notice this word—yet more and more. Do not stop where you are. Keep on yet more and more. Notice Paul's desire and prayer to God was that they should be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.

Now, my dear brethren, it does not seem to me that there is any legal excuse for brethren falling out over this question. We have our different ideas or ways of expressing ourselves. I now mean those that have knowledge that there is only one true and living God. In short, I mean all whose hope is in Christ. I never in all my life heard them tell their own experience, but that it was to the glory of God and not to man. Now, all that is demanded of God's people is to walk according to this rule, according to the way that God first taught us when we were filled with love to God and also to the brethren.

These divisions are of the flesh, but not of the spirit. The fruits of righteousness are by Jesus Christ unto the praise and glory of God.

We all realize at times at least, that without Christ we can do nothing. We know when we get in darkness that we cannot get out ourselves. Neither can we get others out of darkness. Christ is our life and our light. He is our all. O, then why do we try everything

else before we go to him who said if ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you; herein is my father glorified that ye bear much fruit. This is my commandment that ye love one another as I have loved you (John 15 ch). Now, we all know this is an utter impossibility except we abide in Christ, to abide in Christ is to continue trusting in him instead of trusting to ourselves. If we abide in him, we will trust our case to him. We will ask him for more love. We will ask him for more faith. We will ask him for great evidences that our hope is not a vain hope. When we become rich and increased in goods and feel to have need of nothing, we are then living after the flesh and not bearing fruit by Jesus Christ to the glory of God. Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.

O, that we all would remember these things. Paul continues but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap if we faint not.

O, how often we faint by the way. Our faith grows weak. Our love grows cold. We find ourselves murmuring and complaining.

We think our lot is hard. We forget the admonition. Do all things without murmurings and disputings, that we may be blameless and harmless. The sons of God without rebuke in the midst of a crooked and perverse nation: our lights are gone out. When we are living after the flesh our works do not reflect the image of our blessed Saviour.

If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, fulfill ye my joy

that ye be like minded, having the same love being of one accord, of one mind.

Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, saith Paul. (Phil. 2-1-5).

O, how sorrowful is our own condition when we forget where each and every good blessing comes from.

Wherefore my beloved as ye have always obeyed. O, that we could say the same; but if we cannot say that we ourselves always obeyed, then how much more we should realize others are weak. Also, others like ourselves need the grace of God to lighten their pathway. We see the words of our text mean much more than we can do without the grace of Christ. Therefore, our whole duty, our reasonable duty, is to ask of God that giveth to all men liberally and unbraideth not, and it shall be given him.

But let him ask in faith, nothing doubting. (Jas. 1-5-6).

Then to work out our own salvation, our work must be prompted by love and faith in God. Paul said, Brethren, be followers together (note this word "together") of me, and mark them which walk so as ye have us for an example. This is the rule laid down by Paul to a Church that has always obeyed. Be followers together of me, and mark them which walk so as ye have us for an ensample. Paul continued by showing that many did not walk as Paul walked.

For many walk of whom I have told you often. Paul had been faithful in warning these brethren against many that walk. He told them often and now tell you even weeping, that they are enemies of the cross of Christ. Now, we see that with all Paul's exhortations

and also praises for always obeying, he now in weeping reminds them of often telling them of the many that walk that they are the enemies of the cross of Christ. It is (it would seem) above all things the most essential to first walk as Paul walked. Second, to mark them that walk as Paul walked. And third, not follow any man that is the enemy of the cross of Christ. To thus do, would be not to follow any man that is preaching any other Gospel than Paul preached, which would be to preach first that Christ died for our sins according to the scriptures read (1st Cor. 15-1-4); also, to always remember that the first and essential thing that we be new creatures in Christ; and then walk according to that rule.

Then Paul would say—peace be on them and mercy and upon the Israel of God. This will require watchfulness all the time.

Take heed unto thyself and unto the doctrine. Continue in them, for in doing this, thou shalt both save thyself and them that hear thee. Said Paul to Timothy—two essential things here; first take heed up to thyself and unto the doctrine. Continue in them for in doing this, thou shalt both save thyself and them that hear thee. Those brethren at Philippi had both heard and done what they heard.

Therefore always obeyed. Then to work out their own salvation would be to keep on the way they started. Doing all things without murmurings and disputings.

Note these words—Do all things. This means do everything that is required of you to do. That does not mean that we are not to oppose every error. No not that, but it does mean to oppose every false way and do it without murmuring; but do it in love and not in anger. God hates false doctrines and it is not right for

his people to hate one another, but to love one another as Christ loved us. Paul continues to those brethren, saying—finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise. Think on these things. Those things which ye have both learned and received and heard and see in me, do, and the God of peace shall be with you. (4-8-9).

To thus live, their lights would be shining. They would show by their work that what they did had been done in fear and trembling. It would show that they still were abiding in Christ and had no confidence in the flesh. O, may we thus abide in Him, and the God of peace shall be with us.

Yours in hope,

JOSEPH FORD.

Seneca, Kansas.

Elder P. D. Gold:

Dear Brother: I have it in mind this morning to again cast in my mite for the many dear friends and kindred who read Zion's Landmark. I want to say to those who have written me and haven't received replies, it is not because I love them any the less, or didn't appreciate their letters, but many causes. One is, I have a great many cares, and many times when I have thought, well, this morning or this evening I will write, something would intervene to prevent me, and I must confess that I let small things prevent me many times from doing what I conceive to be my duty. Many times I have felt, when letters would collect and lie unanswered before me, it was like a heavy debt, and I would become so troubled over it 'till I could not rest, waiting. I was, for a convenient season, when I could sit quietly down and answer all; but I have sel-

dom if ever found this quiet season, so have aimed many cares and storms, do what I had to do, so pay a little at a time 'til I get through. It is love that causes the dear ones to write to me, I believe, and I often wonder if I do really love. This causes me serious thought. Well, one thing I do believe with all my heart, I love the doctrine, for if God had not chose me, first loved me, I should never have known Him. Oh! how I love the doctrine, election, predestination, &c., and His children are carried through the fire here below. "Some men's sins go to judgment beforehand, and some men's sins they follow after." I hope I am among the number whose sins are going to judgment now, for I am more often than otherwise "Cast down, but not destroyed." A few days ago I was inwardly and outwardly murmuring at my lot, when this beautiful verse of a hymn, rose up and sung itself in my heart, "But Oh! how light our sorrows be, Compared to his in dark Gethsemane." It melted me to tears. "I want to live a Christian here, I want to die rejoicing, I want to feel my Saviour near, when soul and body's parting." But Oh! how far from God I seem to be, which often makes me weep bitter tears of repentance I hope. I love to love my kindred in Christ with a pure heart fervently, and I want to show that I love them, not by word only, but in deed also. I would help to bear every burden if in my power to do so. Oh! that the Lord would pour out His Holy Spirit in the heart of every one of His dear children, that they, instead of trying to find some evil thing to criticise in their brethren, could see their own imperfections, for if we truly realize our own sinfulness, we will not see so much in our dear kindred to be talking about them. My heart's desire and prayer to God is that we may love each other dearly and love our God supremely.

One thing more and I will close: Dear kindred, let me say this to one and all, we should put ourselves to trouble, if need be, yes, exert ourselves, to visit the aged and feeble, to make them feel that they who were once young and could get around as we do now, are not forsaken or forgotten. How it has warmed my own cold heart, to go to the home, the bedside, or anywhere, for I have gone to the poorest huts, even among those, who have been repro-bates (because sent for), and have seen the big tear-drops rolling down the cheek at my entrance. It humbled me, for I felt that though they were looked down on by the world, Jesus the Saviour of sinners, came to save "All that the Father gave Him," and some of these very characters, such as the woman at the well of Samaria, and the one taken in the very act of adultery, and more. Oh! let us remember these things, and not be heady, high-minded, but condescend to men of low estate, for "he that humbles himself shall be exalted, and he that exalteth himself shall be abased."

Oh! for a faith that will not shrink, though pressed by every foe. That will not tremble on the brink of any earthly woe. All read 15 chap. of Psalms. This, it seems to me, tells us all how we should live—in love.

BETTIE Z. WHITLEY.

Elder P. D. Gold:

My Dear Brother and Father in Israel: For some time I have desired to write you, but a feeling sense of my weakness has hindered me. It is past time for my renewal to the Landmark and I must send the money and write a few words of appreciation of your faithful service as a dear teacher in Israel. Such a dear, kind, father you have been to me, in instruction, edification and comfort, from the beginning, when I first became interested in the things that are of vital import-

add to poor, vile sinners.

How often when in need and longing for a word of cheer and encouragement, I recalled some of your instructions that would lighten the burden and strengthen me on the way. Having experienced the trials of the saints dwelling in sorrow, enables you to "speak comfortably to Jerusalem and say unto her that her warfare is accomplished." I am sure you live where wisdom dwells and receive your instruction in the school of Christ. Many times have I heard or read your words, whenever desires were to dwell at your feet continually, and learn more perfectly of "the way, the truth and the life."

Discipline, my dear Brother, am I made to cry unto God with great heaviness of heart for his sweet delivering mercy, am so dull of understanding that I must be cast into prison and have the penalty in suffering before realizing my utter weakness and demerence, must be shown again and again. When so bound nothing but the comforting spirit of Jesus, the redeemer of sinners, can release the burdened soul. He alone has wrought salvation, having paid all the cost with his own precious blood. What mystery is godliness and the depth of loving mercy to vile, unworthy beings and that a way is fixed for any, by redemption, from sin and everlasting destruction.

I note with pleasure and thankfulness an account of your good health, through the Landmark and that you appreciate it and honor God for such benefits and loving favor, the true source of all goodness. I trust I am humbly grateful that my health is reasonably good. Remember me, please, in love to Sister Gold, and may joy and peace attend each of you through life, and in the end life eternal.

Unworthily,

BETTIE G. WILLIAMS.

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., MARCH 1, 1911.

EDITORIAL

AMEN.

My view has been requested of the word Amen.

I refer to Rom. 16:25-27. The first time the word Amen is used in the New Testament is by the Lord Jesus himself as he concluded the prayer he taught his disciples to pray. This word closes every book of the New Testament except the Acts of the Apostles and the Epistle of James. It appears to be used with about the meaning of a strong petition, prayer or desire that it may be so, or is true, as so let it be. May it be so. It is used giving the fullest endorsement of the writer to the statements, the sentiment, the doctrine, or what precedes, or the fullest approbation and sanction of all that is taught.

How wonderful is the honor given to the scripture by Jesus—the Word of God. He came to fulfill the scriptures—to walk them out, to accomplish them. His heart loved them. There is not a word in all the Bible that he

did not become the amen of—the faithful and the true witness. He is the Beginning of the creation of God, the Amen, the first and the last, the faithful and true witness.

Consider the words that close the full and wonderful epistle of the Romans, in which the complete doctrine is declared, "Now to him that is of power to establish you according to my 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 only wise be glory through Jesus Christ forever. Amen."

So great, holy, high and glorious is the Lord God Almighty that none but Jesus can show forth that glory, and accomplish the will of God in earth. That holy will is foretold in scripture by prophecy, and Jesus comes to execute that divine will, or take the book out of the right hand of him that sat upon the throne of eternal dominion, which book was sealed with seven seals, within and on the backside, so that none could look upon it but Jesus, but by and through him the book is unfolded, and all the seals are opened, and the entire, perfect and holy will of God is done by the Lamb of God who is in the midst of the throne; and out of the mercy seat streams forth the river of water of life clear as crystal that waters the city of God.

The gospel was committed to Paul, or a dispensation of it was committed to him who was called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the holy scriptures concerning his Son Jesus Christ.

The gospel preached by Paul was

concerning Jesus Christ, made of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness by the resurrection of Jesus Christ from the dead. Then there can not be another gospel preached. If they come not preaching this doctrine or gospel receive them not into your house, nor bid them God-speed.

The preaching of Jesus is the revelation of the mystery which was kept secret since the world began, but is now manifested, and by the scriptures of the prophets according to the commandment of the everlasting God made known unto all nations for the obedience of Faith. For faith has its obedience, because faith works by love, purifies the heart and overcomes the world. Here then is fixed the perfect Kingdom of God in the hearts and lives of such as are born of God, and to whom this mystery has been revealed.

In this glorious Kingdom, which is not of man nor by man, but by Jesus Christ and God the Father who raised him from the dead, is God perfectly served by his Son Jesus Christ.

And Jesus as the Amen, the faithful witness, executes the holy will of his Father in all things.

J. D. G.

Commerce, Ga., Feb. 12, 1911.

Dear Brother Gold:

By request of one of my sons, I ask you to state in the Landmark when, where, by whom, and for what purpose Sunday schools were originated. He does not see that they can be of any use as a nursery of the church. He also desires your view of the language of Jesus, Matt. 5:33-37.

Your brother in Christ,

JAS. D. WILLIAMS.

Remarks:

In the British Encyclopedia, ranking

perhaps as high as any natural or un-inspired authority known among men, Vol. 20, page 222, it is stated that Robert Raikes, born on Sept. 14, 1735, and who died on the 6th day of April, 1811, was the founder of Sunday schools. Along with some others he started a Sunday school in 1780, at Gloucester, in England. I have read and heard the statement made that Mr. Raikes, who is called the founder of Sunday schools, gathered up children that could not read, and taught them to read on Sunday. Now this is the profane or natural account of the origin of Sunday schools.

If you ask me what, and where, is the Bible account of the origin of Sunday schools, and who is the founder, I tell you the word Sunday school is not in the Bible.

The modern claim of the great value of the Sunday school system, as the auxiliary and nursery of the church of God we do not regard as warranted by the word of God. If it is worth any part of what its advocates claim for it, why was it not introduced sooner than 1780—over 1700 hundred years after the resurrection of Jesus Christ? Does the Lord have to wait for men to originate and establish things, and discover that they are very helpful, and then the Lord owns them by blessing them to the great increase of his church? Who has ever helped or instructed the Lord about anything? We held that all scripture is given by inspiration of God, and thoroughly furnishes the man of God unto all good works; and that the means the Lord God has devised never fail to accomplish all the will of God.

Is there any example in the Bible of Israel going into forbidden things and setting up false gods that cause distress? An evil heart of unbelief in departing from the living God, and setting up and worshipping false gods

was a common practice in Israel. Idolatry is a common practice, and seeking help of man is one of the false ways of those professing godliness.

Paul warns the church of such perils in the last days, when men shall give heed to seducing spirits and doctrines of devils. John in the last book of the New Testament shows much of the character of false worship, and how all the world wonders after the beast, save or except those whose names were written in the Lamb's Book of Life from the foundation of the world. Rev. 17:8.

If you desire to find classes and legions of people who ridicule the old fashioned doctrine and way of the Bible, and praise and worship all these modern fashions and ways of modern worshippers you will find them thick in the ranks of Sunday school devotees. By their fruits ye shall know them.

Swear not at all, neither by heaven or earth, nor by anything else. Let your yea be yea and your nay be nay. Let it be yes or no. You can not change anything. You cannot add a cubit to your stature. You cannot make a hair white or black. If you cannot do a little thing why try a great thing? Be content with your lot. Abide therein. God reigns. Own him in all things. Worship him, and trust in him in all things. The Gospel does not require you to do some great thing, but be satisfied with what Jesus has done. Obey him. His yoke is easy, and his burden is light. How much better to take on that easy yoke, and rest in what Jesus has done.

He calls and sends out men to preach Jesus and the resurrection. If God gives you Christ how shall he not with him freely give you all things? How blessed is this perfect salvation.

Moses has in every city them that preach him. Such as preach a conditional salvation, dependent on the

creature man, fill the world with their followers.

If we believe that all the promises of God are yea and Amen in Christ Jesus, let us use no other doctrine. Let your yea be yea, and your nay be nay, for whatsoever is more than these cometh of evil. P. D. G.

Sister A. R. Tillman requests my view of John 3:17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

There is nothing in the doctrine of Jesus to cause any seeking soul to despair of hope, nor for any indifferent or presumptuous one to boast. The coming of Jesus makes manifest what is in men. To as many as received him gave he power to become the sons of God; but the fact that they received him was clear proof that they were born of God, John 1:13. We say born of God before they received Jesus. Then the coming of Jesus was a witness or test of the character of men. He that believes on Jesus is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God. Jesus is the true Light, and when he comes into the world he that believes not shows that he loves darkness rather than light, because his deeds are evil. For then such have no cloak for their sin.

God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. This presents the character of God in such love that He withholds not his only Son that every one or whosoever believes in him should not perish, but have everlasting life. The condemnation comes not from God, but from every one that loves darkness rather than light, because his deeds are evil. Then the state of the character of man is shown

by what he believes. If one believes that Jesus is the Christ he believes the truth. If he does not believe that Jesus is the Christ he does not believe the truth, and if he does not believe the truth he believes in that which is not the truth. Then how can one be saved that believes in that which is not the truth? He that believeth not that Jesus is the Christ has made God a liar. If one does not believe the truth then he believes what is false or the opposite. How then can he be saved? With the heart man believes unto righteousness. So that the character of a man is shown by what he believes. Out of a heart purified by faith proceed good things. The fruit is good if the heart is first made good. God purifying the hearts of Gentiles by faith put no difference between them and Jews, Acts 15:9, so that Faith is the test. He that believeth not shall be damned.

If a man's heart does not love or believe truth, what does he believe? How can one be saved that does not believe in Jesus when he is the only name under heaven given among men whereby we must be saved?

The most wretched and miserable condition one is placed in is when guilt rises in his heart to his condemnation, and he has no trust or faith in Jesus—does not feel the forgiveness of God, nor the peace of God in Jesus, nor the power of the resurrection of Jesus, nor any evidence of the grace of God in a crucified and risen Saviour of sinners. But when the heart of such a one is turned to the Lord Jesus and he believes that Jesus is the gift of God from heaven whereby he is saved, then he rejoices with a joy the world knows not of, for the wisdom and power of God are received by that soul, and he has the witness in himself.

While man in the deadness, blindness and guilt of nature can not, does

not deserve it, nor can believe in, or come to Jesus of himself, yet when he sees the truth he is without excuse, and his mouth is shut. He feels that if he is such as he ought to be he would love and serve the Lord Jesus; yet when he does come it is by the grace of God he is drawn: so that he gives all the glory of salvation to God, and takes shame and confusion of face to himself. He then can say, let God be true, but every man a liar.

P. D. G.

IMPORTANT.

When writing me to have their post office changed, will subscribers to the Landmark please mention old as well as their new address, also when renewing for subscription be sure and state the post office and rural route to which your paper is then going and not the old post office which has possibly been done away with since the rural routes have been in use. Some times I have much trouble in finding names on account of this. Brethren and friends will help me greatly by noticing the date, opposite the name, when the subscription expires and remitting promptly when it is due. My expenses are very heavy, cost of paper and material high, and I earnestly urge all subscribers to help in this way.

When sending communications for publication write only on one side of the paper, and write as plainly as possible. It will help me considerably if you do this.

I received this communication a few days ago: "Dear Brother Gold: I send you this to tell you I have moved. My address is now 733 Maple St., Winston, N. C." No name was signed. I publish this so that the brother may give me his name and also tell me where he moved from.

Affectionately,

P. D. G.

"Whether we live therefore, or die, we are the Lord's," Rom. 14:8.

Is that true of all men? If Christ died for all men it is true of all men. For if he died for me then I am his whether I live or whether I die. I am as much his when I am dead as when I am alive here in this world, and I am as much his before I am quickened from the dead as I am after I am quickened from the dead. The Lord loved Saul of Tarsus while he was persecuting the church. Paul said "who loved me, and gave himself for me." For this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living, Rom. 14:9. For whether we live we live unto the Lord: and whether we die we die unto the Lord. So we are not our own, and are as much saved while dead as while living. When one for whom Christ died falls asleep he is as much saved as he was before he died. Hence we mourn not for those that have fallen asleep in Jesus as we do for those for whom we have no hope.

But if Christ died thus for every natural man—every natural descendant of Adam, why should you not consider your relationship to every one. Why do you who hold and preach that Christ died for the whole world place so little value on his death and resurrection as to hold that many for whom he died and rose again are eternally lost?

Why not consider them all as vessels of mercy, and treat them as the Lord's beloved?

How far does the fact that Jesus died and rose again for one influence and cause that one to believe in Jesus and follow him? If when we were enemies we were reconciled to God by the death of his Son, how much does his resurrection life influence us to serve him? If his death reconciled me as an enemy, how much rather will

his life in glory control my life, since he has caused old things to pass away, and all things to become new?

How far does and should the fact that I am redeemed by Jesus cause me to serve him who is my life, and who owns me and saves me forever? Do I believe in him? P. D. G.

OBITUARIES.

LUCY M. DODSON.

It seems to fall to my lot to chronicle the sad death of my wife, Lucy M. Dodson. Her maiden name was Lucy M. Stultz, (of French descent), and she was born in the State of Ohio September 7, 1864. She was married to the writer of this sketch September 7, 1886, from which union was born thirteen children, five boys and eight girls, eleven of whom are now living, one little boy and girl preceding her to the grave.

At the time of our marriage she was a member of the Catholic Church, but on June 20, 1896, after professing a hope in Christ, and without any persuasion on my part, she united with the Primitive Baptist Church at Cane Creek and was baptized by the pastor, Elder James S. Dameron.

She departed this life at ten o'clock A. M., January 20, 1911, making her stay on earth 46 years, 4 months and 13 days. She died in full fellowship of the church and the faith, salvation by grace, and always attended her meetings when it was so she could well get off from home.

Her disease was pronounced by the attending physician to be pneumonia. She was taken with a severe attack of excruciating pain after getting home from her church meeting on Saturday, 14, and died on the Friday following.

Her sufferings were dreadful, but she bore her affliction with much patience

and fortitude. I never heard her murmur. I don't think she was conscious just before her demise and don't believe she thought she would die from her illness, nor either did I.

The doctor came every day, and she had a trained nurse with her awhile before she died. Our children and myself have the consolation of knowing that we did what we could so far as carrying out the doctor's instructions and making her comfortable, besides the help of kind neighbors and friends, but all could not stay the cold, icy hand of death. Her time had come.

It is hard to have to give up my dear wife, my children's dear mother, but the Lord knows best, He doeth all things well. We do not mourn as those who have no hope, but believe our loss is her eternal gain.

The funeral services were conducted from the residence, with very fitting remarks by Elder Walker, of Danville, Va., and the remains laid to rest in the family burial grounds.

The writer of this obituary was married twice; six children by the first marriage, three sons and three daughters; three sons and one daughter now living, two little girls passing away. Of the two sons one is married, the other a widower (his wife having died a short while ago). Hope the Lord will direct and guide us through all future life, and save us for Christ's sake, is my prayer.

H. J. DODSON.

Ringgold, Va.

DEACON JONATHAN BROOKS.

The subject of this sketch was born in Rockingham County December 11, 1827, and died July 23, 1910. He moved to Alamance County and married Sylene Hurdle, to which union was born seven children, one dying in infancy, and the others living. He

served in the war between the States for three or four years, was Justice of the Peace for twenty-five or thirty years and was regarded as an honorable and useful man. He joined the Primitive Baptist Church in 1866, and a few years later moved his membership to Deep Creek (now McCray's) church, serving as deacon and clerk acceptably. He was crippled several years before his death and used crutches all the last seven years of his life, but his mind remained strong and he continued until the last established in the faith once delivered to the saints.

Brother Brooks was stern and firm in his convictions, doing what he felt to be right regardless of what might have been the popular course. The community, the family and the church have lost a man, a gentleman of the old school, but their loss we believe to be his gain. He was laid to rest beside his wife's remains in the church cemetery at McCrays in the presence of a good congregation of friends and relatives Sunday, July 24, 1910, the funeral services being conducted by the writer.

May all who knew and loved him be prepared to meet him in the beyond.

Written by request.

O. J. DENNY.

While here on earth he did remain,
He suffered many agonies and pain;
But now he is with the blessed Lord,
Enjoying the mercies of his God.

Here he was a great singer of Zion's
songs,

But now methinks he is employed
In joining with those immortal tongues.

Praising the Redeemer Lord.

Oh for such faith as he possessed,
Then surely I could trust in Jesus'

love,

And have a home among the blessed
In that glorious land above.

His body lays low in the grave,
With Jesus, the head, laid there too;
And He has promised to save,
For what He promises He will do.

Dear Lord, accept the songs and
praise,

He sung so often to Thee:
And then immortal songs he will raise,
And sing through all eternity.

His son, G. E. BROOKS.

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

Dear Brother: I am inclosing you resolutions of our deceased sister, Joanna Ziglar, for publication in the Landmark.

We held our Union Meeting Saturday and Sunday. We had good attendance and good preaching. We feel the Lord was with us.

Yours in love,

W. L. TEAGUE.

Winston-Salem, N. C.

Resolutions.

Whereas, It has been the will of Almighty God to remove from our midst by the death of her mortal body, our precious, meek and lovely sister, Joanna Ziglar, who held fast her integrity through her journey here, and even down through the dark valley of the shadow of death, leaning on His rod and His staff, and as we believe, is now in His peaceful presence where she can praise Him eternally; therefore, be it resolved:

First: That we cherish her memory, try to imitate her example, and bow in humble submission to the will of Him whose mercy endureth forever.

Second. That we deeply sympathize with the relatives of the deceased, in this, their bereavement.

Third. That a copy of these resolutions be spread upon the minutes of

the Church-Book, and also sent to Zion's Landmark for publication therein, and that a copy be furnished the family of our beloved sister Ziglar.

Done by order of the Church in session on Saturday before the fourth Sunday in January, 1911.

Eld. J. A. ASHBURN, Moderator.
W. L. TEAGUE, Clerk.

Dear Brother Gold:

Enclosed please find obituary of my sister's only child, which we desire you to publish in the Landmark. We have recently passed through the deep waters of trouble. Since the 7th of November we have buried our mother, this dear little baby and our oldest brother, Harry Holden, who died of typhoid fever the 21st of this month, near Washington, N. C. Our dear old father's head is bowed with grief; all our hearts are crushed with sorrow over this tripple bereavement, yet our mouths are closed, knowing that the hand which dealt the blow is alone able to pour in the healing balm. Brother Gold, I can write no more just now; wish I could, but am at a loss to know what to say. This obituary was written about ten days ago. Then I felt a little free to write, but since Brother Harry's death, I feel far away indeed. Remember us all, dear Brother, at a throne of grace. Hoping we all may soon become reconciled to God's Holy will, I am, your sister,

LIZZIE HOLDEN GARRARD.

Durham, N. C., R. 2, Jan. 30, 1911.

Mary Elizabeth Holden Thompson.

With a sad heart I am called upon to write an obituary on the death of my only little niece, infant daughter of Mr. and Mrs. D. J. Thompson, of Raleigh. Our darling died at the home of her grandfather, A. L. Holden, January 18th, 1911, at 1:30 o'clock in the morning. Her short stay on earth was one year, three months and

seventeen days. All was done that loving hands could do; our efforts were unavailing; God's time had come to pluck the tender bud from this sin-polluted world, and transplant it in the "Sweet fields of Eden." She was considered a most remarkable child from birth, and crept into the hearts of every one with whom she came in contact. She bore her suffering with wonderful patience, submitting to everything without the least resistance, taking her medicine like one of mature years. Her suffering was beyond anything I ever witnessed in the last four hours of her sweet little life. One convulsion succeeded another until God reached down, carried her into the realms of eternal bliss, forever to dwell with the angels of peace. Oh! so hard to know that her bright eyes and baby prattle will never again greet us on earth; but this we know, our loss is her eternal gain. How wonderful are the dispensations of Providence, how unsearchable are His judgments, and His ways past finding out. As in the days of old when God's children were being pursued by Pharaoh, He caused the wheels of his (Pharaoh's) chariots to drag heavily, retarding their progress, in order that the children of Israel might find deliverance from all the oppressions of the Egyptians; likewise on the night of our little darling's death, Nature was clothed in a mantle of snow, which clogged the wheels of the traveller's vehicle, and balled in the feet of his faithful steed, thereby preventing the reliefs of an earthly physician so as to give that eternal balm from the Great Physician; deliverance from sickness, sorrow, pain and death, a home in the courts of eternal bliss, prepared for his chosen ones from the foundation of the world.

And is this death? why surely, no,

'Tis life beyond the grave;
Remember God has told us so,
"Quit you like men"—be brave.

Dear mother, dry the falling tear,
Dear father, weep no more,
Your little darling—never fear,
Is on the golden shore.

Her little body blest in death
Is sleeping in the tomb;
No more to draw a painful breath,
Nor see earth's midnight gloom.

All earthly cares forever gone
From pain forever free;
And on the resurrection morn,
She'll like her Saviour be.

LIZZIE HOLDEN GARRARD.

RESOLUTIONS OF RESPECT.

The Raleigh Primitive Baptist Church in Conference learns with sadness and much regret the loss to our membership by the death of our beloved sister, Martha Partin, on the 11th day of January, 1911. We hereby resolve to feebly express our feelings toward our deceased sister:

1st. We deeply feel that in her death the church has lost one of the best and most worthy sisters, and she will be greatly missed by neighbors and friends as well as by the church.

2nd. That we ask the Landmark to publish these resolutions.

3rd. That a copy of these resolutions be spread upon the Minutes of our church book and also that a copy be sent or mailed to her surviving family.

Eld. W. A. SIMPKINS, Mod.

GASTON T. POWELL, C. C.

This January 14, 1911.

Dear Brother Gold:

Enclosed you will find a letter that I received from Elder Hardy. He gave me leave to have it published, so

I send it to you if you think it will do no harm, and will not crowd out other matter, probably that is of more interest to the household. You can use your judgment in the matter. He wrote it in answer to some questions I asked him. The subject got on my mind, and I could not get clear of it, neither could I get sufficient evidence to satisfy my mind. The question was, Who did Jacob's sons marry? I think the Bible is silent as to only three, Simeon, Judah and Joseph. I think they must have married in the land of Canaan except Joseph who married in Egypt. I can not think that Simeon and Judah married Canaanitish women, that is descendants of Canaan, for Abraham, was very particular about his servant taking a wife for Isaac, so was Isaac and Rebeckah very much displeased with Esau taking a wife among the Canaanites, and sent Jacob back to their kindred to get a wife, and the children of Israel were commanded to not take wives of the Canaanites for their sons, nor were they to give their daughters to the Canaanites for wives. There was a curse pronounced against Canaan by his grandfather Noah. Some hold the idea that the curse was upon Ham, that God would not curse Canaan for what his father did, but God foreknew what Canaan would do, and that his lives would be destroyed. I am of the opinion that there is not a descendant of Canaan now living. Those the Israelites failed to destroy the Lord cut off in his own way, and the negro of today is a descendant of some one other of Ham's sons. Some claim that the negro is a beast, and that he was in the Garden of Eden, and that he was the one that tempted the woman and beguiled her. I have seen a book to that effect. It gives the Bible the lie. The Bible says it was the serpent, and that he should go upon his belly, and

eat of the dust. Now everybody knows that knows anything of the negro knows he walks up-right and eats the same kind of food that all other people eat in the same latitude and country.

Yours unworthily,

LEVI J. H. MEWBORN.

THINGS GOOD AND EVIL.

Legislation is a matter of concern to people. We have many men eager to enact laws. How many men are as anxious to obey the laws? Of course laws should be founded upon principles of righteousness and wisdom in order for good people to honor them. As for the lawless and disobedient the less use they have for laws in proportion as they are good.

One trouble with law-makers and law-breakers is about intoxicants. To recognize that men are prone to do wrong and therefore to punish the wrong-doer is the Bible remedy—not so much to make the culprit a good man—as to shield the good man from the wrong-doing of the bad man. To punish the bad man for his crimes is the Bible method which cannot be improved. Let the transgressor know that when he offends he must suffer. We cannot legislate evil out of the world. The evil is in the hearts of wicked men. The appetite or thirst for tobacco and drinks is in the nature of men.

Surely this world is a bottomless pit of corruption—an arena where each man proves what he is by what he does.

If every stream were full of wine or whiskey a sober minded man would not become a drunkard. If there were no intoxicants in the country the evil thirst in some men would invent some way of obtaining them by extracting the latent property that produces drunkenness out of substances in themselves useful. Wisdom consists in

the wise management of these things for the protection of the innocent, and the punishment of evil-doers.

P. D. G.

JUSTIFIED BY FAITH.

Faith stands as a complete answer to all demands of a holy law. Because this is the faith of Jesus Christ. By him (Jesus) all that believe are justified from all things, from which they could not be justified by the law of Moses. The law is holy, spiritual and good; but I am carnal sold under sin. So that the law being weak through the flesh is unable to aid the sinner, but can only condemn him.

But what the law could not do being 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 them that walk not after the flesh, but in the spirit.

The faith of Jesus presents the perfect obedience of Jesus, and clothes him that believes with that divine righteousness, so that there is no condemnation, and not only no condemnation, but full, perfect justification before God, and therefore peace with God through our Lord Jesus Christ.

Nor is this a compromise or surrender of a single principle of holiness, but the setting forth gloriously the righteousness of God so that the believer glories, rejoices in the Lord.

Faith is the overcoming power of the Lord displayed in the helpless sinner to the praise of the glory of God's grace. This is to the glory of the wisdom and grace of God.

P. D. G.

A Receipt For Mad Dog and All Kinds
of Snake Bites, and May Do Good
For Spider Bites Also.

The Receipt: Take two big headed onions, two table spoonsfull of salt, one square of strong tobacco, chip up tobacco fine, put it altogether and beat it all in a poultice, and apply the poultice to the bite; and if not eased in one hour make another the same way, remove the old one and put on the new one. This do as long as there is green poison can be seen on the old poultice. When removed, if the new poultice is too dry add a little water to make it moist. This has never failed to cure such bites, if used in time. Some good whiskey or brandy will do good if it is drunk in time. I think it well for all other papers to copy this, as I have seen it well tried in my own family.

A. W. THOMPSON,
R. No. 1, Archer, N. C.

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APPOINTMENTS.

W. R. Helms and W. E. Williams.

T. N. Walton and T. W. Walker.

Cascade Saturday before 2nd Sunday
in March.

Draper	at night
Spray	Sunday
Ridgway	Monday
Spoon Creek	2 p. m. Tuesday
Liberty	Wednesday
Goblintown	Thursday
Union	Friday
Republican	Sat. and 3rd Sun.
Town Creek	Monday
River View	Tuesday
Reed Creek	Wed.
Camp Branch	Thursday
North Fork	Friday

High Hill	March 4 and 5
Watson	6
Jerusalem	7
Jones Hill	8
Crooked Creek	9
Meadow Creek.....	10
Running Creek	11 and 12
Liberty Hill	13
Bear Creek	14
Freedom	15
Howard's Chapel	16
Albermarle	at night
Mountain Creek	17
Flat Creek	18 and 19
Salisbury	20
Concord	21
Charlotte	22

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE PECULIAR FITNESS OF CHRIST TO BE MEDIATOR.

“For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.”—Heb. ii. 16, 17.

In the first chapter the apostle showed that our Mediator was God, and the Son of God. In this second, he shows that He is Man also, and a Man made of the same lump with other men, and flesh and blood as well as we. And he knits up all with this, that thus it behoved Him to be, that He might be a Priest to reconcile us to the Father. That therefore which these two chapters drive at, is to show the personal fitness, in all relations and respects, that was in Christ for the work of mediation between God and us. A point, therefore, to be insisted on, because it is the drift of these two whole chapters, and is indeed the foundation of all that follows, concerning His offices and works; which therefore he mentions not here only, but had intimated it before, in ver. 10. To which we may add that in Heb. vii. 26, “For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” So that His singular fitness

for this work is a thing that the Scriptures would have us to take special notice of, and which God purposed in choosing Him unto it, for,

First. In general, to give a reason or two of it. Fitness in the person that goes about a matter of reconciliation, is more behoveful and available to further it, than all the means and satisfaction besides that can be made. For reconciliation is a matter of friendship, and therefore it is to be wrought in a friendly way; and a word from a fit person will oftentimes more prevail to effect it than a great ransom from and much entreaty by another. “How forcible are right words!” as Job says—fit words, rightly placed and ordered, but especially when from a fit person; the person adds grace and acceptance to them.

Secondly. In reconciling us, God likewise had a special regard to this. He purposed not only to have satisfaction made to His justice, and so to be sure to have an equivalent ransom, but that He might be fully pleased. He would have it carried on in the most pleasing and suitable way that might be, that so His mind might receive full content in it, and that His love might rest in it with delight, and that His wisdom also might infinitely please itself in the sweet harmony, the consent, and the fit accommodations of all things in it; to see all aptly meet and accord for the making of His covenant, as it might be sure, so ordered in all

things (as the phrase is, 2 Sam xxiii. 5). But above all, that this confluence of fitness should be especially in the Person that was chosen to perform it; One that should be most pleasing to Himself, and most fit for the business, even so fit as none fitter.

That Christ the Son of God was the only fit Person to be the Mediator, will appear plainly to us upon these considerations:—

1. If you consider that it was fit that He who thus made a covenant for us should be present at the making of it, and at the first striking of the bargain, and should be privy to the plot, and know the bottom of God's counsel in it, and the depth of all His secrets, and should know for whom and what He was to purchase, and upon what conditions. Now, then, this plot and covenant having been as ancient as eternity, even an everlasting covenant, and it being requisite that God should have our Mediator by Him from eternity, with whom He might strike it for us, and also that He should know all God's secrets, and be admitted into all His counsels from eternity,—therefore no creature could be capable of this. "For who of them hath been His counsellor?" And who knows His depths of election, which are past finding out? as Rom. xi. 33, 34: "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 hath known the mind of the Lord? or who hath been His counsellor?" God may say to all the creatures as He said to Job, "Where were you when the plot of redemption was laid, and the platform thereof drawn, and the book of life penned, and the names of My redeemed ones put in?" None but He whose name is "Wonderful, Counsellor, the mighty God, the everlasting Father," as Isa. ix. 6, was capable of all this;

which names of His are put into that promise of Him as Mediator, because it was requisite that our Mediator should be all this. And now, He being the mighty God, He might be of counsel with God from eternity, He was present at the first pricking down our names, and foreknew all God's choice. He stood at God's elbow and consulted with Him whose names to put in ("Then I was by Him," says He, Prov. viii. 30), and so became their everlasting Father, begetting them in the womb of eternal election.

II. If we consider the conditions of the covenant, no mere creature was fit to undertake them; neither those on God's part, nor those on ours.

1. Not those on God's part. Was it fit that a mere creature should be God's executor, and have power to leave such legacies as the promises of heaven, pardon of sin, &c., are? Without whom, and without whose blood, all those promises had been of no force, but had been nothing worth; as Heb. ix. 15-18: "As for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood." Was it fit that a mere creature's hand and seal should be required to God's own will and testament, or else it could not be of force? Certainly it was too much. And therefore the apostle, ver. 14, having showed how Christ, "by the eternal Spirit offered up Himself" (that is, by His Godhead, &c.), he adds, ver. 15, "For

this cause He is the Mediator of the new testament." Hence it was that He became the Founder of it, that He was "the eternal Spirit," God immortal, else He had not been capable of being Mediator of such a testament; a testament also whereby He not only was to undertake to make satisfaction, and to make good all God's legacies, but to make good in us the conditions on our part, by writing the law in the heart. For that is the new covenant, as Heb. viii. 10, 11: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest." And if the Mediator had not engaged to do this, God would not have dealt with Him, for He will make sure work in the covenant, since it was to be a covenant ordered in all things and sure; 2 Sam. xxiii. 5, "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although He make it not to ~~me~~ ^{me}. And what creature could do this? Or was it fit that God should put so much trust in any creature, who "finds folly in His angels, and puts no confidence in His saints"? God would not vouchsafe to treat or trade with any mere creature, upon so high and deep engagements, nor enter into partnership with them, to share alike, as in that covenant thus made God and the Mediator of it were to do.

2. The part which we bear in the covenant, and our actings in it, rendered it unmeet that any but the Son of

God should have the administration of it committed to him. For,

First. If we consider what is the business and acts of our faith, it will be evident that it was fit and requisite that our Mediator should be such an one as we might rely upon, and trust in. Now, was it fit that any mere creature should be made and set forth to us as the object of our faith? And yet it is that faith which is the most suitable condition for the covenant of grace; as Rom. iv. 16, "It is therefore of faith, that it might be by grace; and sure to all the seed." And that faith must pitch upon our Mediator as upon a Corner-stone laid by God, as a sure foundation (as Paul and Peter speak), so as he that believeth might not come to be ashamed: 1 Pet. ii. 6, "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief Corner-stone, elect, precious; and he that believeth on Him shall not be confounded." Would it then have been, or could any arm of flesh have thus secured us, or under-propped our hearts? Or was it fit that any creature should be propounded to us as the object of our faith as justifying, and so be "set forth as a propitiation through faith in his blood" and mediation; and so we to be justified by faith in him (as the apostle's expressions are in Rom. iii.)? No, this is an honour not fit to be put upon any creature; no, not on all the angels and saints. * * * Any creature had been too weak a foundation to build the faith of the church upon; they could not have borne the weight of it. And therefore 1 Tim. iii. 16, when the apostle had said, "God manifested in the flesh," he adds, "believed on in the word"; for if He who was manifest in the flesh had not been God, He could not have been the Object of faith.

And, indeed, it was fit for us that we should have One whom we might fully

trust, and whose sufficiency might answer all our fears. For if a creature had been our mediator, we would have been afraid of a miscarriage in the business, as there was such a cause of fear whilst the concern was in the hands of our father and head, Adam; and we should still have feared that the devil might overcome us and him again; and though he had held out many years, yet we would have been afraid that one day he might fail and have perished. Besides, we should continually have feared that the guilt of our sins would revive again in our consciences, for conscience being subject to God only, no mere creature therefore could still it, or purge it; but it is the eternal Spirit alone that can do it, as the apostle shows, Heb. ix. 14: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" And it is God alone that can subdue iniquities; Micah vii. 18, 19: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Therefore, to take away all fears, it was fit that our Reconciler should be God. And therefore, Isa. xxxv. (throughout which the coming of Christ is foretold), ver. 3, "Strengthen you" (says the prophet) "the feeble hands, * * * say unto them that are of a fearful heart. Be strong, fear not; behold, your God will come with vengeance, namely, to destroy the enemies of your salvation. He says it again, "God will come with a recompence"; and then again he speaks it, "He will come and save

you"; and he goes on to show His kingdom, vers. 5, 6, 7. Any other saviour would have needed salvation himself, except Him who is salvation itself; and so Christ is called: Luke ii. 28-30, "Then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation."

The second condition is obedience, even that we should wholly give up ourselves to His service for ever, which also comes in our indentures, and is mentioned in the covenant on our parts, and which, out of thankfulness, we could not but perform, as a due to Him that should be our Mediator. For He that should have reconciled us must have bought us, and so delivered us from death and hell; and if so, we must then by all right and equity have been His servants for ever. Now, surely God would not have us so obliged to any mere creature as wholly to serve and obey it; and therefore it was fit that none but God Himself should save and buy us out: 1 Cor. vii. 23, "Ye are bought with a price; be not the servants of men." To prevent which inconvenience, God Himself would redeem us, that we might serve none but Him: "Him only shalt thou serve," for it is His due. The apostle also judgeth it an equal thing that men should live to Him who died for them, to redeem them from death. Thus 2 Co. v. 14, 15, "We thus judge," saith he, "that in that He died for all, they who live should not henceforth live unto themselves, but unto Him who died for them." It was therefore no way fit that any mere creature should be employed in this work. It was fit that none should do so much for us but only He who made us; for to justify us, and to restore us out of this miserable, lost condition, was more than at first to create us. For our misery was worse

than a not-being; and should it ever be said that a creature had done as much for us as God did at the first?

Thirdly. Besides all this, would we not have had such a Saviour (to choose) as might know our hearts, and be able to succor us? on whom we might rest securely, that He knows God's mind, and searcheth the deep things of Him, and who is His Counsellor? And therefore, when He speaks to us kindly, we may be sure God means us good, and in whose face we may read God's mind. Would we not have such a Saviour as might have an unlimited power over all flesh to defend us, so that nothing shall be able to withstand our salvation? As John xvii. 2, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." Now, such an one must be God, who can save not only the body, but the soul too. All the creatures, as they can destroy the body only, so they can save the body only; and of the two it is more easy to destroy than to save. When the people of Israel were to be led into Canaan, and so to be carried through the wilderness, and through many enemies and difficulties, they hearing (Exod. xxxiii. 2) that an angel should go before them and drive out the Canaanites (verse 3), and that God would not Himself immediately go up with them, it is said that "all the people mourned because of this"; yea, and Moses also (at the 12th verse) was fearful of a mere angel's conduct, his heart was not secured thereby, as it would have been if God Himself would have been pleased to go with them. And therefore he says to God, "Thou hast not let me know whom Thou wilt send with me." And yet God had told him that an angel should. * * * By which you see that the people desired that no creature, no, not an

angel, should be their leader, (though one angel could destroy a host of men in a night); but they would have God Himself or none. And so if we had been to have chosen a "Captain of our salvation," a head and governor to bring us unto glory, as the apostle speaks, Heb. ii. 10, and withal had known that there was speech in heaven, and so a possibility, of having the Son of God for this our Captain, how would we have said as he did of Goliath's sword, "There is none like to this Saviour!" Or as they of Joseph, "Can we find such another one as this? And on the contrary, if God had instead of Him sent but an angel to redeem us, how would we have mourned, as the people there did, and as John did, Rev. v. 4; and have said as Moses, "We know not whom Thou wilt send with us"? We will therefore conclude with that which God speaks, Isa. xliii. 11, "I am the Lord, and besides Me there is no Saviour." * * *

We have seen it was meet our Redeemer should be God, and the Godhead itself cannot become a Redeemer but as subsisting in a Person, One of Three. Now, which of the Three so fit as is the Son? The oath and decree of God makes the Son to be appointed to this office. And the reasons of the fitness and meetness of this Second Person are:

First. If we consider the relations of the Three Persons among Themselves. He is of all the fittest to undertake this work.

1. It was meet the proper titles by which the Persons of the Trinity are distinguished, should be kept and preserved distinct, and no way confounded. He that was to be Mediator, it was meet He should be the Son of man, the son of a woman as His mother, as I shall show anon; and this title and appellation will fittest become Him

that is a Son (though of God) already; and it was not fit there should be two Sons, or two Persons in the Trinity to bear the relation or title of Sons. For instance, that the Father should in any respect be said to be a Son, or to have a mother, or call David or Abraham father, was most improper; so as this would not become Him. And so in like manner it was unfit for the Holy Ghost, who Himself was to have the hand in His conception, to be called a Son; but that the Son of God should be so called, for He is a Son already.

2. It was meet that the Son of God should be this Mediator, that the due order that is between these Three Persons be also kept. The Father is the First, the Son the Second, the Holy Ghost the Third; and He that is to be Mediator must be called to it, and sent by another Person, therefore the Father is not to be Mediator; for both the Son and the Holy Ghost being from the Father in subsisting, are not to send the Father, who is the First. And as the order of Their subsisting, so of Their working; and therefore the Holy Ghost, He likewise being the Third Person, cannot so fitly be Mediator; for though He might be sent from the Father and the Son, as He proceeds from Both, yet His work and task is to work from the Son, and to take off His work wrought first, as the Son is to take from the Father: John v. 19, 20, "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doth, these also doth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doth: and He will show Him greater works than these, that ye may marvel." And as in order of subsisting, the Person of the Spirit working. His work is from the Son's work; "He shall take of Mine," says

Christ, "and show it to you"; John xvi. 13-15, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I that He shall take of Mine, and shall show it unto you." And therefore He that is to be Mediator to redeem must be the Son, who may send the Holy Ghost to apply His work; who, being the last Person, is to appear last in the world, and take the last work, which redemption is not, but the application of it. And therefore,

3. The Father is the Person to whom the redemption is to be paid in the name of the persons; to whom the reconciliation is made by the Redeemer; and the Holy Ghost is He that most fitly should apply that redemption unto us the redeemed. Therefore the redemption itself fitly falls to the Son's share.

And secondly. As thus to preserve the due decorum among the Persons, so also in respect of the work itself, it was most proper to Him.

1. He being the middle Person of the Three, bears the best resemblance of the work, to be a Mediator, to come between us, to the other Two. Herein the work and the Person suit. He was from the Father, and the Holy Ghost for Him, and it is He in whom, as it were, the other Two are suited, and are One, and so He is able to lay hands on both. As the nature of man is a middle nature between the whole creation, earthly and heavenly; and as for one and the same person to be both God and man was a middle rank between God and us men; so is the Son of God a middle Person between

the Persons Themselves.

2. It best suited all the particular benefits of redemption, and the ends thereof. * * * * I shall mention one, which is the main end of His being Mediator, and for the bestowing which redemption maketh way; that is, adoption, and making us sons, which is made one of the greatest benefits of all other, Eph. i. 5. Now it is certain that, to convey this to us, of all Persons the Son was the fittest; Gal. iv. 4, 5, "God sent forth His Son, made under the law, - to redeem them that were under the law, that we might receive the adoption of sons." Where there is a double antithesis or opposition: (1) Christ a Son, to make us sons; (2) Christ made under the law, to redeem us that were under the law. We were slaves under the law; who then was so fit to redeem us as the King's Son? We were servants; who then so fit to convey sonship as the eldest Son? And to sinners convey sonship He could not, till they were redeemed, as that place shows. God was to be a Father to us, and in whom or for whose sake so fitly as for His Son's, through our union and marriage with Him? Heaven and the glory of it is called adoption: Rom. viii. 23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body"; and to bestow this on us by a right of inheritance, for whom was it so proper as for God's own Son, the Heir of all things? This is manifest further by these scriptures: John xx. 17, "I go to My Father and to your Father"; and, "In My Father's house are many mansions," John xiv. 2. As if He should have said, "I am His eldest Son, I can bid you welcome thither." And so in Rom. viii. 17, "We are heirs and co-heirs with Christ," and in many the like places.

And also that we should be accepted graciously, and beloved of God, which of ourselves, without a Mediator, we could not be. Who so fit as the Son to make us thus accepted, who is the first Beloved, the Son of His love, as He is called, Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." But the Holy Ghost proceeds from Both, and so is rather the reflection of love of Both, wherewith God loves His Son and Himself also.

Then the Son was fittest to be the Mediator in respect of all those offices that belong to the performance of this great work.

As First. If we regard the office of High Priest, who so fit as the Son, the eldest Son, to be so? it being the birth-right of the eldest in the family, by the law of nature, to be the priest. Therefore, Heb. v., to prove that He was a Priest, the apostle presently cites that saying out of the second Psalm, "Thou art My Son, this day have I begotten Thee," as being all one with that other which follows, quoted out of Psalm cx., "Thou art a Priest for ever." And especially when the work of our salvation and His mediation was to be transacted by intercession; none so fit to be an Advocate with the Father (as John speaks) as Jesus the Son. 1 John ii. 1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Secondly. If we consider the office of being a prophet, none so fit for this as the Word and Wisdom of the Father; therefore, Heb. i. 1, it is said that in the last days God hath spoken by His Son. Who so fit to break up God's counsels as the mighty Counsellor, and next in counsel to Himself?

"None hath seen God at any time"; but it follows, "The only begotten Son, who is in the bosom of the Father, He hath declared Him," John i. 18.

And so thirdly, for the kingly office, none so fit as the Heir, as sons use to be; none so fit to have all judgment and the kingdom committed to him as God's Son.

And last of all, if we consider the inauguration into these offices and work of mediation, it was by an anointing, as all those offices of old were. He was to be the Messiah, and God's Anointed. Now the Father (as was meet) was to be the Anointer: so Acts iv. 27, "For of a truth, against Thy holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together"; and the Holy Ghost was to be the oil with which He was to be anointed above His fellows; as it is expressly, Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." So as in this respect none but the Son was capable of these offices, and to be Messiah, or the Anointed One; and so accordingly He was consecrated a Priest for ever. * * *

—Gospel Standard.

REDEMPTION.

Elders Gold and Lester, and to all that are in Christ Jesus who are the sanctified and called: I am impressed to pen down some of my thoughts in connection with the following words of scripture, "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. The pronoun us employed by the apostle refers to Titus

embracing himself and all of God's elect children in every clime through all time and through all generations. This subject presents to God's people the most wonderful and sublime theme that ever engaged human intelligence. In the first place we have the mission of JeJesus Christ into the world; secondly, we have the object of His mission or that which was accomplished. His coming was predicted by the prophets from the fall of man. All along down the centuries He was typified by sacrifices and offerings upon Jewish altars. We have a forcible figure of Christ and His Church in the case of Isaac when he was offered upon the altar, and the ram caught by the horns in the thicket was offered in Isaac's place and stead, he being typical of the Lamb slain from the foundation of the world, the sacrificial knife being bathed in his bleeding heart, and Isaac representing the church went free. Again when the High Priest entered into the most Holy place once a year to make an offering for the sins of the people, he represented no one but Israel. Their names were engraved in his breast-plate upon his breast. Exodus 28:29, 30. Again, unto us a child is born, unto us a son is given, Isaiah 9:6. Husbands love your wives, even as Christ also loved the church and gave Himself for it. Eph. 5:25. It is evident that the foregoing passages of scripture teach that Jesus Christ came into the world to save His people from their sins in a specific sense, and the number of them is so definite and certain that none shall be taken from or added to. All the powers of earth, with the infernal hosts combined cannot disannul or frustrate the purpose of God in His unparalleled and noble work of the redemption of His bride from the thralldom of sin. Yes, they shall come which were ready to perish in the land of Assyria and the outcasts in the land

of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Isaiah 27:13. Yes they shall all come, whether they ever see a Bible or hear the gospel preached—whether they be in China, Burmah or th isles of the sea, in every condition of life without regard to nationality, language or color. Though one may be a hermit, exiled to some solitary spot in the remotest part of the Orient land, bound in shackles and chains, famishing from hunger and thirst, the Lord knoweth him and shall come to his rescue and save him with an everlasting salvation world without end. Amen.

Second. That "He might redeem us from all iniquity, and purify unto himself a peculiar people." To redeem anything is to purchase back, to ransom, to rescue from the possession of another into our own possession again. "And He shall redeem Israel from all her iniquities." Psalms 130:8. Suppose a man owns a given number of colored slaves. They are bequeathed to him by his father's will—his by inheritance, his by actual gift—but they are seized out of his possession and sold unto another. Though they be captives they are legally his. Now he is required to pay a stipulated price in order to purchase them back, after which they belong exclusively to him again, the price paid being their ransom. Even so Jesus Christ gave Himself a ransom for all, meaning all of us, which He gave Himself for, even every one that the Father gave Him in the covenant arrangement—in eternity—before the world was. The blood of Jesus Christ is the currency and a legal tender for all our sins; His precious blood applied to our hearts cleanseth us from all unrighteousness. They have sold themselves for their iniquities, the wages of which is death. They have destroyed themselves, but in Me is thine help. We are all as an

unclean thing and all our righteousness is as filthy rags. The church is presented to us under the idea or figure of a bride, a woman who has gone a whoreing after strange gods. She is given wholly to gross idolatry, a prostitute debased and demoralized, steeped in the very gall of bitterness, defilement and crime, degradation and disgrace. Oh, what countless leagues of distance between the offended God in His pure and Holy character and poor lost sinners under the law of sin and death? Ten thousand talents in debt and not a farthing with which to pay; all criminals under the law and before God Almighty, confined in the prison house of sin, ruined and undone by the fall. But hark! we hear a voice from yonder throne of God the Father, in accents soft and mild: "I have sent mine only Son, the lion of the tribe of Judah, traveling in the greatness of his strength, who hath prevailed over our enemy and bruised the venomed serpent's head. He is the mediator between God and man. I understand that a mediator is one who interposes between two parties at variance with the view of affecting a reconciliation between them. He comes between as a middle man, thus appeasing the wrath of the offended party, so making peace. Even so Jesus, our Lord, led captivity captivity. He proclaimed liberty to the captives and when he opens the prison to them that are bound, he pours in the oil and the wine, and the wounded are healed. Oh, immeasurable love! Oh, peerless grace! that devised the wondrous plan. Then again, Oh rapturous thought to contemplate Him as the surety for His bride! Then for one to become surety for another is to make certain security against loss—a bondsman—a bail. So Jesus Christ became the bondsman for His people and cancelled all that enormous debt

which they owed. He fulfilled and perfectly kept the law, and satisfied the demands of divine justice. He died in our place and stead; the just for the unjust, and suffered, enduring the most grievous sorrows in His soul and the most painful sufferings in His body. Then nothing more is required of His bride; justice demands the payment of a debt but once. If a man is sentenced to be hanged, and his head is taken nothing more is demanded of the body. The true husband pays all the bride owes; her debts being imputed (charged) to him, he is under no obligation to any one else. Then the church of Christ, His bride, is presented to the Father, without spot or wrinkle or any such thing. The King's daughter is all glorious within, her clothing is of wrought gold; she shall be brought unto the King in raiment of needle work. Psalm 45:13, 14. She is clothed with that seamless robe, the golden righteousness which the Lord Jesus Christ wrought out on Cavalry's cross, and it shall never wax old nor wear out, neither shall it ever be taken from her. For the Lord's work is perfect; His children are justified from all things from which they could not be justified by the law of Moses, being justified freely by His grace, through the redemption that is in Christ Jesus. Romans 3:24. Their sins then that are past are remitted; nothing more then can be laid to their charge, "for who shall lay anything to the charge of God's elect?"

I understand a justification to mean a freeing from guilt, being made just. A criminal under the civil law maybe pardoned; he may be discharged from the penalty but the guilt of the crime remains. But it is not so with God's children, for they are freed from guilt as well as receiving pardon for their offences that are past. Hence they are as innocent and clear of guilt as

though they never had transgressed God's Holy law. They have received of the Lord's hand double for all their sins: "Where sin abounded, grace did much more abound."

Beloved now are we the sons of God, and we are His by heirship, His by actual donation, His by purchase and His by special eternal redemption, and since He hath redeemed us from all iniquity He will also purify us unto Himself a peculiar people. The term, purify, is synonymous with being born again, resurrection from the dead, begotten again, being quickened, washing of water by the Word, regeneration and baptism of the Holy Ghost and with fire, conveying precisely the same sense under different symbols, setting forth the operation of the Spirit of God upon the heart of the poor sinner effecting the change from nature to grace, for it is the Spirit that quickeneth. This purification or cleansing is effected by fire for our God is a consuming fire. Fire is a consuming element, burning up and destroying the chaff, wood, hay, stubble, &c. Our God sits as a refiner of silver. "He will refine them as silver is refined and will try them as gold is tried." It is recorded in history that the refiner of ancient days would sit by the refining furnace with his eyes fixed intently upon the precious metal until it would reflect his image, then it would be sufficiently tried—all the dross purged out and consumed. Job knew something of this, for he said, when He hath tried me I shall come forth as gold.

God's people are chosen in the furnace of affliction. Furnace in a Bible sense symbolizes deep trial, a place of severe suffering. It is even so in the case of a poor, convicted sinner when he is first awakened and called forth from the grave of carnality. He is in a state of unrest, and says I will re-

form; I will seek to amend my ways; will retrace my steps, and away he runs to the law for justification, but no relief nor comfort does that afford him. Vengeance is pursuing hard after him, demanding blood for blood, seeing himself a lost and ruined sinner. The first thing the Holy Spirit does when he comes into a man's heart is this: He lays bare his heart and lets him see the loathsome cancer that is there eating away his life, uncovers to him all the blackness and defilement of that sink of hell, and then the man stands aghast, the Lord speaks to him in thundering tones from Mount Sinai saying, "The soul that sinneth it shall die"; he turns himself to God's Holy Word and reads, "Cursed is every one that continueth not in all things which are written in the Book of the Law to do them," realizing the awful truth that he hasn't done all the things contained in the law, his heart sinks, he is driven to wild confusion and dismay. The law is pouring its curses on his guilty head, stern justice says, pay me what thou owest. The man, not having one farthing with which to pay, all his fancied power and strength exhausted, all his fancied righteousness faded away, and then he abandons all hope, so that the man falls down upon his knees in agony and cries, Oh, once I thought I could save myself by good works, but now I find "that could my tears forever flow; could my zeal no respite know, all for sin could not atone, Thou must save and Thou alone." Then the poor guilty penitent heart-broken sinner feels that he is one of the condemned number that is ready to perish in the land of Assyria. The day of grace is forever past, and the language of his soul is, "thou canst save me, Oh God, and nothing else." Then comes the Holy Spirit and shows him the cross of Christ, gives him eyes anointed

with heavenly salve and says, look to yonder cross, the man Christ died to save sinners, and you feel you are a sinner He died to save. And He enables the heart to believe He is justified by faith; He believes God for Christ's sake has blotted out his iniquities, therefore he has peace with God through Christ the Mediator. Then he sees things in a different light. He feels different, he has new aspirations, new inclinations and new desires. He now bears the image of the heavenly One who brought him through the trying ordeal of the fiery furnace.

Now, Brother Gold, if you deem this fit for publication you may give it space in the Landmark; if not, throw it aside, and all will be well with one who feels to be the least of all.

T. R. SAWYER.

Bellhaven, N. C.

Dear Bro. Gold:

My mind has been exercised for some time past on the duty of a church to its pastor, and as I am confined to my room today, on account of having had one of my tonsils taken out yesterday, I will, if the Lord directs my thoughts, attempt to pen them down on paper. Unless the Lord does give me utterance, what I will say will be of no profit to His people.

I feel, Brother Gold, when a church calls a pastor they should be willing to see that he does not serve them at a loss to himself financially. More than this, to my mind, they should not stop at simply paying his railroad fare, where they have to use that method of travel, but that the time it takes him to come and go to such church should also be considered and a fair allowance made him on this account, especially where his time means support to his family. I believe it to be a duty of the church as well as a

privilege.

The church at this place has been considering the matter of calling a pastor, and I have stated to the Brethren and Sisters I think we should consider and be willing to more than pay our pastor's expenses. I have suggested that each member say what they feel willing and able to give; or that they give what they feel disposed to the Deacon, or some other member to be given over to the pastor by such party; or that they go up and put whatever amount they wish on a table, or that they hand their gift to the pastor in person, letting the amount be known to the church. I contend that the church should have some way of knowing that their pastor's needs are met. In our case, we have to pay rent for a hall in which we meet, and it seems to me that the business part of the church affairs, including the expenses of the pastor, when he has to travel by rail, as is true in our case, should be handled in some business-like manner. I would not for a moment countenance a plan of assessing members, or paying the pastor a stated salary, but I do not feel it would be bringing in any new thing among us for the members to simply have it understood among themselves as to what each will do towards defraying all expenses incurred by the church. Am I right in this?

Some of our Brethren take the stand that if a preacher is sent of the Lord, that the Lord is able and will take care of him. I believe this firmly, but at the same time I also believe that many of our churches are lacking in duty in this respect and that they are the sufferers thereby, and not the preacher so much. I understand the scriptures to teach that "If ye are obedient children, ye shall eat the fat of the land." There is no good thing promised the disobedient child or

church for his or their disobedience.

Again, it is written, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Such scriptures as these, which are found in the ninth chapter of Paul's first letter to the church at Corinth, and many other just such, it seems to me bear out our duty to or rather the church's duty, to its pastor. But, say some, I didn't enjoy the pastor's sermon today, and I don't feel disposed to give of my carnal things. I said to a Brother once who made a statement of this kind, "Do you know it was the fault of his preaching, and do you not believe the hearer is sometimes at fault?" Some times, dear Brethren, I feel that I am not given to receive the joyful sound like some others, and then again I feel like crying aloud, "Glory to God in the highest." Why is this? I sometimes ask myself. Then I know that unless God uses the preacher as a trumpet and causes the Holy Spirit to operate upon his heart, he cannot preach the gospel, neither can I hear that joyful sound when it is proclaimed from the Walls of Zion, unless God give me the hearing ear and understanding heart. And I believe some times when the gospel is preached there are those who are not given to rejoice in it as they have at other times.

Brother Gold, I fear I am taking up too much of your time. I will state in conclusion that I earnestly hope and pray that our churches will experience a general awakening and become alive to the duty of each respective church to its pastor, as well as the poor, and may they not make it

necessary for their pastors to be compelled to stir up their minds regarding such things, for such would be somewhat embarrassing to some of our preachers. The most of our preachers are usually rather timid in calling the attention of the church to matters of this character. In fact, I do not believe there are many among us who are as bold in this particular as was St. Paul. The church in his day no doubt needed exhortation of this kind, and I would be glad to hear of many of our preacher brethren reminding those of us who are negligent of our duty, and especially along this line. So many of our churches have disbanded altogether simply for a lack of some system in handling church business.

Now, Brother Gold, if I have said anything which you cannot approve and say Amen to, then do not let this go in the Landmark. I am, indeed, a great sinner, and while I have endeavored to use words, the meaning of which can hardly be misunderstood, in order that all may be peace and harmony among us, yet may have in my zeal for an awakening to our duty, used some word or phrase, not exactly sound; if so, cast this in the fire. If you publish it and feel disposed to make a few remarks, I would be glad to have you do so.

Yours in love,

R. LESTER DODSON.

Remarks:

Brother Dodson quotes what some say, "If a preacher is sent of the Lord, that the Lord is able and will take care of him." How does the Lord do this? His word says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things?"

The spiritual things that ye reap of

the preacher of the Lord are far greater than the carnal things you give to him.

"Even so hath the Lord ordained that they that preach the gospel should live of the gospel. 1st. Cor. 9. So that the Lord ordains that they who are fed in preaching should minister to their pastors. This is the Lord's way. P. D. G.

Elder P. D. Gold:

Dear Bro. in the Lord: I would like to have your views Rev. the 14 chap. and 13 verse.

We have a church in Lamar, Colo., and one in Rocky Ford, Colo., and this is a fine country. If any of our brethren are coming West we would like for them to stop off with us.

Yours in hope of a better life,

W. C. PERDUE,

Lamar, Colo.

The next session of Smithfield Union will be held with the Church at Smithfield, Johnston County, N. C., on Saturday and fifth Sunday in April, 1911. We cordially invite the brethren and sisters, especially ministers, to attend.

Yours in hope,

J. A. BATTEN,

Union Clerk.

Married, on February 15th, 1911, Mr. J. H. Thorne and Miss Pattie Norris, at Farmville, N. C., by Elder H. E. Tripp.

GRACE REIGNS.

Is there anything that grace does not reign over? Is there one so dead in trespasses and sins that the God of all grace fails to quicken from the dead, as it pleases Him? 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.

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

"AND THOU SHALT CALL HIS NAME JESUS."

The reason given is surely a good one why his name shall be called Jesus. For He shall save his people from their sins. Then He has a people and they are sinners, and He shall save them from their sins.

Sin is the foulest blot that ever stains one. To save him from sin is therefore the greatest thing done or that can be done for him, because it brings him into fellowship with Jesus who was made sin for us that we might be made the righteousness of God in him, who is made of God unto us wisdom, and righteousness and sanctification and redemption in him. For from the lowest depths of degradation Jesus will bring his people into the glory of heirship and sonship with him. Who is Jesus? When it was announced by the angel Gabriel to Mary the blessed virgin that she was highly favored among women, and should bring forth a son and call his name Jesus, who should be called the

Son of the Highest, and the Lord God should give unto him the throne of his father David, and he should reign over the house of Jacob forever, and of his kingdom there should be no end, Mary said, How shall this be, seeing I know not a man? Gabriel told her the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing that shall be born of thee shall be called the Son of God.

Then Jesus the Son of God comes into the world made of a woman, born of a woman, yet without sin, or the sinful touch of man. He is holy, yet becomes as one with us in suffering unto death. For he was found in fashion as a man, made in the likeness of sinful flesh, yet without sin and knew no sin.

The blessed, wonderful interpretation of all this is Emmanuel, or God with us, and if God is with us He is for us, and if he is for us who can be against us?

"Thou shalt call his name Jesus." No man can say that Jesus is the Lord but by the Holy Ghost. The Holy Spirit of God only can show in and to us the holy name of Jesus who is the perfection of beauty when revealed unto us. But thou shalt call his name Jesus. Yes, he shall be great unto the ends of the earth. Although the least of all as a servant, born in Bethlehem of Judah, a babe wrapped in swaddling clothes, lying in a manger, for there was no room for them in the inn. How lowly because his people were in the depths of poverty, cast out in the open field of ruin because of transgression, therefore he must come to them not in filth and sin, but in humiliation, yet the King of Israel, meek and lowly. Because he loved the people therefore he made himself of no reputation, and became poor that we through his poverty might be rich. No waste of strength in his weakness, no impurity

in his condescension, yet the bitterness of death he must taste for every one of them. Nor is there a sorrow he did not bear, nor a sin he did not atone. Dost thou believe this, feel this, love this, know this to be true to thee? "Thou shalt call his name Jesus," which means Saviour, which means thy Saviour. Faith receives, embraces, believes Jesus as he is in his power of salvation.

He shall save his people—those given to him. All the Father gives to him shall come to him, and all that come to him he will receive and save. Among that blessed number is a number that no man can number redeemed from among men, out of every nation, kindred, language and tongue under heaven. For the kingdom of Jesus is over all, and a righteous kingdom.

What a gracious and blessed King is Jesus. The Lord is our law-giver, our judge, our king, who will save us. He is touched with the feeling of our infirmities, for he was tempted in all points as we are without sin. How close he comes to us, is God with us. Found in fashion as a man without sin—tried without sin, made sin for us, but knew no sin, went into death, but saw no corruption. He loved sinners, suffered the just one for the unjust, was more unmercifully, wickedly treated than the vilest man, yet loved his people to the end, and obtained eternal redemption for us.

"Thou shalt call his name Jesus." Every one that truly knows him calls his name Jesus, and worships him. How sweet is the interpretation of the name Emmanuel, Jesus.

This book or Gospel by Matthew opens, "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

This is the new generation, the re-generation, the head is the quickening spirit, the Lord from heaven. The old Testament concerns the generations

of Adam. But this book specially sets for the Regeneration, those born of Jesus Christ, the child born unto us, the son given, whose name is wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. A seed shall be accounted to him for a generation, a promised seed. Old things are passed away and all things are become new, and all things are of God. For if any man be in Christ he is a new creature. We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

This is an heavenly people. They are born from above, born of God. They are a royal nation, a holy people, zealous of good works. This is a generation compassed with infirmity, yet not in Spirit sinners. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. They in their gracious standing are spiritual, and shall die no more, for death has no more dominion in the generation of Jesus Christ. The Adam man dies, but that which is born of God does not die. P. D. G.

WHAT SEEK YE?

Men manifest what they love or hate by the spirit that is in them. Good men, as the Bible employs that word, seek out and approve the good that there is, while wicked men find and approve what is wrong. A man that loves what is good will see and encourage the same in another, but an evil-minded man will seek for the unclean and be joined unto them. An industrious man quickly sees the energy that is shown in another, while the lazy man would not love that for

it condemns him. An honest man would help you in the maintenance of right, while a thief would watch for an opportunity to steal your goods. So that the surroundings and circumstances of your life call out and display what is in you.

An unforgiving spirit tenaciously remembers the wrong you may have done him, and will remind you of it because his own bitter, unrelenting spirit holds it in wrath against you; while a man of gentle and loving temper gladly throws off and leaves behind the hateful things done to him, and unloaded of this burden he moves and runs along much more cheerfully in the noble race of righteous living. Such a spirit will seek out the good in another, will see the things worthy of commendation, and approve the things that are excellent. The man loving the good and the right always finds objects calling for endeavor to seek and do the things that are for peace and prosperity. The man of an evil nature is constantly seeking or seeing the things of evil that lurk in dark, crooked places and loves the darkness and such evils as brood there.

What a wonderful thing to have the spirit in you that seeks the things above, higher than this world, and lays up treasure in heaven where neither moth nor rust corrupt, and where thieves do not break through nor steal.

In heaven nothing unclean or unholy can ever come, nor could it desire to enter there. Without are dogs and sorcerers, and whatsoever loves and makes a lie. But in heaven all that is holy and pure shall be gathered, and shall dwell in the light and glory of the presence of God. Nor shall anything unclean disturb that holy place.

What becomes of death, sin, plague, evil, wickedness, unclean men and devils? All that is corrupt and wicked shall with the ungodly be cast into

the lake of fire and brimstone, a place or state of burning, as wickedness is for the fire. Jesus makes an end of sin as to his people, while every foul and unclean spirit shall with Satan and his angels or servants be cast into the bottomless pit. P. D. G.

SURETY.

What is the difference between a surety and a substitute? During the civil war there was demand for substitutes. In the beginning of the war it was said by those eager for the war that it would be only a frolic—a very short, light affair and soon be over with; yet there were men that were not anxious to go in the army, and they would seek some one to become their substitutes, by going into the service in their places, and they would hire them. But some of these substitutes finally were required to go in their own place. For as the demand for soldiers increased other classes of men, at the beginning of the war not subject to military service, were required to bear arms and enter the war on their own behalf. Then there was uncertainty about a substitute, or one who was hired to serve for another. Nor was it considered very honorable service. The man who hired another to serve in his place was not considered very brave, for if he was he would not seek another to die in his place, or be exposed to the hardships of war. But the substitute was not considered equal to the man for whom he served, for if he were held equal to full service he must stand in his own lot, or appear in his own place for himself, and present himself as a true servant of the government.

Is Christ a substitute? Was not His service of a higher order than that of one hired to serve for another? A surety befits him. He is considered as

the surety. "I will be surety for him," Gen. 43.9. Not until Judah the lion's whelp said to Jacob, I will be surety for Benjamin, of my hand shalt thou require him, would Jacob consent for Benjamin to go down to Egypt. Because his life was bound up in the lad he felt he could not consent for him to leave. But when Judah pledged and guaranteed by the strength of suretyship which prevails in Israel this called for his consent, and with it Israel was called out to speak and say, Take Benjamin, and God Almighty go with you, and give you favor before the man. How high above us is God's purpose, and how rich the blessings gathered under the frowning clouds of dark providences that empty their precious treasures in the lap of the Lord's beloved.

The word surety is so strong—made sure. There is no failure in this. It is above the consideration of money, or the motive and reason that obtains a substitute. Love, relationship, the highest motive moves in this glorious laying down the most holy life for vile sinners.

P. D. G.

If two brethren become offended with each other, one charging and circulating an evil report on the other, and the matter becomes public; and before any church proceedings are taken, one of the brethren is advised to call for his name, and he does so; and the church grants him his name and he comes out: is it according to scripture?

If a church member has committed a wrong to advise him to withdraw from the church would be to encourage him in wrong doing. If he has done wrong his proper course is to humble himself before the church by confessing his wrong, and bearing the reproofs of the church. To give one his name, or advise him to withdraw from the church, implies that the church has done a wrong that he with-

draws from, in order to clear himself from guilt that he holds the church has committed. But if he does not repent the church should withdraw from him.

Can a member call for his name, and the church give him his name so that he stands as though he had never been a member? We do not think so. If he is right he would not want to leave. Where else can he go? If he wants to leave it must be proof of want of fellowship. But how can one that is a true Israelite forget Jerusalem, or cease to love the church of God?

When we were in the furnace of affliction and our hearts knit together with Israel in the bonds of love, could we find a home elsewhere? With open door we were received into the fold of God.

Now to leave this people and go back to the world does not argue the character thus doing to be a true Israelite. They went out from us because they were not of us, for if they had been of us they would no doubt have continued with us.

To withdraw from a body implies that body is wrong and that the one who withdraws is right.

But when the church has faithfully labored with an erring member, and he will not hear the church, he is to be considered as an heathen man, or is cut off from the church as a withered branch.

P. D. G.

OBEDIENCE.

I have been meditating upon the subject of obedience as set forth in the New Testament and in the light of the Gospel, and as it is therefore wrought in the experience of the children of God, and feel that I would say something instructing and comforting to our readers in connection with it, but the subject at once be-

comes too wonderful for me, and I can not attain unto it. Well and truly did Paul declare that the judgments of God are unsearchable and His ways past finding out. How much do we talk of things of which we know so little, even if we know the most of them which is given to us to know in this life? What is real, true Gospel obedience? What is the obedience of the Gospel, or what is the Gospel of obedience? What its really and truly the efficient virtue of the Gospel which we preach? It is that which is demonstrated in and by the Spirit and power of God. It is the revelation of Jesus Christ, even as the Spirit takes of the things of Christ crucified and shows them unto us. And among these things thus revealed is the obedience which Jesus learned by the things which he suffered, which is the only obedience in which sinners can stand before God and receive that gracious plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Jesus learned this obedience by the things which he suffered, and shall we learn it otherwise? It brought Him into death, and shall we escape death by the same obedience? The children of God as they follow Paul even as he followed Christ like Paul die daily even as they bear about in their bodies the dying of the Lord Jesus. Now is the dying the result of obedience or disobedience? It must be of obedience. There was no disobedience in Christ nor is there such a thing in His people, whose righteousness is the immediate and blessed effect of the saving mercies of God imputed to them through the righteousness of the obedience of Christ. Do the people of God always obey? Paul said to those at Philippi: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation

with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Christ acknowledged no will, purpose, pleasure, power, nor work but those of His Father who had sent Him into the world, and whose will He came down from Heaven to do, and it is surely no less the privilege, and should be the constant employ of His brethren to acknowledge that it is of God that they are in Christ Jesus, who of God is made unto them wisdom and righteousness, and sanctification and redemption; that, according as it is written, "He that glorieth, let him glory in the Lord." And thus they work out, or demonstrate those things which God hath wrought, and worketh in them, revealing in them His will and His work which are to them their individual, personal salvation. How much more certainly does a course of life which magnifies the gifts of the grace of God demonstrate the fact that one is saved for time and eternity than for that one to spend his time in trying to persuade himself and others that much in this life depends upon how he departs himself. The grace of God which brings salvation teaches men and women to whom it appears that denying ungodliness and worldly lusts they should live soberly and righteously and Godly in this present world—not in order to be saved, but because they are saved. Good works are the effect of salvation. Those taught of God should be careful to maintain good works. They have been created in Christ Jesus unto them. God has ordained these good works that His people should walk in them. None but the people of God know how to maintain a course of life consonant with the Gospel of His grace, because their works are wrought in them by Him whose name is the Lord their righteousness. The good works of those called of God to be

saints are the fruits of His righteousness rather than His righteousness in the fruit of their good works. Their righteousness is of me, saith the Lord.

There can be no real question with our people as to the real character of good works as referable to the church. Abraham believed God and he exemplified it by his works, but his belief and not his works was imputed to him for righteousness. His works testified of his faith that it was of God and by it was he justified, as by faith and not by works was he a child of God, as even so are we if indeed we are of the faith of Abraham.

There is to my mind a difference between obedience and good works: Obedience in us has to do with sin, its realization, its effects, its consummation and final destruction in death, and the blessed revelation of redemption and salvation in and by Him who humbled himself and became obedient unto death even the death of the cross. And being thus buried with him by baptism into death, as he was raised up by the glory of the Father, even so we also should walk in newness of life. This walking in newness of life is the privilege of every one who has been given to feel his sins are forgiven.

Obedience in the prime sense appertains to the law, it seems to me, and was learned and rendered by Christ who came to fulfill the law, to which end He was made of a woman, made under the law and by thus humbling Himself under the mighty hand of Him Whose will He came to do He redeemed them that were under the law and became the author of eternal salvation to all them that obey Him. And this obedience to Him is effected by the operation of the Spirit through the knowledge of Him who learned obedience by the things which He suffered, and thereby His people have hope

in Him and are so impressed in mind and heart as to desire to so live as to exemplify in every commendable way the purpose of their hearts to serve and worship the Lord who they feel has loved them and given Himself for them.

P. G. L.

OBITUARIES.

EVA CLEVELAND COKER.

It is with a very sad heart that I attempt to write the death of my dear sister-in-law, although I do not feel worthy to do it. She was the daughter of Mack Brown, of Tarboro, Edgecombe County, N. C., born October 5, 1884, and died September 3, 1910. On February 8, 1904, she was married to Redden Coker, son of C. D. Coker, near Tarboro, N. C., by Elder P. D. Gold.

There were two children born unto them, a boy and a girl. She was confined to her bed just two weeks with typhoid fever, but had been in poor health for more than a month. She bore her sufferings with great patience, and spent hours during her illness praying to the Lord. She said to me one morning when I went in to see her, "I have been praying and praying to the Lord to deliver me, but I feel that I don't pray in the right spirit." But I feel that her prayers were heard and answered by our dear Saviour who saw fit to take her from a world of sin and sorrow to a world of love and peace.

But oh, how we miss her, and how heart-breaking it was to give her up. She was so kind and affectionate in her home and everywhere that none knew her but to love her. She would always meet one in such a sweet and gentle way that they could not help from enjoying themselves with her.

I don't feel that I can ever say enough in praise of her life in this sinful world. I was with her some every day during her illness but one,

and the more I was with her the better I loved her, and felt that I could not give her up, but I do hope that the same power that relieved her enabled us to be reconciled and say, "Thy will, O Lord be done, not ours."

These are some of her expressions in a letter she wrote her twin sister, Mrs. G. W. Griffin, of Pinetops, N. C., in answering a letter she had written her not very long before her sickness:

"Well, my dear sister, you asked me a question in your letter that I hardly know how to answer. You said a friend of yours wanted to know if I was not a Primitive Baptist, and if I didn't want to be baptized. Well, if I am anything it is more than I know, but I had rather be a true Baptist than anything else in the world, for I do believe they are God's chosen people, but to be a deceiver there I wouldn't be for anything, and I would be glad to be baptized if only I felt fit. But my dear sister, I feel that I have many battles to fight yet before I am brought there if I ever am, for I don't want to be baptized just to be baptized, for I feel like that is making a mock of God's works, especially in the Primitive faith. But I do hope there can be a day when I can be immersed under the water by the salvation of the Lord and none of man's works about it. So I am glad you will enter in and leave me on the outside, but remember me in your prayers and pray that the Lord may bring me in at His own good time as He sees fit. So if I am anything it is more than I know, but I hope I have a little hope, though if I have I don't know it. So I am a little like Cousin George Thomas, though he is a member. I have always felt better satisfied to let my words be but few for fear I would talk one thing and be another and therefore a deceiver; so if I am anything I feel that at the Lord's own good appointed time He will bring it all right, but I

fear He doesn't know me at all."

I feel that these few words expressed her heart's desire, for she seemed to have lost much of her love and interest for things of this world some time before her sickness.

Her funeral was preached by Elder P. D. Gold at her home near Tarboro. He spoke very comfortingly to the bereaved ones, but he was unable to attend the burial. She was laid sweetly to rest beneath the shady Cedar trees, a pretty spot in the Mackindree cemetery, by the side of her mother.

She leaves a husband, a little boy just four years old, a good father, a stepmother, two brothers, three sisters and many kind friends and relatives to mourn their loss.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
That never can be filled."

But may the good Lord comfort us and enable us to meet her in Heaven where there is not parting, but all is peace and love forevermore.

EMILY SESSOMS.

Tarboro, N. C.

MARGARET WHITE ORRELL.

In Washington, N. C., October 28th, 1910, Margaret White Orrell passed away in her 78th year. She was born June 21, 1833. She was the daughter of John Orrell and Margaret White and granddaughter of Windsor White and Christian Barco, of Edenton.

She was a member of the Primitive Baptist Church at Blount's Creek, but for the last few years of her life met with the church at Washington, N. C. She was devoted to her church and people. The last time she went out from her home was to go to her church.

She chose a life of duty always and had no regrets. It was her privilege to minister to father and mother through their old age and see them

tenderly laid to rest. She remained at the old homestead and for thirty-five years kept a home where the widow, the orphan, the ministers, brethren and friends were always welcome. She was given to hospitality. She had faith to believe the cruse of oil and barrel of meal would not fail and they never did.

She suffered much during her last illness, but was patient. She blessed the day of her birth. She said, "It was June—beautiful June. I am looking over my whole life; so many beautiful scenes." To her all things were beautiful.

She was visited by the ministers of her own church during her illness and by the Presbyterian minister. She was laid to rest in Oakdale cemetery. The pall-bearers were her nephews. There were many floral tributes.

She leaves four sisters, two brothers and a host of nephews and neices and grand nephews and neices, many sorrowing friends and relatives, some of them in this State and some in Alabama and Mississippi.

"She hath done what she could."

This sketch is written by one who knew her best and loved her most, one who watched over her in her last illness day and night for many weeks.

M. M. HARRELSON.

Having been requested to write the obituary of Brother M. M. Harrelson, I will do the best I can.

Brother M. M. Harrelson was a son of Benjamin Harrelson and wife, of Columbus County, N. C., and was born about 1844. His stay on earth was 67 years lacking a few days. His father was a Primitive Baptist and was in the organization of the Mill Branch Association, also was moderator of the Association for several sessions.

Brother Marshall, as he was called by his brethren, was a Confederate

soldier, having served his country with honor and distinction, and while in the war had a severe case of typhoid fever which settled in his leg, causing a very bad abscess from which he suffered the remainder of his life.

Some time after coming home from the war he was married to a daughter of Caleb Spivey, of Columbus County. The Lord saw fit, in His wisdom, to take Brother Marshall's dear companion from him, and some thirty years ago she died, having borne him six children, three boys and three girls. Brother Marshall being left without that dear companionship of a dear wife and mother to his six children, decided to never marry again but to devote the balance of his life to rearing and caring for his children. Hence he was not married the second time. He reared his children to manhood and womanhood, acting as father and mother to them, and before he died he had the comfort of knowing he had raised them without spot or blemish on their character, and saw them settled in life with good companions, and in his latter days chose to make his home with his youngest son.

About the year 1888, having obtained a hope through the goodness and mercy of God, he united with the church and lived a consistent member of the same until his death.

He served as clerk of the church for ten or twelve years and was clerk of the Mill Branch Association for the same length of time. He was a lover of the doctrine as preached and believed by Primitive Baptists, and the stronger its principles were set forth by God's servants the better he loved it, often remarking that he never heard any too hard for him. His seat in church was never vacant unless he was providentially hindered.

His oldest daughter is a devoted member of the Primitive Baptist Church and the rest of his children are

well wishers for the cause. He was a dear lover of Elders J. T. Coats, C. C. Brown, P. D. Gold and many others, especially Elders Gore, Bell and Harrelson. He was a very useful man in his community, having served as magistrate all his life. He had become very well conversant in local matters and was considered by his neighbors and friends as good authority on legal advice as any lawyer in his county. He was witty and could give a quick answer to all questions whether on business or in jest.

His disease was indigestion but supposed to be caused from the abscess on his leg spoken of above. In the Fall of 1909 he had a very serious spell and his brethren, children and friends despaired of his recovery, but he recovered to a certain extent and was able to visit his meetings and attend to some business, but never looked cheerful and bright as before. About the middle of January last he had a second attack, and although he had the best attention that loving children and neighbors could give, together with the best of medical skill, the time had come when the Lord said, "Come in the blessed of my Father inherit the place I have prepared for you." He only lived about four days, saying to his beloved children, "You need not get a doctor; I am going to die."

He died in the triumph of a gospel faith, and was laid to rest the following day at the Spivey grave-yard, there beside his wife, to await the resurrection of the dead. His remains were followed to the grave by his children and a large concourse of friends. The funeral was preached at his home by Elders G. W. Gore and B. H. Harrelson.

Weep not, children; your father has gone from you, but your loss is his gain. He is at rest. We all loved him, but we had to give him up. His

seat is vacant at home and in the church but we must be resigned to the will of the Lord. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Written by one who loved him.

C. W. BROWN.

J. R. VICK.

Spring Hope, N. C., Jan. 2, 1911.

Dear Brother in Christ I hope: I will write you to let you know that J. R. Vick is gone. His race is run, and I'm left alone. He died November 27, 1910, and he was a member of the Primitive Baptist Church, and was a true and loving member and always filled his place. He was a good neighbor, and everybody loved him. He was born June 15th, 1860. He united with the church at Hopeland, Whitakers, N. C., first Saturday in July, 1903, was baptized by Elder A. J. Moore. He did not suffer very long, but he died in strong faith, seemed to be looking on Jesus. He called his wife and said to her, look at that window, don't you see the angels have come for me, and I must go with them, and he did not talk any more, and when I got there he was looking at the window, and never did take his eyes off of it until he was gone, and he closed his eyes and seemed to die perfectly happy. He leaves a bereaved wife, four brothers and one sister to mourn our loss which we hope is his eternal gain.

"A precious one from us is gone,

A voice we loved is stilled;

A place is vacant in our home,

Which never can be filled.

"Yet again we hope to meet thee,

When the day of life has fled;

Up in heaven we hope to greet thee,

Where no farewell tears are shed."

Written by his brother,

E. L. VICK.

APPOINTMENTS.

L. H. Hardy:

- Lawyers Spring, April 25th.
- Pleasant Grove, April 26th.
- Watson's, 10 a. m., 27th.
- Union Grove, 3 p. m., 27th.
- High Point, 10 a. m., 23th.
- Browns Grove, 2:30 p. m., 28th.
- Ashboro Saturday night and 5th Sunday 10:30 a. m. and 2:30 p. m.

E. E. Lundy.

- Sandy Grove 2nd Sunday night in April.
- Hunting Quarter 3rd Sunday night.
- Davis Shore Tuesday night.
- North River Thursday and Friday.
- Morehead City Tuesday night after 4th Sunday.
- Newport, Thursday.
- Sheffield, Saturday and 5th Sunday.
- Thence to Bear Creek Association.
- Will Elder Mills arrange for Tuesday after?

Wadesboro, Wednesday night.

Mt. Pleasant, Saturday and 2nd Sunday in May.

M. L. Williard:

- Concord, March 18th and 19th.
- Meadow Creek, March 20th.
- Clark's Grove, March 21st.
- Crooked Creek, March 22nd.
- Broom's Grove, March 23rd.
- Union Grove, March 24th.
- High Hill, March 25th.
- Liberty, March 26th.
- Lawyer Springs, March 27th.
- Wadesboro, March 28th.
- Pleasant Grove, March 29th.
- Watson, March 30th.
- Jerusalem, March 31st.
- Jones Hill, April 1st.
- Liberty Hill, April 2nd.
- Bear Creek, April 3rd.
- Freedom, April 4th.
- Howard's Chapel, April 5th.
- Albemarle, at night.
- Mountain Creek, April 6th.
- Flat Creek, April 7th.

J. E. Adams:

- Robersonville, Tuesday night after 2nd Sunday in April.
- Flat Swamp, Wednesday.
- Skewawkey, Thursday.
- Jamcsville, Friday.
- Morattock, Saturday and 3rd Sunday.
- Concord, Saturday and 4th Sunday.
- Eastern Union Bethlehem (Tyre's Co.), Friday, Saturday and 5th Sunday.
- Elizabeth City, May 2nd, at night.
- Flatty Creek, Wednesday.
- Powells Point, Friday.
- Kitty Hawk, Saturday and 1st Sunday.
- East Lake, Tuesday and Wednesday.
- North Lake, Friday.
- Tiny Oak, Saturday and 2nd Sunday.
- Rose Bay, Monday.
- Beulah, Tuesday.
- Goose Creek Island, Wednesday.
- Jones Bay, at night.
- Cedar Island, Saturday and 3rd Sunday.
- Hunting Quarter, Monday.
- Nelson Bay, 4 p. m., Tuesday.
- Davis Shore, Wednesday.
- Marshallburg, Wednesday night.
- North River, Thursday.
- Morehead City, Friday.
- Newport, Saturday and 4th Sunday.

ALLEN'S NATURE-COMPOUND

A Guaranteed Remedy for Liver, Kidneys and Bladder, uric acid solvent and antiseptic for the urine, correct acidity, (the cause of many troubles). Highly recommended for Rheumatism, Constipation, Neuralgia, Dyspepsia, Sick and Nervous Headache, and Blood Diseases. One dollar per box; sent postpaid on receipt of price. Agents wanted. Our positive guarantee inspires confidence and makes sales easy.

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Greenfield, Indiana.

Providence permitting, a Section meeting will be held with the Church at Wolf Island beginning Friday before the second Sunday in April and continue three days. Those having a mind to come are cordially invited. The meeting house is two miles north of Reidsville, N. C.

R. L. SNEAD, Clerk.

THE BACK HOME MOVEMENT.

The Norfolk & Western Railway has just received from the press an issue of fifty thousand beautifully colored lithograph invitations. The invitation contains a charming picture, in natural colors, of an Old Virginia Colonial Home, ensconced in a perfect bower of beautiful foliage, trees, flower beds and velvety green lawn. Seated on the lawn is a group of twenty-five or thirty young men and ladies, and the whole is enclosed in a lattice-work scroll of gold. Underneath this entrancing picture of typical Old Southland environment is the caption, "We Are Waiting to Welcome You Back to Your Old Southern Home," and at the side of it on the card appears this invitation:

1911—Homecoming Year—1911

In The Old Southland:

Virginia extends to all her sons and daughters who have gone to other climes a most urgent and warm-hearted invitation to return to the Old Southland again in this Year of Grace 1911, and to help us enjoy the many blessings that have been bestowed so lavishly upon us. Come and gather with us around the old hearthstone and we will try to make your visit so attractive that you will want to stay and assist in the wonderful development that is now in progress throughout the South.

A big, whole-souled wide-armed welcome awaits you and yours.

Mr. LaBaume advises that he will be glad to send these invitations free upon

organization, Board of Trade, County School Superintendent, Commissioner of Agriculture, or other recognized public official, in lots of ten to one hundred cards. Individuals desiring cards can secure them upon sending sufficient to cover postage and packing, which amounts to 8 cents for ten cards, 15 cents for twenty-five cards, 25 cents for fifty cards, and 50 cents for one hundred, or they can be obtained of this office at 10 cents per package.

If every one in the South who has a friends or relative who has left the old Southland for the newer lands of the North or West, would send him one of these invitations, it would mean that the message was being sent out to hundreds of thousands of people who have a most kindly and loving remembrance of their old home.

This is the outcome of the Home Coming Movement inaugurated last year and it is to be hoped that all of our Southern people will lend their hearty co-operation to the railroads of the South in their effort to bring back those who have left our country for other fields. We want them to come and locate permanently if they will, but we want them to come back and visit the Old Southland if only temporarily; and we believe that when they have returned and noted the marvelous changes that have taken place within the last few years, they will agree with us that the South today offers better opportunities and advantages than does any other section of the country and that many of them will be induced to settle and make their homes among people who need their assistance and will extend to them a wide-armed, big-hearted welcome.

Get some of these invitations, send them to your friends, and help build up your State and your locality. You can get them here at this office or of F. H. LaBaume, Agri. & Indl. Agent, N. & W. Ry., Roanoke, Va.

ZION'S LANDMARK

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AT

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P. D. GOLD, Editor Wilson, N. C.
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\$1.50 PER YEAR

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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order, check or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Stokesdale, N. C., Jan. 25, 1911.
Elder P. D. Gold.

Dear Brother: The circular letter enclosed herewith is copied from a minute of the Association held with the church at Clear Springs, in Stokes County, N. C., October 20, 21, 22, 1866. I hope you will have a mind to publish it in the Landmark so that the minds of the brethren may be refreshed and stirred up by way of remembrance of that dear old Father in Israel, who being dead yet speaketh in love to the household of faith. Though he is resting from his labors, yet his works do follow him.

Affectionately,

W. A. GOURLEY.

Circular Letter.

To the Brethren and Sis'ters of the Mayo Baptist Association and all with whom she may correspond:

The object of this letter is to circulate among the brethren in general the doctrinal and practical principles of the Gospel. We will first then consider the doctrine.

The term doctrine implies principle and expresses that which is taught in the revealed word of God only, and is the foundation on which the mystical building which is Christ's body elect is constructed. Hence it is written in the blessed word of God, Behold I lay in Zion a chief corner stone, elect and precious, and he that believeth on him shall not be confounded. (1st Peter, 2.) Hence the doctrine teaches that Christ is laid in Zion only and

that for a foundation. Now as the term foundation implies a bottom of support, so Christ is the bottom or first great cause of the mystical building being brought into divine notice so as to be regarded with divine favor in the council of peace; and in that council, to be declared the object of his love, and the subject matter of that assemblage of duty in three persons, to-wit: Father, Son and Holy Spirit. How grand, how sublime was that assemblage! Behold the three great authors of eternal salvation assembled in council! Methinks I see light and immortality burst forth from the grand council, while wondering angels hold their breath in silence, and offended justice with drawn sword exclaims with the voice of seven thunders, Pay that thou owest. The council exclaims, deliver. I have found a ransom. Then appears the Lamb in the midst of the throne, as it was slain from the foundation of the world, when angels, hitherto silent, exclaim, "Worthy is the Lamb! Peace on earth and good will to men." Thus was the foundation laid in Zion: and the doctrine teaches us that Christ who is the foundation supports the building reared upon it. Christ then supports this mystical house built upon his wisdom and power, his purpose and choice, his love, his grace and his righteousness. The grand council of the adorable Trinity also treasured up in this foundation all things necessary to prepare all who

are objects of divine mercy and favor to be called in due time. Repentance is given them in proper time, the forgiveness of all their sins, and he puts his fear in their hearts, lest they depart from his law.

I will now consider the duties of these living materials of the mystical building in a practical way, or point of view as a matter of duty, and not of merit. It is the duty of all believers to join the church, not by merely having their names entered on the church book, which is too often the case, but by joining together in fellowship with the saints, being of the household of faith, and built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye are builded together for a habitation of God through the Spirit.

The church after it has been organized, should be officered with a pastor and deacons. The duty of the pastor is to preach the Word and feed the flock of God which he has purchased with his own blood. The church is to be the judge of his gift, whether he be able to feed them with knowledge and understanding or not. He should be called of God as was Aaron; should give himself wholly to the ministry, to reading the Word of God and to prayer, and should be always abounding in the work of the Lord. He should not be entangled with worldly affairs.

Moreover, the deacons should be clothed with authority as officers in the house of God. They should be active and firm in watching the peace of Zion, in inquiring after the affairs of her poor, and stirring up the church to assist the distressed, both in body and mind, and ascertain what is the condition of her pastor, whether his hands are loosed or not, whether

or not his family is respectably provided for, and if not, call on the church, inform the members of his necessities, and stir them up to a sense of their duty. They should also see, that each member attends his church meetings, fills his seat, and lives according to his profession in the church, and report every one without partiality who fails to do his duty in the church without a Gospel excuse. It is the duty of the private members to watch the pastor and deacons, and follow their examples, if they are according to Gospel order, and if not, call them to account for the same, and they should encourage gifts of prayer and exhortation in the church, of which gifts we are very much in need. If any brother having such gifts try to preach he should be privately admonished by them to labor in his calling, to silence those who act disorderly and, knowing no man after the flesh, enforce strict discipline, for discipline is the health of the church. With it she prospers, without she dies.

Try to deny yourselves, brethren, for the cause's sake; be sober and watch, for the day of evil is at hand; have your lamps trimmed and burning; keep your garments unspotted from the world; keep yourselves from idols of every kind, and put on the whole armor of God. Finally, brethren, farewell; live in peace, live in love, and the God of peace and love be with you all. Amen.

L. I. BODENHAMER.

Dear Brother Gold:

I awoke very early this morning, and while I lay meditating upon the goodness of the Lord and His manifold mercies to poor sinners, many sweet scriptures were presented to my mind, and they were opened up, it seemed with such beauty as to cause me to want to tell of them to the dear people of God. Oh, if I could only recall them now, I feel as if I would have

something that would interest the readers of the Landmark; but for some reason, better known to the Lord, I seem to be shut in this afternoon: however, notwithstanding this, I seem to have a desire to communicate a few thoughts, if the Lord will so bless me to the dearest people on earth to me.

I am glad to say I am about well again, after having both of my tonsils taken out. I believe I have been given to know that the Lord can and does sanctify our afflictions to the good of our souls. While confined at home on account of sickness, I have been enabled to glean in the land of our spiritual Boaz, and have picked up handfuls which I believe were dropped of purpose for poor me. I have been much cast down of late, and have had many perplexing trials; but I rejoice to know that there is one who ruleth, and that Satan hath no power over me, when He speaks, "Peace be still." Ofttimes Satan would devour my very soul, but there comes a voice saying, "Behold, I am with thee even to the end." I am often made to wonder why am I so burdened, and am sometimes made to fear I have deceived the brethren. Last Sunday, I believe it was, I heard a Methodist preacher say, that when one went mourning and cast down continually that something was wrong with that one; that it was not natural for a Christian to be this way, and I thought perhaps there was something in what he said, and that I was not a Christian. He went on to say that there were only two instances recorded in the scriptures where Jesus was known to have wept, and he went on to say further some one had attributed this to the fact that He only wept twice; that Jesus was a man of joy and gladness, attending marriage suppers, feasts, etc. Brother Gold, if this precious Son of God was not a man of sorrows and acquainted with grief, then I fear I have no part with

Him. But the scriptures bear out very plainly to my mind the life that was His while in the vessel of clay, and on one occasion we find Him crying out, "My God, my God, why hast thou forsaken me?" Does this not signify what He had to contend with in the flesh? And in that sermon on the Mount, did He not say, Blessed are the poor in spirit; Blessed are they that mourn, and Blessed are the meek? thus signifying that His people were a poor and afflicted people. John in beholding those in white robes, as recorded in Revelation, was given to know that they were those that came up through great tribulations.

I have read with interest some of your writings concerning the unregenerate men. The modern religionist today will tell you to "Have faith, Go and give your heart to Christ, Believe on the Lord Jesus Christ and you shall be saved." Some times I discuss the Bible with some of the most enthusiastic workers, and they tell me all these things, but I say one cannot have faith or believe on the Lord of his own accord. Christ said on one occasion, "This is the work of God that ye believe on him whom he hath sent." The very believing itself is the work of God. The natural man cannot come to God, for he is enmity against God. Some short while ago I was discussing the subject with a very dear friend, and in the course of the discussion I said I believe the Primitive Baptist Church was the only true church of God; not that I thought all Christians were in the Primitive Baptist Church, but that there was only one true church, and that the Primitive Baptist Church was that one. I told him I expect he would think me narrow-minded and so he said he did, but this is no narrower than the Bible teaches to my mind. Certain it is, there was only one Jesus, one Lord, one faith, and one baptism, so say the scriptures,

Now this being true, how can all of the different denominations be following him, differing as they do in a good many of these phases of service? After all, Brother Gold, they are essentially the same—Salvation by works, except the Old Baptists, who believe it is all by grace, nothing that man can do in order to bring his salvation about. I am so glad there is one church, one people, who are yet willing to ascribe all the honor and praise to His great and holy name. Salvation by grace! What a glorious theme! Brother Gold, the so-called religious world can claim to send the people to foreign lands, but this does not mean that they do. They seem to think the Bible is the gospel, and that by educating the heathens and learning them the Bible that they can save their souls. One might be so learned as to be able to repeat the Bible verbatim, have the tongue of many languages of speech, and be a most gifted orator, yet this does not mean he can preach the gospel.

Paul says it is not by enticing words, not by man, nor the will of man, but by my spirit, saith the Lord. Again he says, it is the power of God unto salvation to every one that believeth. It to my mind is the seed in the hand of the called servant of God. Some seed will fall on the stony place and thorny ground, but some will fall in the prepared soil, bring forth and bud. Prepared by God, and man can't make it grow among thorns, or on the stony ground. The Lord has to send a message prepared for His people, and then prepare His people for the message. It is like a brother once said, "Like fire in the stubble." It catches in the stubble and the stubble is consumed. So the Lord does it all. It is all of Him, and I am so glad it is. If anything was dependent upon me I would be certain to be found wanting when weighed in the balances of Jus-

tice. The scriptures were written by men inspired of God, and so it is to my mind to this day. One has got to be inspired by God to preach His blessed gospel, or to receive it when preached, and so again, it is all of the Lord.

Brother Gold, I have written not what I wanted to this morning, but I hope to find peace of mind, and that the Lord will bless, if it is His will, what I have said to the comfort of some poor soul, and that He will cause us to lie down in green pastures, lead us beside the still waters, restore our souls and give us to say with the Psalmist, Though we walk through the valley of the shadow of death, we will fear no evil, for thou art with us; thy rod and thy staff they comfort us; and may he anoint our heads with oil and cause our cup of joy to run over. Then we will feel, Surely, goodness and mercy shall follow us all the days of our life, and we will dwell in the house of the Lord forever, 23 Psalm.

Remember me at a throne of Grace, is my prayer for Jesus' sake. Amen.

Your young brother,

R. LESTER DODSON.

Richmond, Va., Box 161.

PAUL'S EXPERIENCE AND CALL TO THE MINISTRY.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said I am Jesus whom thou persecutest: it is hard

for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me todo? And the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they lead him by the hand and brought him into Damascus. And he was three days without sight, neither did he eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said behold, I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and here that he hath authority from the chief priest to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel: For I will show him how great things he must suffer for my name sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus,

and straightway he preached Christ in the synagogues, that he is the Son of God. Acts ix. 1-20.

According to the testimony given in this chapter it appears quite evident that people do not have the power to control their spiritual destiny in regard to their religious experience or call to the ministry. For people all naturally ignore the Old School Baptist doctrine and they never become reconciled to it or love it till they are led to believe it by personal experience as Paul did while he was on his way to Damascus. And when people experience these things they are ready to lay aside all their own works and all earthly influence in regard to their experience and exclaim that salvation is of the Lord. And when Paul had experienced these things he was not only ready to lay aside all of his own works of worldly religion and influence but he was ready to preach the gospel of the Son of God. And after he had journeyed through different countries and preached in many different churches, he said now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. Acts xx. 22, 24.

And as Paul journeyed on towards Jerusalem and came unto Cesarea, and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound

his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded we ceased, saying, The will of the Lord be done. Acts xxi. 8-14.

All these things prove the great zeal of the inspired apostles of the Lord and which enabled them to triumph over all earthly persecution and to soar above the world. For he ordained them for that purpose as he said unto Jeremiah before thou wast born into the world I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Oh Lord God, behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, behold I have put my words in thy mouth. See I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant. Jeremiah 1. 5, 10.

And these called and qualified prophets and preachers of the Lord will not shun to declare the whole council of God, for they do not desire to try to please the people of the world but they desire to obey the mandates of God, and they will go in the face of persecution and the ridicule of the world and preach the unsearchable

riches of Christ wherever the Lord directs them to go even if they have to go there as prisoners, as Paul did to Rome.

If Paul in Caesar's court must stand,
He need not fear the sea;
Secur'd from harm on every hand
By the divine decree.

Although the ship in which he sail'd
By dreadful storms was toss'd;
The promise over all prevail'd,
And not a life was lost.

Jesus the God whom Paul ador'd,
Who saves in time of need,
Was then confess'd by all on board,
A present help indeed!

Tho' neither sun nor stars were seen,
Paul knew the Lord was near!
And faith preserv'd his soul serene,
When others shook for fear.

Believers thus are toss'd about,
On life's tempestuous main;
But grace assures beyond a doubt
They shall their port attain.

They must, they shall appear one day
Before their Saviour's throne;
The storms they meet with by the way,
But make His power known.

Their passage lies across the brink
Of many a threatening wave;
The world expects to see them sink,
But Jesus lives to save.

Lord, though we are but feeble worms,
Yet since thy word is past,
We'll venture through a thousand
storms,
To see thy face at last.

CONSIDER THE LILLIES!

"Lay not up for yourselves treasures upon earth, where moth and rust

doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also," Matthew vi. 17-21. This admonition of the Saviour teaches us to know that the saints of God should not make the riches of the world the first object of their affection. But sometimes the people of God cumber themselves too much with the cares of this life by toiling for themselves and their children; and sometimes when they accumulate a fortune and leave it to their heirs some of them will soon spend it, and it will pass into the hands of strangers and they will die in poverty. For we heap together riches and know not who shall gather them. "Therefore I say unto you, take no thought for your life, what ye shall eat, nor what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat; and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Matthew vi. 25, 26, 28, 29.

The people of God are liable to be led astray to some extent by the alluring vanities of the world around them, but these worldly vanities cannot satisfy and the more they conform to the world the less spiritual enjoyment they have. For people who make a point of following the vain and frivolous fashions of today must have their

minds engaged on their raiment the most of the time or they cannot keep up with the changes of styles which surround them. Therefore the things of the kingdom of God are not first in their estimation and they become weak and sickly and many sleep.

The admonition of the Saviour should teach the saints that He will provide all things that are necessary for their comfort while they remain in this world. And all their unnecessary toiling to accumulate a fortune or to rear up fine mansions and adorn them with expensive works of the fine arts only cumbers them with many cares and brings death to their spiritual enjoyment. For the saints of God are not permitted to set their affections on the things of the world too much for all things are vain and fleeting and man's works perish.

Architecture and the fine arts of every description are carried to a high grade in this age. But man's work decays and all of his works of art perish and moulder away. The countries which now comprise Asiatic Turkey and Persia, Egypt, Greece and some of the Islands of the Mediterranean Sea in ancient times, were adorned with cities which were renowned for their magnificent works of art and splendor. But those once splendid cities are now in ruins and all of their works of art and beauty have vanished away, and when we think of these things we have to exclaim, "O, vain man, and all of thy works are vain and unabiding." And how contrasting are the works of God with those of men. For the world is so full of beauty and mysteries, just think of the different climates of the world and the changes of the seasons in some parts of it. Spring, Summer, Autumn and Winter. And day and night all moving on in perfect order. What power but that of the God of Heaven can control these changing scenes? And when

we meditate upon these mysteries we have to exclaim, "Marvelous, O Lord, are all thy works and thy ways are past finding out!" Look at the deep and shining oceans, seas, lakes and rivers of the world which are filled with millions of strange, living creatures and curiously wrought shells of every description. And when we survey the continents and islands of the world we are lost in amazement for they are so full of beauty and wonders that we are silenced by the thought of our own ignorance and insignificance. Just think of the millions of people of the different races who inhabit the world, and speaking so many different languages. And animals and birds and living creatures of every description. And the open plains of the world are waving with grass and golden grain and flowers of every hue, and the forest regions of the earth wave in all the beauty and grandeur which **their** Maker adorned them. The groves were God's first temples. Ere man learned to hew the shaft and lay the architrave, and spread the roof above them. Here are seen no traces of man's pomp or pride; no silks rustle, no jewels shine, nor envious eyes encounter, no fantastic carvings show the boast of our vain race to change the form of thy fair works. But Thou art here; **Thou fillest** the solitude. Here is continual worship; Thou hast not left thyself without a witness, in these shades of thy perfection. Grandeur, strength and grace are here to speak of Thee. Be it ours to meditate in these calm shades. Thy holy majesty, and to the beautiful order of thy works, learn to conform the order of our lives. And when we gaze upon the beautiful mountains of the world we are enraptured with their enchanting scenes. What palace of ancient or modern times can be compared to these palaces of nature rising one behind another in all their beautiful and varied forms

clothed with the most luxuriant vegetation? No painter can paint their magnificence and nothing but the creative power of God could fashion their grandeur. And when we look upon these bewildering beauties of nature we have to ignore our own limited power and wisdom and adore the glorious power and wisdom of God. And when we survey the sun, moon and stars we have to exclaim with the Psalmist: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Psalms xix. 1, 2. For the people of today look upon the sun, moon and stars with as much admiration and awe as the ancients did thousands of years ago. And there has been no changes or collisions among them for they are all kept in **their** proper place and controlled by the predestinating power of God. Who seeth from generation to generation and worketh all things after the council of his own will. And when we view the rainbow in the cloud we look upon it with as much admiration and wonder as Noah and his family did when this covenant was first established between God and man. For the glorious emblem has undergone no change in the many centuries of its existence, for it is still adorned with its seven colors in all their gorgeous hues. And the Lord said He would no more destroy the earth with a flood. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Genesis vii. 22. For the Lord governs all things in the universe; and holds at his disposal the infinite destinies of time and eternity. And the saints need not fear that the God of Heaven and earth will not provide all things needful for those who love and desire to do his commandments.

Therefore, take no thought, saying,

What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew vi. 31, 33.

Very Dear Brother Gold:

I was desiring to hear from you, hence how comforting your good letter which came to me yesterday. For some time I had wished to write you, but feared you were already tired of hearing from me.

But how humbling was your letter to me. You must possess in a great measure that divine principle which enables you to behold only the good and not the evil in others; for I am sure if you could view me as I do myself you could not see any good in me, and could not therefore have any confidence in or fellowship for me.

Oh, if I could only feel sure that I possessed that pure love of which you speak, which "worketh no ill will to his brother." True, sometimes for a few moments I have been enabled to feel, I trust after the inner man, that I could adopt the language of John where he says, "We know that we have passed from death unto life, because we love the brethren." At such times I fear no evil, and am made to feel that "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"; but I can't feel this all the time.

Again, you say you hope I have a clean, pure heart. Ah, Brother Gold, my heart is far from being either clean or pure. It is the seat of vileness and corruption and of many evil thoughts; and, like David, I often desire that the Lord would "Create in me a clean heart and renew within me a right

spirit." How gracious the dear Lord was to first show me my vileness and then to give me to hope in His mercy. And being, in childhood, brought to realize my condition as a sinner before God, I was allowed to become attached to the world and to partake of its vice and follies, as perhaps I would have done had I not been awakened to a sense of my lost and ruined condition in my youth. I seek not the ways and doings of the world now; but in the hurry and rush of an every day busy life I sometimes find my mind running out and grasping after the things of the world; and when I am brought to a stand-still and made to reflect, I almost shudder to think that I have been so long absent from "better things." But the Lord is kind and merciful and brings me back when I stray—sometimes by sorrow, and sometimes by affliction.

I was made to realize His love and kindness as much Christmas week as I had in many a day, although I was too sick to be up. It was the first time I had been kept from my work during Christmas in six years, or since I have been in the store; and notwithstanding I knew it was a rush, and seemed that my services were much needed, yet I was as much reconciled to my lot, I suppose, as it is possible for one to be. I was made to shed tears of joy at such visible manifestations of His love and mercy to me in thus bringing me to think upon His name, who has done so much for me. In all my reflections and meditations His love was manifested, and I felt that underneath was His everlasting arm, which was my comfort by day and night.

Some time before this I dreamed of going down into a pit of muddy water, myself and a little child. I did not fear anything but as I went down I wondered if I was gone, as I saw no way of escape; but just at the moment when I was about to be swallow-

ed up an unseen power raised me out of the pit. This afforded me much comfort during the time I was sick and still gives me comfort, feeling that if I should go even so low and this little child abides with me I shall be safe and have nothing to fear.

Each day I live is new experience to me. Some times it is pleasing, again not so pleasing; yet more and more do I realize the hand of Providence in all my changes; even in my sorrows, for they serve to keep me at His feet. O, may I trust in Him forever.

Brother Gold, I am glad your health is good and that you are blessed to continue to preach and write the unsearchable riches of Christ to the glory of God and the comfort of His children. Would love to see you and hear you preach again, and hope to if the Lord wills. Hope you can come to our Association in the spring. It is to be at Brown's Grove not far from Monroe.

I spent yesterday with home folks. Mother is up but not able to get about much. She enjoyed your letter.

With much love,

LOUISA A. EDWARDS.

Polkton, N. C.

Dear Brother Gold:

When I read your piece in the February 15th number of Zion's Landmark, "Who keeps us," how sweetly Peter's words seemed to vibrate in my soul. "Who are kept by the power of God through faith unto salvation ready to be revealed at the last time," &c. 1 Peter, 1:5, 6, 7, 8, 9. (Read it all.)

Oh, what a mercy to be kept from sin. My prayer is continually for the Lord to keep me, for I am sure if I am left to my poor sinful self I shall fall into some slough or quagmire I am encompassed with, and I can say from my heart with David, the man after God's own heart, "Heid o my

goings in Thy paths that my footsteps slip not." Psalms 17:5.

When I read your reference to the eightieth year of man I felt it on my mind to write you a few lines, and I do hope I am prompted by the Holy Spirit to do so, and that these few lines will be for the good of some poor soul. And I do feel that God has put a mark of protection on me, as you say. I saw my eightieth year the twelfth of September last, and I am going to mention a circumstance of the kind protecting care of His merciful care over me. Myself and a Brother Norris were putting up a mill in Kansas, and the water wheel, a turbine, was under the mill, and Brother Norris and myself had been working where the wheel was. At 12 o'clock, noon, we got out and had stood upon the bank but a short while when the side of the bank gave way and water filled the place where we had been at work a few minutes before, and had I remained must have been drowned. But no, I had to write this letter to you and tell you about it, and you had to write your letter to remind me of it. And Oh, how sweetly did that verse of Ryland's come to me:

"Plagues and deaths around me fly,

"Till He bids I cannot die;

Not a single shaft can hit,

"Till the God of love sees fit."

Many more circumstances I could mention but I don't want to be tedious, but I can say that it is no foresight of mine that I am alive. I feel my dependence more and more, the older I get, upon God whom I love and in whom I have my being.

Yes, it is God who heals our diseases; it is God who satisfieth our mouth with good things, so that our youth is renewed like the eagles. Psalms 103. They that await upon the Lord shall renew their strength. Isaiah 40:31. And I do hope I am do-

ing that. Oh, I am blessed wonderfully, and am made solemnly sensible from whence all my mercies come. And I feel I cannot move a finger without the help of my Lord, and I do also feel from my heart, and as the poet says:

“Sovereign Ruler of the skies,

Ever gracious ever wise,

All my times are in Thy hand,

All events at Thy command,

His decree who formed the earth

Fixed my first and second birth,

Parents, native place and time;

All appointed were by Him.

But I must conclude. Do with this as you see best. I wrote a piece of Bunyan's and sent you but never heard from you about it. I have an obituary I would like to send if you have room for it. Your piece did me so much good spiritually. In much love, I am your affectionate brother,

JAS. W. FLITTON.

Springfield, Mo.

303 West Walnut Street.

Ferrum, Va., March 1, 1911.

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

My Dear Old Brother: Find enclosed P. O. Mo. O. for \$2.00 as some compensation for your very highly prized paper, viz., Landmark.

Your piece in the Landmark of December 1st under the heading of “Strange Things Yet of Old,” I consider the most conservative and timely piece I ever saw from the pen of man.

This question of the absolute predestination of all things if continued to be agitated amongst us is calculated to do untold harm. Why is it that men will not be satisfied with what is written and continue to pry into hidden mysteries? There is a sufficiency revealed for us and our children. The doctrine of predestination is very precious to me, but when men go to putting affixes and prefixes I object to **anything of the kind.**

My dear brother, these things will not bother you and I long. I have just passed by 77th mile post; you will pass your 78th this month, and according to nature the days allotted to man, we can't stay here long, yet I would like to know that Zion is in peace and prosperity. While reading your editorials a short time ago the thought run through my mind it was a pity you had to die.

Like the apostle Paul, it would be better for you to depart and be with Christ. Yet it seems more needful for the church that you should remain.

This leaves us in common health, yet me and my wife are going down very fast. I am so stiffened up with age and rheumatism that it is about all I can do to get around. Can't you attend our Association this spring? It meets with the Church at Little Creek, commencing on Friday before the first Sunday in May, six miles north of Rocky Mount, Va. If you can come, inform Bro. Randolph Perdue, Rocky Mount, Va. He will arrange to convey you. The remains of that venerable man, John C. Hall, are buried at this church. Our fall Association meets with the church at Town Creek, commencing on Friday before the first Sunday in August. Should I live I would be glad to see you at one or both.

Give my love to Sister Gold and family.

I remain your Bro. I hope.

PETER CORN.

Elder P. D. Gold.

Dear Brother: Unworthy as I feel to be, I have thought of you and your calling more and more each day for many years. The time is near at hand when I must faint and die and I want to know indeed and truth where my possessions lie, and if I ask I appear to ask amiss.

I some times wonder if the unre-

newed person ever asks such questions. The Lord is abundant in mercy or I surely would have been cut off.

I want to call your attention to a remark of Elder Drury Dobbins many years ago, in the way of a rebuke. He quoted, "If thy brother trespass against thee, tell him his fault, and if he hear thee well thou has gained thy brother." You know the reading, go tell it to the church and not to the meeting house. He then referred to the church in the "house of Lydda," and passed to his discourse.

Do you think we as Baptists really wish to be like other people or nations?

I was born in 1818, and was married in 1840. I have had nine children, three of which are living. I live with my son, S. J. McKinney, near Ellenboro. My love to you. As ever your old acquaintance,

JAMES McKINNEY.

Ellenboro, N. C.

REMARKS.

Brother James McKinney is about 93 years of age—well preserved in body and mind, character and conduct. He has been a Primitive Baptist for 70 years or more. He united with the church while Elder Drury Dobbins was pastor at Sandy Run, where my father and mother first had membership.

From almost my earliest memory I have known both of these men. Brother McKinney lived little more than 1 mile from us, and Elder Dobbins little more than two miles. Elder Dobbins died about 65 years ago. He was the most wonderful preacher of that country. His knowledge was hedged with wisdom, his utterances silvered with golden truth, his manner beaming with good will without flattery, and enforced with dignity and graced with affableness.

I well remember the profound stir his death wrought in that land, and

the immense concourse gathered at his funeral. I was at each one.

How fondly memory lingers on scenes connected with those we love, and dwells upon their noble traits!

P. D. G.

BE NOT CONTENTIOUS.

Brother Gold:

For awhile I have been silent; but for some cause, for which I am not the controller, I write you again. It does my heart good to see the children of God dwelling in unity of spirit, bound together in bonds of love, harmony and a righteous spirit. But oh so sad and it makes my heart so heavy to see the professed followers of Jesus contentious and striving with one another, letting the devil take control of the carnal mind and so lead and so tempt them that it seems that they have almost left the faith, as it is in Christ Jesus the Lord. This should not be. Because when strife and contention come into the church of God it hurts the peace of the church. We as children of the Most High God should abide in love, peace, harmony, forgiveness and sweet fellowship with one another. We can't serve God, and the devil sitting away back in one corner of our heart. If we do we bring disgrace upon a holy and righteous calling.

The church of Christ suffers when members fall out, and the world will say they were not so religious after all. Brethren and sisters, let nothing come into your hearts to mar the beauty and sweetness of the church of your God. Keep the devil behind you; keep your peace, bridle your tongue and don't let the sin of the world and the devil so easily find a place in your hearts. Be forgiving as your Master was; don't cherish hatred, malice and evil thoughts toward your brother or

sister in the church of God. Be as lambs led by a tender shepherd; be led by that good Spirit of God. Because if we are not forgiving here, neither will our Father in Heaven forgive us.

May truth, love, peace, harmony and sweet fellowship reign in all the churches of God throughout the world.

ALFRED JOYNER.

Dear Brother Gold:

You will find enclosed subscription to the Landmark for another year, for which length of time I have been spared to read it. It is about all the gospel I get, as my health is so bad I am unable to attend church often and I do find much comfort in reading it. Some of the writers in telling their experience tell mine better than I could, which makes me feel that we are very near and dear to each other. I told in my other letter how long it had been since I heard a Primitive Baptist sermon and how much I wanted to hear that gospel preached again; so the dear Lord blessed me to hear it again. About two weeks ago I was gladly surprised to get a letter from Brother Luther Hinson saying, that Brother Lundy was at Coward's, S. C., and he would bring him to my home to see me and spend the night. So they came and Brother Lundy preached that night. I was so rejoiced. Well, that is about as near as I can express it. No one knows how cheered and glad my heart was but my dear Lord and myself.

I will close by saying, many thanks to Brother Hinson and Brother Lundy for their presence at my home. Hoping that the Lord will continue His blessings with us and save us through Christ, is my prayer.

M. M. LANGSTON.

Timmons ville, S. 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., APRIL 1, 1911.

EDITORIAL

Elder Peter Corn requests my view of Heb. 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Angels are the characters here referred to. The subject matter of this chapter, and of this epistle, and likewise of all the books of the Bible, is to exalt Jesus Christ as Lord of lords and King of kings. God hath in these last days spoken unto us by His Son whom he hath appointed heir of all things, by whom also He made the worlds: Who being the brightness of His glory, and the express image of His person, who, upholding all things by the word of his power, when he had by himself (none else aiding) purged our sins, sat down on the right hand of the majesty on high, being made so much better than the angels as he hath by inheritance obtained a more excellent name than they.

When he brings in Jesus the first begotten into the world he saith, And let all the angels of God worship him. And

angels Spirits, and his ministers a flame of fire. But of the Son he saith, Thy throne, O God is forever and ever. All things in nature shall perish, the heavens shall pass away or be changed, but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, sit on my right hand until I make thy enemies thy footstool? To none of them, nor to any other than the Son did he ever accord such honor. The angels are all ministering spirits sent forth to minister for them who shall be heirs of salvation. Angels are sent forth to be ministers for the saints. It would seem that each saint has his angel who always has the approbation of the Father in heaven. Take heed, said Jesus how you offend one of these little ones that believe in me. For their angels do always behold the face of my Father in heaven. To behold his face is to have his approbation. The angel of the Lord or his presence encamps round them that fear him. But all ministering spirits, quick as spirits to serve and minister to the people of God, delight to honor the Lord and minister to the heirs of salvation. Are these ministering angels or spirits the same as the heirs of salvation? I think not. While the preacher of the gospel often comes as an angel of mercy to the afflicted saint, yet I do not think the writer is speaking of any here but these angels. Jesus passed by or was made a little lower than the angels (these angels) for the suffering of death, for angels can not die as men do. For Jesus took not on him the nature of angels, but he took on him the seed of Abraham of whom are the heirs of promise. He becomes not the brother of angels, but of the seed of Abraham.

These elect angels were never sinners as we are, were never redeemed, never sing as sinners redeemed. Thou art worthy for thou hast redeemed us

by thy blood out of every nation, language and tongue, and people, and hath made us kings and priests unto God and the Lamb." P. D. G.

ISRAEL IN CAPTIVITY.

Sister Hannah Humphrey, of Oklahoma, requests my view of Psalm 137:1-7.

This is a wonderful Psalm, as it appears to me, bringing to Israel painful remembrance of better days of joy in their native land, while now in the far-off proud, oppressive land of Babylon they are in bitter bondage. They painfully and bitterly remember former days, while they dwelt in Jerusalem. They also no doubt painfully remembered their sinful conduct, and that of their fathers which had procured their humiliation. Every warning of evil doing and bondage that would follow had been fulfilled. They did the things they were commanded not to do. The punishment following such evil doing was meted out to them. Surely the proofs were ample testifying there is a God who never slumbers that fulfills all his word.

But these afflicted people were still Israelites. They had not become Babylonians. What had become of their harp? Could they sing the Lord's song in Babylon? They were asked by the Babylonians to sing. How full of mockery was it for those that carried them away captives into Babylon to require of them a song, and that those that wasted them to require mirth of them saying, sing us one of the songs of Zion. This is mockery so cruel and taunting.

How could they sing the Lord's song in a strange land? The land of Judah is the place of song, and the inhabitants of the Rock sing and shout for joy as they dwell in Mount Zion, and walk about Zion marking her towers, and beholding her bulwarks,

Do Israelites always have their harps, even when they cannot sing? Yes, when their harps are hung on the willows of weeping they still have hope. Can they forget Jerusalem? No. The deeper their sorrow and the heavier their bondage the dearer their hope appears. How can they forget Jerusalem? Trials and afflictions heighten the remembrance of what they once enjoyed, and whet their desire for it to return.

These things are written for our learning, and for our comfort. We are often unable to sing. Darkness and oppression often seize us so that we can not sing. But do we forget our hope and joys? Can we deny our hope—our Lord? Can we forget Jerusalem? Can our right hand forget its cunning? No: We cannot forget Jerusalem. It becomes dearer to us as our lot is cast among those that think it strange that we cannot worship with them, and see as they do. They want us to join with them. To be far off from our people, and not see them, nor hear the gospel preached, while the place we live is filled with such as worship that which to us has no charm or joy of our Lord, causes us to feel as did Israel while in Babylon.

Will the Lord turn our captivity and fill our mouth with laughter? Why cannot we break away from this bondage, and free ourselves from this slavery? Ah, who is as weak as Israel while in captivity. Did Job while he was a captive in the hands of the devil sing the Lord's song? It is a song that the Lord only can enable us to sing. It is not our song, but it is the Lord's song.

But when the Lord does turn our captivity and fill our mouth with laughter then we will sing that song.

Why are we cast down at times? There is a cause for it; but while in the darkness we cannot see it. But we cannot forget Jerusalem. All Babylon

—all the enemies of Israel—shall be destroyed, and Israel shall return with songs and everlasting joy shall be on their heads, and sorrow and sighing shall flee away. P. D. G.

RIGHTLY DIVIDING.

“Rightly dividing the word of truth,” 2nd Tim., 2:15.

There is no division of anything but truth in gospel preaching. Falsehood is not to be divided, because it is not to be preached.

God is the God of order and of truth. In the creation we see no disorder. In the handling of matter, in the operation of forces, in the administration of law, in the disposition of events we see no disorder nor partiality. Old age overtakes all who are not called away sooner. No one may tarry long on the earth without being enfeebled by age. The same event—death—falls alike to the rich and the poor. There is nothing new under the sun. One event happens to all. By calculation the exact time of the rising or setting of the sun may be arrived at, because there is no variation in the movements of the luminaries of heaven.

Now God's Word is of more worth than any of these bodies, and it is forever settled in heaven. By His word were the heavens and the earth framed or created. He spake and it was done.

The command is preach the word. In the highest sense that word is Jesus who was made flesh and dwelt among us. But is Christ divided? No. No man can take his place in anything. All the glory is His. How then do we divide the word—and rightly divide the word at that? Not by giving what belongs to sheep to hogs or to dogs. Not by offering husks that swine eat to the sheep. We must not preach anything but the word. We must not

scrap up old wives' fables, or tales, or anecdotes to feed the carnal nature of man. We must not be given to jesting. If we declare all the counsel of God how or where is there any division of it? There is a due season for giving meat. Some of the people of God (babes) are to be fed with milk; but it must be the sincere milk, the true meaning, of the word of God. Some cannot bear strong meat, that yet love the milk of the word. Others are able to eat strong meat. To rightly divide the word in such cases is not to preach Christ of strife or contention. Does a gospel preacher ever preach a gospel sermon that he does not preach the sincere milk of the word, or that he does not give strong meat? What is the sincere milk of the word? "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes desire the sincere milk of the word that ye may grow thereby." Laying aside all malice, &c., as new-born babes. Is it a sign of weakness for one to do this? What is better than this sincere milk of the word?

Babes have not their senses exercised to discern both good and evil—not to believe both. The unskilful one has not his senses exercised to discern both good and evil. Suppose one should say let us do evil that good may come, let us commit sin that grace may abound? For one to discern both good and evil in the skilful sense is one that knows the difference between good and evil. He knows the difference between the types and shadows under the law, and the strong meat or substance of the gospel, and he rightly divides them. He preaches the law lawfully as the ministration of death, and that Christ who is become the end of the law for righteousness is the strong meat. Paul preached Christ and Him

crucified, the wisdom of God and the power of God unto salvation to every one that believes.

As ye have received Christ Jesus the Lord so walk ye in him, follow Jesus, deny self, lay aside all anger, wrath, malice and evil speaking, and love each other, and prove it by your conduct to each other.

The scriptures thoroughly furnish the man of God unto all good works, and furnish all needed examples of rightly dividing the word of truth. There is enough in the word of truth to give each and every child of God a good portion—meat in due season.

A discourse full of gospel truth rightly divided, faithfully expounded, according to divine order will be received by the hearers according to the spirit or measure of faith that is given to each one. A babe will drink the milk, one having his senses exercised to discern both good and evil will eat the strong meat. But let each one rightly esteem the other. Let him that is strong bear the infirmities of the weak. I have heard some hint they were strong, and they considered predestination the strong meat they loved, and rather lightly esteemed such as could not eat it, calling them babes. I do not know that such a division is just. I do not consider that predestination is any better or stronger meat than any other good things, because all good things are predestinated, and all things work together for good to them that love God, and are the called according to his purpose.

Each gospel hearer will receive that which is in harmony with his experience. But all Christian experience is good, as every word of God is good, and man should live by every word that proceeds out of the mouth of God. Whatever the Spirit of God moves you to preach is what will be profitable.

P. D. G.

Roxboro, N. C., Jan. 16, 1911.

Elder P. D. Gold:

Dear Brother: Please write your views of Revelation XII. and especially the 3rd verse, if you can have a mind to do so. These words came irresistibly in my mind about five or six weeks ago. The woman clothed with the sun, and the moon under her feet, persecuted by the beast having seven heads and ten horns. Doesn't it seem that this beast being red resembles the blood of Christ is why he has such great power, and is here on earth in a heavenly estimation deceiving and being deceived?

One that loves the truth.

E. M. O'BRIANT.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head," Rev. 12:3.

Remarks.

The Bible utters many wonders, and all are true in the sense in which they are uttered. Truth is stranger than fiction, is a saying among men. Is this because we are more familiar with fiction than we are with truth?

Fiction is the invention of man. Truth is of God. So that what we are familiar with is not a reality, while the realities are strange to us.

The heaven in which these wonders appear is a heaven in which there is a conflict between truth and falsehood, between reality and deception.

The woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, represents the bride, the Lamb's wife. The great red dragon represents or is that old Serpent the dragon or devil seeking the destruction of the church of God.

The enmity appeared first in the garden of Eden as the father of lies beguiled Eve, the first woman, and the bride God gave to Adam. The

wickedness of the serpent displays its poison against the church of God, and hence against God and His Christ.

The Jewish world or kingdom is God's kingdom among men, for His people are separate from the nations, and he appears as their God. In this government or kingdom of heaven Satan appears and decoys and drags down some of those of the seed of Abraham, and appears as standing up to oppose and deceive the people of God. Hence the many conflicts and woes brought on Israel through transgression.

In proportion as the holy ones of God appear the cunning and hate of this Old Serpent is more aroused and becomes more active. Hence in the coming of the Just One, the Son of God, his most vindictive and destructive malice is manifested. It seems the devil has knowledge of Jesus and of his coming in the flesh, and of his being born of woman. For when God said to Satan he would put enmity between him and the woman, and between his seed and her seed, that the dragon stood up in his suspicion and malicious opposition to defeat the purpose of God, and to destroy the seed of the woman (virgin) that should bruise his head.

Therefore when the wise men (wise in God's wisdom) came from the East where light dawns first, enquiring where is He that is born King of the Jews, for we have seen his star in the east and are come to worship him, Herod the King of the Jews, was not a Jew, nor does it appear that he loved the Jews, but he rules the Jews. His envy is aroused when the wise men come to Jerusalem enquiring where is He that is born King of the Jews. It looks to Herod from this that he himself is to lose his kingdom over the Jews. He feigns himself an enquirer desiring to worship Jesus. But when he saw he was mocked he has all the

children from two years old and under to be slain. Here is war in this Jewish heavens. These are times of bloodshed and death. For men show what is their character by their treatment of Christ.

The woman traveling in birth and pained to be delivered literally and spiritually bears and endures the travail of one that shall bring forth the first born that is holy. How the interests of truth center in Jesus the Lamb of God that according to prophecy is to come forth made of the seed of David according to the flesh, is to be a man of sorrows and acquainted with grief. The burden of the word of the Lord is upon him. The curse of the sin of his people is laid upon him. The substance of scripture in the anguish of child-bearing is shown and felt as the opposition of Satan appears and the pains of this labor in bringing forth Him who travails in the greatness of his strength and purity of heaven coming in the lowliness of one who is humbled to be formed in fashion as a man, and fulfill the word of God in earth. What disorder is in the earth which is cursed for man's sake. Out of joint, diseased, cursed for man's sake. Jesus comes to meet, overcome and destroy every enemy of the church of God his bride, not by physical contention, but by suffering the just one for the unjust. When smitten on one cheek he is to turn the other cheek to the smiters. He bears up the pillars of earth.

It is not the mountains laboring and bringing forth a mouse. It is the cry of justice against the ungrateful, rebellious earth, and the innocent one giving his back to the smiters. All the waves and billows of divine wrath roll over him who is humbled to the shameful death of the cross, and out of the groans, the travail, the conflict of the just one led as a sheep to the slaughter, when in his humilia-

tion his judgment was taken away, and all the powers are shaken, the veil of the temple being rent from top to bottom, out of this burning, fiery furnace there comes one out of the throes of death a glorious conqueror leading captivity captive, and giving gifts unto men, even to the rebellious. Coming up with garments red denoting conflict. The answer is Mighty to save. He is born a King. For this purpose he came into the world.

But as the powers of darkness were marshalled for the conflict it looked as if they had prevailed. For Jesus the child born unto the church goes down into sorrow, humiliation, shame and reproach. Every power of earth was set against him. If He had judged after the sight of his eyes he would have said all is against me. But through death he destroyed him that had the power of death, and led captivity captive, and is born from the dead, the first born of every creature, is begotten from the dead, and declared to be the Son of God with power by the resurrection from the dead, and all power in heaven and earth is given into his hand.

For the dragon stood up to destroy the manchild, the one made of a woman, made under the law to redeem them that were under the law, in order that we might receive the adoption of sons. He is delivered from every enemy. All that he suffers is appointed unto him. He is preserved from the womb, and is caught up to heaven and rules all nations with a rod of iron.

When the dragon sees this manchild caught up to heaven then he seeks to persecute the woman that brought forth this child. The war in heaven—in the heavens in the legal world—rages with all the opposition that those who sat in Moses seat, but understood not what Moses taught, and all these were cast out into the

earth, and soon after the day of Pentecost the church appears in peace in Jesus who is the end of the law for righteousness to every one that believes. This dragon is red denoting his persecuting character who seeks to destroy the church of God by persecuting, and also he deceives by his imitation of the true Christ. He has seven heads and one of his heads is wounded to death, yet the beast lives, and an image is made to him, and the dragon the devil gives him his power, and all the world worships this image—this beast. For he deceives the whole world by claiming and causing the world to worship this image as the true Christ, for it is an imitation of Christ sufficient to deceive the world, for his head was wounded to death, yet behold he lives.

The world preaches a christ, or one in the name of Christ, but not the true Christ that has all power in heaven and earth who laid down his life for the sheep and all those his sheep follow him and he gives them eternal life.

The woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars answers to the bride the Lamb's wife, as well as the mother the Jerusalem above which is free, and is the mother of us all—of all the family of God. How beautiful and glorious is she crowned and adorned with the doctrine and light of God our Saviour, and the law or justice of God under her feet, as her foundation and support.

The dragon who makes war upon her appears here as a beast rising up out of the sea having seven heads and ten horns, and upon his heads the name of blasphemy. The dragon gives him power and his seat and great authority.

This beast was spotted like a leopard. How many different colors and fascinating to the world,

The feet were like a bear's feet heavy and ugly, oppressive and deathly. How beautiful are the feet of them that publish peace—that say to Zion behold thy God reigneth. No burden is put upon the daughter of Zion, while the religion of falsehood is as heavy as lead.

A mouth speaking great swelling words as the mouth of a lion roaring has this beast, and the name of blasphemy is on his head, and he blasphemes the name of God, and persecutes the saints of God. Power is given to this false religion represented by this beast to continue for a great while.

We see grouped the true and the false in contrast—that which is of God, and true, and that which is of Satan and false. We are warned here of the danger. Let him that has wisdom count the number of this false religion, for it is of man and not of God. It does not come from heaven, but it is of men. P. D. G.

ELDER G. W. ABRAMS.

This dear brother, a member at the Falls of Tar River, who has not been ordained but a short while, stands in deservedly high favor in his country. He is serving four churches, Sandy Grove, Sappony, Peach Tree, and is the assistant pastor at Pleasant Hill, and regularly fills these appointments, and is held in much esteem by them all.

We have not many young preachers in this section. We hope we are glad of any and all the Lord sends us, and should pray for them, and hold up their hands in the gospel way. For they should be highly esteemed in love for the work's sake. P. D. G.

CHURCH OF CHRIST.

1. What is it?
2. By whom was it set up?
3. What was His purpose in setting

it up?

4. Where was it set up?

5. When was it set up?

6. Identity.

7. Travels in the wilderness and foot prints up to the present time.

In the first place let us scripturally decide what is the Church of Christ.

It certainly is the Church which He built on the Rock. Was it set up in Abraham's day? No. In Daniel's day? No. Daniel says it is 'hereafter.'

Is it the invisible grace of God? No it is a kingdom. A kingdom has laws, a king and subjects, and dominion.

It is a house, a body, a temple, a kingdom, a vineyard, a garden, a pasture, a home, a Bride, a wife, a mountain, a city set upon a hill, salt of the earth, a flock, a little one, an assembly, a congregation, ecclesia, church, the called out, a sect everywhere spoken against.

It is a congregation of believers associated together on the faith and practice taught in the New Testament, with Jesus among them as Leader and Captain.

This is my definition of a New Testament church. They might have all these things, but Jesus and be a miserable failure. What would a church be without Jesus? Nothing, yea, worse than nothing. It would be a branch of Babylon, the anti-Christ, the harlot, and deceiver. If Jesus can not be found among them or rather is not there, it would be much better to disband and remember that "if the light that is in thee be darkness, how great is that darkness."

What is Christ's Church? It is a body of believers following Jesus in His commands, not forsaking the assembling of themselves together, keeping the ordinances as Jesus gave them, holding the communion and the bread and wine, and feet-washing, and giving to the poor, and to the ministry, to en-

able them to go on, meeting regular for prayer and fasting and preaching, and setting in order whatever is wanting in the house of the Lord.

Second.

Now my second head is, "By whom was the Church set up?"

It was set up, or cut out of the mountain without hands, by Him who said, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

Jesus Christ, who witnessed a good confession before Pontius Pilate, set up His church by no less power than He made the worlds and by which also He raised the dead, cast out devils, healed the sick, cleansed the lepers, opened the blinded eyes, fed five thousand, walked on the water, forgave sins, was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

J. H. FISHER.

(To be Continued.)

OBITUARIES.

S. C. PEEDIN AND AGRIPPA JASPER PEEDIN.

At the request of the bereaved wife and step-mother, I send for publication the obituary of S. C. Peedin and son, Agrippa Jasper. The son was born June 30, 1881, and died January 3, 1911, making his stay on earth 29 years, 6 months and 3 days, having a short but severe attack of pneumonia which made him suffer very much during the few days sickness. So far as I was acquainted with him, he was a dutiful son, never having married, but always living with his father.

Brother Simeon C. Peedin was born November 7, 1847, and died January 10, 1911, making his stay on earth 63 year, 2 months and 3 days. Brother Peedin was twice married. He first married Miss Treecinda Creech, to which

union were born 7 children, 5 boys and 2 girls that I know of. Three of the boys and one daughter preceded him to the grave, 2 sons and 1 daughter living.

After the death of his first wife he married Miss Martha L. Godwin, to which union was born one son which survives him, and he together with his wife and the children by the first wife are left to mourn their loss. But they mourn not as those without hope, for he left good evidence of a home in heaven.

Brother Peedin was received in the church at Bethany, Johnston County, November 25, 1893, and was always ready to bear his part of the expense and burden of the church as long as he lived. In the death of Brother Peedin the wife has lost a good husband, the children a good father, the church a faithful member, the neighborhood a good neighbor and the county a good citizen. He was honest and truthful. What he said could be relied upon—always paying his just and honest debts.

The funeral of father and son was preached at the church by the pastor, Elder J. T. Collier, after which Brother Peedin's body was laid to rest by the side and in the row with the three sons and one daughter which preceded him. May that God which soothes all our sorrows, heals all our wounds, and drives away all our fears, enable us together with the wife and children to say as Job, "The Lord has given and the Lord has taken away, blessed be the name of the Lord," and may we all so live that at death it can be said of us, we mourn not as those without hope. May we be enabled to have such evidence that our kindred and friends can be assured that we are at rest.

Written by one who feels unfit for the task of writing.

ALEX. WIGGS.

Pine Level, N. C.

ROLIN JUSTICE.

The subject of this notice was born December 30, 1895, and died September 26, 1910, making his stay on earth 14 years, 8 months and 26 days. He was the only son of Mr. and Mrs. G. H. Justice. He only lived ten days after he was taken with his last illness. His disease was appendicitis and his sufferings were severe, but his prayer was, "Lord have mercy upon me in this world."

The writer was personally acquainted with him and cannot say too much for the dear boy. I was with him often and I can say I never heard him speak a word of harm of any one. Some times his playmates would get confused when he would leave them.

He was very devoted to his mother, father and little sisters, in fact he seemed to love everybody, and I don't think he had any enemies at all. I was with him through his illness some and he seemed to want me to stay with him all the time, and I did as much as possible. He was operated on Sunday by the best doctors, and all was done for him that loving parents and kind friends could do, but all was in vain. Alas, he must go, for the death angel calls, "Come home and the good Lord's will must be done and not ours." While we miss him so much every day, we only mourn his absence, for we believe he is at rest.

The writer must here express a dream he had the night he died. It seemed to me I was in a new country where I had never been and some one asked me, where was Rolin? I told him I did not know but thought I could find him. I turned to a great wall and opened a door. Through the door was perfect light, though I did not see any lamps, and the people I saw were all the same size and all dressed in white. I asked if Rolin was there, when one in the midst arose and

said, he is here; he just came, and he opened a book and showed it to me and said, his name is written here. And the letters on it looked like gold. So I can't help but believe the dear boy is resting in that blessed abode.

He leaves a kind father, a tender mother and four sisters. He was followed to the burial ground by a large crowd of friends, old and young, white and colored. Services were conducted by Elder C. C. Brown, after which his body was laid to rest to await the resurrection morn when we hope to meet him there to part no more.

May the good Lord reconcile the bereaved ones to His will so they may be enabled to say, that all things work together for good, and then give them faith to say, "Thy kingdom come, Thy will be done in earth as it is in heaven." And may He reconcile them to His will is the desire of the unworthy writer.

JERRY JENKINS.

Sneads Ferry, N. C.

EVA VIRGINIA COKER.

Little Eva Virginia was born February 2, 1910, and died September 18, 1910, living only two weeks after its mother died. She was taken from her mother and nursed from a bottle, and it seemed to agree with her for about a week when she was taken sick and gradually grew worse until it was the Lord's will to take her out of her sufferings.

It was very sad to give her up. She was such a sweet and good baby—too good to stay in this vain world. She was almost idolized by her mother who would take her **in her arms** and call her mother's company. She was a bright baby and during her illness was one of the best I ever saw.

She was taken to her aunt's, Mrs. C. W. Griffin, where she was to make her home, and there all that doctors and friends could do was done for her,

but God was the Physician and had provided a home not made with hands for His precious jewels here.

She was laid to rest by the side of her mother. May the good Lord reconcile us to His will, knowing that He does all things well and for a good purpose.

We loved her, yes we loved her;

But God loved her more;

And now she is a bright little angel

On that beautiful shining shore.

Written by her aunt,

EMILY SESSOMS.

MRS. MARTHA A. SATTERFIELD.

It is with a sad heart I attempt to chronicle the death of my dear friend who departed this life October 7, 1910, at the age of about seventy years.

She was the daughter of William and Sallie Burton. She was married to J. D. Satterfield in 1874, to which union were born three sons and five daughters. She was a kind and affectionate mother and good neighbor. Those that knew her best loved her most. She always had a kind word for every one.

"Sad and lonely is the household,

Pale in death our loved one lies;

She has left her earthly mansion,

For a mansion in the skies.

We loved her, yes we loved her,

But angels loved her more;

And they have sweetly called her

To yonder shining shore.

The golden gates were opened,

A gentle voice said come;

And with farewells unspoken,

She calmly entered home.

—Written by one who loved her.

The Eastern Union is to be held with the church at Bethlehem, Tyrrell County, N. C., Friday, Saturday and

5th Sunday in April. A general invitation is extended to all lovers of truth. Any one coming write to W. P. Reynolds, or M. Phelps, Columbia, N. C.

A. W. AMBROSE,
Union Clerk.

Elder G. W. Boswell is expected, if the Lord will, to preach the funeral of the wife of Elder J. T. Collier, at his residence, on the 2nd Sunday in April, at 11 o'clock a. m.

ASSOCIATIONAL.

Dear Brother Gold:

Please publish that the spring session of the Bear Creek Primitive Baptist Association will meet on Saturday before the first Sunday in May, 1911, with the Church at Brooms Grove, Union County, N. C. We invite the brethren and sisters to attend. Those coming by railroad will get tickets to Stouts Station, on Carolina Central Railroad. Drop a card to either of the following brethren and you will be met and conveyed to the meeting house about 3 miles distant:

W. E. Williams, Monroe, N. C.

T. M. Broom, Indian Trail, N. C.

Eld. H. M. Williams, Indian Trail, N. C.

Done by request of the Association.
This March 15th, 1911.

J. W. JONES, Clerk.

Marshville, N. C.

The next session of the Currituck and Pasquotank Union Meeting will be held with the Church at Elizabeth City Friday, Saturday and first Sunday in May. We would be glad to have the brethren and sisters with us.

W. H. KEATON.

Elizabeth City, N. C., March 21.

The Mill Branch Union is to convene with the Church at Simpson Creek.

The next session of the Black River Union is appointed to be held with the Church at Hickory Grove, Johnston County, N. C., on Saturday and fifth Sunday in April, 1911. We invite ministers, brethren, sisters and all that love the truth to attend. Those coming by rail on Friday write Brother W. J. Morgan, Dunn, N. C., R. No. 2, and he will see that you are met at Benson, N. C., and conveyed to and from the Union. Those that will come to Benson on Saturday morning will write Brother James G. Turlington or myself, Benson, N. C., R. 3, and we will see that you are conveyed to the Union and back to Benson.

Yours in hope,

CORNELIUS HODGES,

Union Clerk.

Providence permitting, a Section meeting will be held with the Church at Wolf Island beginning Friday before the second Sunday in April and continue three days. Those having a mind to come are cordially invited. The meeting house is two miles north of Reidsville, N. C.

R. L. SNEAD, Clerk.

APPOINTMENTS.

R. E. Adams:

Four Oaks, Friday night before the 4th Sunday in April.

Oak Forest, Saturday and 4th Sunday.

Benson, Friday night before 5th Sunday.

Black River Union, Saturday and 5th Sunday.

Dunn, Sunday night.

L. H. Hardy:

Elder L. H. Hardy makes changes in his appointments published March 15, as follows:

Wadesboro, April 24th, at night.

Lawyers Spring, 25th, at 11 a. m.

Brother J. W. Jones at night.
 Pleasant Grove, 26th, at 10 a. m.
 Watson, 26th, at 3 p. m.
 Union Grove, 27th, at 10 a. m.
 Liberty, 27th, at 3 p. m.
 High Hill, 28th, at 10 a. m.
 Brown Grove, 28th, at 3 p. m.

E. E. Lundy.

Sandy Grove 2nd Sunday night in April.

Hunting Quarter 3rd Sunday night.
 Davis Shore Tuesday night.
 North River Thursday and Friday.
 Morehead City Tuesday night after 4th Sunday.

Newport, Thursday.
 Sheffield, Saturday and 5th Sunday.
 Thence to Bear Creek Association.
 Will Elder Mills arrange for Tuesday after!

Wadesboro, Wednesday night.
 Mt. Pleasant, Saturday and 2nd Sunday in May.

M. L. Williard:

Concord, March 18th and 19th.
 Meadow Creek, March 20th.
 Clark's Grove, March 21st.
 Crooked Creek, March 22nd.
 Broom's Grove, March 23rd.
 Union Grove, March 24th.
 High Hill, March 25th.
 Liberty, March 26th.
 Lawyer Springs, March 27th.
 Wadesboro, March 28th.
 Pleasant Grove, March 29th.
 Watson, March 30th.
 Jerusalem, March 31st.
 Jones Hill, April 1st.
 Liberty Hill, April 2nd.
 Bear Creek, April 3rd.
 Freedom, April 4th.
 Howard's Chapel, April 5th.
 Albemarle, at night.
 Mountain Creek, April 6th.
 Flat Creek, April 7th.

J. E. Adams:

Robersonville. Tuesday night after 2nd Sunday in April.

Flat Swamp, Wednesday.
 Skewawkey, Thursday.
 Jamesville, Friday.
 Morattoek, Saturday and 3rd Sunday.

Concord, Saturday and 4th Sunday.
 Eastern Union Bethlehem (Tyre's Co.), Friday, Saturday and 5th Sunday.

Elizabeth City, May 2nd, at night.
 Flatty Creek, Wednesday.
 Powells Point, Friday.
 Kitiy Hawk, Saturday and 1st Sunday.

East Lake, Tuesday and Wednesday.
 North Lake, Friday.
 Tiny Oak, Saturday and 2nd Sunday.
 Rose Bay, Monday.
 Beulah, Tuesday.
 Goose Creek Island, Wednesday.
 Jones Bay, at night.
 Cedar Island, Saturday and 3rd Sunday.

Hunting Quarter, Monday.
 Nelson Bay, 4 p. m., Tuesday.
 Davis Shore, Wednesday.
 Marshallburg, Wednesday night.
 North River, Thursday.
 Morehead City, Friday.
 Newport, Saturday and 4th Sunday.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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APRIL 15, 1911

No. 11



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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.

NOTICE!

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 the money sent has not been receipted, please inform me of it. When you can always send money by money order, check or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Tarboro, N. C., Mar. 5, 1911.
Corn Neck Farm.

My Dear Brother Gold:

For the last few days I have been strongly impressed to try to write you a little continuing from where I left off writing to Bro. Monsees. If the dear Lord will guide my pen I will be able to write, otherwise all my efforts are in vain.

Oh! that night! that glorious night when my burden was lifted and my poor fainting soul was made to cry out in praise to the most high God! Who can describe my feelings that night, my poor heart that had been crushed and bleeding under its intolerable weight of sin and guilt, was not only relieved of its weight but seemed filled to overflowing with love and "Praise God, Praise God" were the words which came into my mind so forcibly that I could not refrain from uttering them. My poor heart was so full I felt that it must burst with that joy which is unspeakable, surely 'tis better felt than told; but it did not burst, no, the new wine was not put in old bottles but I feel that all things were made new.

I went before the church at Tarboro Saturday before the first Sunday in November, 1910, as you know, and asked for a home, they received me, notwithstanding all my unworthiness, and I was baptized next day by Elder M. T. Lawrence.

Only those who have experienced the same can know my feelings that day. Never was I so happy as when I came

up out of the water. Oh! that feeling is "inexpressible and full of joy."

I went on my way rejoicing, surely mortal was never happier than I.

I have been so blessed since then in getting to hear preaching, almost every Sunday the Lord has enabled me to mingle with His dear people and with them to feed and feast upon the truth as it is in Christ Jesus our Lord.

Oh! when my thoughts are on Him how my soul rejoices in His glory; He is all in all to me; my way, my life, my end. It is so sweet to hope and have a reason to believe that He is those three things to us. He is our Way from earth to Heaven. He is our Life, our spiritual Life of light and joy, and glory to God! He is our End—our end is in Him. That is when we will need Him most, when the end of this old mortal life comes, if we have Him then surely death will be swallowed up in victory.

Brother Gold, right after I was relieved of my burden I was sick in bed for a day or two and I felt like my time had come to die. I had a very queer feeling come over me. It seemed I was going down, down, down, into a very narrow, cold place, and I must go alone. Oh! I shuddered at the thought, it was so cold and dark and worst of all lonely. Yes, I must go right by myself and I knew God was on the other side, but I felt to be at peace with Him; what I had such a horror of was passing through this ordeal alone. All at once these words were forced upon me. "Jesus will go with you—Jesus has

been there." Ah! how great a difference that made. All was calm and restful then. Not only did I have no more horror of death (for such I felt this to be) but I could say with all my heart, "Oh! death, where is thy sting; Oh! grave, where is thy victory?" And also, "Come, welcome death, I'll gladly go with thee."

I only hope when I have shuffled off this mortal coil and my time comes to part with all that is earthly that I may have that sweet assurance of His presence that I had then. Then I can die rejoicing.

But, since that sweet time I've been down in the valley some, a lot it seems —no it's worse than in the valley, I feel like I've been down in the angry deep with the raging billows overhead. I think sometimes I must sink this time, I feel like the Lord is clean gone forever or else I have never known Him. "How tedious and tasteless the hours,

When Jesus no longer I see;
Sweet prospects, sweet birds and sweet flowers

Have all lost their sweetness to me."

But thanks be unto Him, though He leaves me for a season He never fails to return. Each time with greater force and sweetness, it seems, if that is possible; and are not all things possible with God?

Brother Gold, I cannot tell you how much I enjoyed your sermon this morning, how gracious God is to give us the hearing ear and the understanding heart.

Bro. Stone too, spoke so beautifully that my poor heart which I felt like had been melted down, just run over and I found relief in tears.

There are many of the hymns we sing that I love dearly but I believe my favorite is number 339, "How Sweet the Name of Jesus Sounds."

I was baptized exactly one month from the day I first felt myself a lost and ruined sinner.

Now, Brother Gold, if I have had a Christian experience I thank God for it, and if it is not I thank Him still for giving me such love for Him and such sweet meditations, such love for the brethren and showing Himself to me as the "chieftiest among ten thousand, and the one altogether lovely."

That Heaven's rich blessings may rest upon you and yours now and henceforth is my prayer.

Your unworthy little sister,
MARY JOHNSON THIGPEN.

Elder P. D. Gold:

Dear Brother in the Lord I hope: I am blessed again to attempt to write you and remit the dues for the year 1911. Forgive me for not sending the first of December last which was the proper time for renewal. I am not only weak physically and mentally but still weaker spiritually. I feel at times that my time is almost closed and although I have been in the war a long time it seems no nearer the end than when I first started on my pilgrim journey, and often I feel that there are more hard battles to be fought than when I first began. I think I should be thankful that it is as well with me as it is.

I have now passed my 74th milestone and the end is not yet, though surely it cannot be far distant when I will be called upon to lay aside the shackles of mortality. Then, oh then, what will be the eternal destiny! Will it be true that I can behold, see and possess a crown of righteousness which the Lord gives me, or must hear the awful sentence "depart from me ye cursed?" These become with me solemn things for consideration.

Brother Gold, sometimes I take a little review of the past when I offered myself for membership to the church at Pine. How lovely the members appeared to me. But those old soldiers have nearly all exchanged the cross for the crown. I can now remember but

one male member who was in fellowship then that is yet a member. These are sad reminders, yet all must pass away; that is, all that is mortal.

Amidst all the scenes of time with me none are so lasting as the memories of one memorable day in June, 1876, one-half of which I felt that my destiny was eternally fixed and that that was my portion with the condemned, the other half being praise and thanksgiving and adoration to the King of Saints for what He had done for me. I felt as free from sin as if I had never committed a sin, and to the present time that great change that I then felt is the only hope I have. Take this away and I am yet without hope and would be of all men most miserable. But it has been and yet is an anchor to the soul both sure and steadfast. I feel now that I must soon close for fear of trespassing upon your time to read my imperfect scribble as I am so blind and my natural ability so weak. Nevertheless I am impressed to talk with you on the subject of which in these last days is talked of so much and understood so little. I feel too imperfect to even approach the subject, but it is the all important word "predestination." It seems to me it is too sacred a subject to make trouble among the people of God, and if all would be content to hold fast to that which is good and refrain from every appearance of evil, strife would cease to be. I have been a reader of the Landmark nearly ever since it began to be published and I have never seen anything from your pen that I felt to condemn, but instead I approved and enjoyed it all more or less, as the saying use to be. It's all good and better. For fear I bring an evil report from the godly land I will cease my imperfections. May the good Lord continue His blessings upon you and family is the desire of one that loves you for Christ's sake I hope. Pray

for me that my faith fail not.

A. M. WILLIAMS.

Jubilee, N. C.

To W. H. Bradley, Tarboro, N. C.

Dear Sir: Having received a communication from my friend and fellow member in church fellowship, Mr. E. C. Stone, and of his desire to join the church of which you are deacon, I forwarded his request to our church at "Wantage" which, at a church meeting called for that purpose, unanimously passed a resolution embodied in the enclosed letter of dismissal.

Personally I can speak of Mr. Stone with the highest confidence and respect having known him the whole of his life and very intimately acquainted with him in the bonds of personal friendship as well as in church membership. Like myself he has been called in God's providence to tread some trying paths as well as deep exercises in things spiritual. But through it all God has brought him safely thus far, and by a practical experience he can tell of the goodness and mercy of Jehovah.

His pathway to me has been a peculiarly trying one, sweetly set forth in the 107th Psalm.

For some considerable time past, I may say for years, I have felt that the Lord was fitting and qualifying him to a special work; so that when I heard of his going to declare the gospel of Christ I was in no way surprised; and I feel he fulfills the declaration concerning such: "The husbandman must first be partaker of the fruits." I trust he may be of great use to the churches and tried family of God, and too, have the sealing power of the Holy Ghost on his ministerial labors.

Now commending him to your notice and to the care of a Triune God, and wishing you, personally with him, every needed mercy, I remain,

Yours sincerely for the truth's sake,

JOSEPH ALDWORTH.

30 Walton St., St. Albans, Herts, Eng.

P. S.: By the request of the brethren I send the above letter for publication.

W. H. BRADLEY.

Tarboro, N. C.

Elder Gold,

Dear Brother in Christ:

Oh, that some good brother preacher would come to this State and gather together some of the deceived of God's own children. We have all been taught wrong out here—been taught that we have got to do something to cause the Lord to take pity on us and save us.

Any brother preacher that will correspond with me with a view of coming to this State, I will be glad, as I never get to hear the good old doctrine saved by grace if saved at all.

R. A. AKERS.

Tekoa, Wash.

Dear Brother Gold:

I am sitting here in my shoe shop studying about the Old Baptists, and grieving over the schisms and divisions among them. I am in awfully bad health, but this is continually upon my mind: "Oh, that my head were waters and my eyes a fountain of tears that I might weep over the slain of the daughters of my people." Jeremiah. And I feel that I am almost compelled to give expression to some of my thoughts to some one. I have used all of my influence for the last two or three years to try and avert the seemingly hopeless wrangle and division that is now destroying the Old Baptists as a people (but it seems to grow worse and worse every day. I don't know how long this thing has been going on, but years ago directly after I joined the Old Baptists, I read a paper for about six years through which "Beebe, Johnson, Dudley and Co." (as they called them) were denounced as "The Arian

Two Seed Party." Since then I have heard from the pulpit the declaration that the doctrine of predestination of all things came from the devil, two or three years ago, denounced the doctrine through a certain Primitive Baptist as a damnable heresy. A short time since I received two copies of a Texas paper in which those who believe in the predestination of all things were referred to as "absoluters, fatalists, etc." It has also been said that the doctrine of the "Absolute predestination of all things" is no better than arminianism.

Now I am not contending either for or against the predestination of all things, but I do earnestly protest against the use of such expressions and assertions as those referred against those who are as sound in the doctrine of salvation by grace as any people under the sun. In this Texas paper I read some experiences and they were just the same as the experience of those who believe in the predestination of all things. Find an Old Baptist anywhere on earth, no matter what their views on predestination or other subjects that have divided the Baptists, and they all believe in salvation by the grace of God, and this cannot be said of those who hold to the doctrine of arminianism. So I say that the charge that the predestination of all things is no better than arminianism is untrue. I know a church now whose pastor (while he lived) was an absolute predestinarian. Some of the members of that church believe that doctrine and some don't, and some, I think, don't know or care whether it is true or not; and my opinion is, if you will take the Old Baptists as a whole, they are about that way all over the United States—some believe, some do not, and some are not concerned as to whether limited or unlimited predestination is true.

And this is true regarding the resurrection and all other mysterious sub-

jects that have divided the Baptists, and there is no use denying the fact that the preachers and the papers are responsible for these divisions. (In this remark I do not include all the preachers nor all the papers.) "The tree is known by its fruit."

If a man has the love of God and the cause of Christ at heart why should he want to divide and scatter the flock of God and array faction against faction and brother against brother as is being done at the present time? I believe if Paul was here he would condemn these things. But has he not already condemned them? He certainly has in unmistakable language in various places. These things have gone on until many of the people of God, both in and out of the church, are bewildered and confused. I confess I belong to the bewildered crowd. I am sixty-two years old, have been an ordained preacher for thirty years, and I confess I never was so bewildered and confused in all my life before. I once thought I knew some things but now I doubt whether I know anything or not.

I visited a blind man last Sunday who, though not a member of the church, manifests an interest in the cause, and we were talking about these things, and he confessed that he was bewildered over the divisions and dissensions among the Baptists, and knew not what to do.

Brethren, what shall we do, Shall we continue to bite and devour and destroy one another, or shall we follow after the things that make for peace and things wherewith one may edify another?

I leave the subject with you, with a fervent prayer for the peace of God which passeth understanding.

H. J. REDD.

Avondale, Ala.

Remark. Those that make the noise on both sides are not the bone and sinew of the church of God. The great

bulk of God's people keep quiet and are resting in the finished work of Jesus, knowing that it is wise to be silent when strife will increase trouble. The Lord rules. P. D. G.

EXPERIENCE OF GEORGE WILLIAM HOWARD.

(Continued from Last Landmark.)

The next morning I went to church feeling that God had taken all His joy from me, and had poured out His wrath upon me; so I came home begging Him to restore His joy to me. But it seemed He heard not my feeble cries. I watched the sun set and didn't think I would ever see it again. I retired at bedtime and darkness covered my room, but in a few minutes my room was as light as I had ever seen it, and I thought God was standing in the room with two keys in His hand, one representing the key of life and the other the key of death against me and turned it, and all of His pleasure was locked away from me. I could not for all the world even call upon His name. He took me up open handed and on the other side of my bed stood two avengeful devils, and He gave me over into the hands of those devils. And they swallowed me up as the fish of the sea did Jonah in the belly of hell. And they brought to me of all their kinds of devils that the world beholds. They carried me to every denomination in the world except the Primitive Baptists. But in all their gods I saw death, and the last thing they brought me was a woman, and I saw death and destruction in her. Then all the devils from every part of the earth gather around me.

When I had been there six days and nights, and all the while calling their own to put me to death, they asked me the question, "Will thy God that thou claimest to serve deliver thee from our arms?" And it seemed to me that the

earth burst and the gates of hell flew open, and in the belly of hell I cried unto the Lord. I saw what then looked to be the furnace of fire, and in the furnace I saw God and the three Hebrew children walking, and my cry was, God is able to deliver me from thy hands. And He came to me with healing power, holding death, heaven and hell in His hand, and all the devils fell as dead men. I was caught up in a power and He showed me He was ruler over death, hell and the grave.

I was carried to a rock, and in the rock was a building of rock which building represented to me the church of God. In the rock was a feast and from the rock was flowing a fountain of water. And there I feasted and drank of pure water, and the same man that led me to the feast came to me and said, "Let us go to the house of God," and he led me to the city. There was no wood in that city, nor sun, moon or stars. I saw that it took no hammer, nails or man to build that city. I saw that the doors or windows of that city could not be numbered. I saw then God was the light of the city, but I did not go in. God gave me a little gold book, bound in gold and with golden letters, and He said, "Take this book and go back to yonder world and feed my sheep and lambs." I was sent from there to the gospel fields with the walls of salvation around it; and in the field I was taught what was in the little book, the Lord Jesus Christ and Him crucified. It seemed it went in me and out in the Lord. I could not hold it. I was taken out of that field then and carried to Upper Town Creek Church, and there I saw about four feet space of flooring and sleepers taken up from the right side of the house leaving about the same amount of flooring next to the wall of the house, and on this space of flooring were the four people whose faces I

could not see. They were acting like devils, and I saw they had been removed from among the members and could not cross the space to get back to them. And I saw Brother Williams dead in the midst of us, and he was open and I looked into him and he was hollow. Then I was made to know that the spirit had gone out from him. A voice then spoke to me to look to the right at the foot of the steps leading up to the pulpit; and there stood a holy child praising the Lord. It was made known to me that that was the spirit which came out of Brother Williams. I tried to get him into my arms but was commanded to stand still and to touch him not, for you are a sinner and he is a holy child. Then I saw a man coming down from the heavens above, representing to me, King of kings and Lord of lords, holding all power. He came with a big book in His hand, which represented the Lamb's Book of Life. And I saw that the book was about two-thirds full, showing that two-thirds the space of time had already passed. He took a gold pen and with gold ink wrote my name in the book on the top line of the page, and I read my name and began to talk to the church. As I talked he wrote down every word I said until the book was full when He closed the book and ascended to heaven. He brought it all with Him and carried it all back and I was empty. This made me know it was not preached by education, but by the Holy Ghost. As He ascended I heard a voice which said, "Go show John again these things," and I began to inquire who John was. And it was made known to me that it was the church of God, or the poor, halting, lame children of God. Then in a dream I was led away again to a city by the name of "West Indian." I did not know where I was going until I was placed in the city at the head of a street running North and South. I

don't know that there is a city by that name, but I feel sure I shall meet and know it some time. When I was put down I was absolutely stripped, having neither food nor rament, and was made to beg to God at the head of that street. I thought harder of my life than ever before. "Why art thou troubled for I am with thee and in thy need it shall be furnished. Think not for in that hour it shall be given." I was made to cry aloud and one man gave me a quarter of a dollar. In my mind was, what good will this quarter do me. But I saw the streets of the city filled with people, and this scripture was presented to me, where Christ fed the multitude with the two fishes and the five loaves. And God so blessed my quarter that the multitude was fed and had plenty, and when I was carried away from that city I had as much as at first.

On my travel away I became thirsty for water, and not seeing where any one lived or seeing anybody in that desolate country, I prayed to God for pure water that the world could not give, that I might drink and live. I saw a glass cage, suspended about three feet in the air meeting me in the road. In that cage I saw a woman clear of sin and holy, and when she reached me in the cage stopped. And beside the woman in the cage on a little table sat a glass, and in the glass was the water of life. She turned a button and the door swung open and she handed me the glass and said: "Drink of this and live." I thought, Lord, what will this swallow of water do me, as thirsty as I am. But I drank and my thirst was quenched. I desired to know who the woman was, and she said I am the daughter of Zion sent of God, and she shut her cage which no man could open.

She went her way and I went mine, and night overtook me in that desolate country, and I was made to ask God

for some place to stay. I looked on the right side of the road and saw a rock building, and it was made known to me that that building was prepared in the beginning and should be standing at the end; and then I was impressed to ask if I might stay in that building. On the rock steps of this building I saw the fairest, holiest looking man I ever saw, and it was made known to me that he was my friend. On his left was a man who looked to be a skeleton and he was represented to be my enemy. The first man invited me into the building and the second advised me not to go in. But I heeded the first man and went in, and the first man and myself feasted all night in that building.

As I was making ready to leave the next morning I saw the same skeleton on the steps, and I entered into it for it was made known to me that it was my own fleshy body. And my prayer to the Lord was, would He be with me? And the answer was, that "He would be with me in the sixth trouble, and in the seventh He would not forsake me."

In another dream I was made to beg God for bread. And in front of me on a hill stood the same woman that I had met in the cage by the little table. She commanded me to eat of what she had on the table, and I gave thanks and we ate together, and I was filled. We separated and I was led to White Oak Church. I thought there would be no one there as it was such an unusual time, and I begged God to deliver me from my trouble. But I was led on until I got into the church; the house was full and I was commanded to open meeting and this hymn was given to open with:

"In all my Lord's appointed way,

My journey I'll pursue,

Hinder me not, yet much loved saints,

For I must go with you."

And then it seemed my mouth was filled with prayer for all God's people

from the waters to the ends of the earth, and it seemed that the church was wide awake, and when the meeting was over this hymn was given me to close with:

"Thy dear Redeemer, dying Lamb,

We love to to hear of thee;

No music like thy charming name,

Nor half so sweet can be."

And I felt as if all my troubles had turned to joy. I waked up praising His holy name. I called my wife, and she got the hymn books and looked up the numbers of the songs as I had seen them and she found them.

The next day in the fields it seemed to be fair, but it became dark around me with light a little ways off; and in a few moments it was light around me with darkness a little ways off. Then White Oak Church came out of the darkness and a voice told me that I should visit that church every first Saturday and Sunday. Then Upper Town Creek, Lower Town Creek and Moore's churches all appeared to me and the same voice commanded me to visit them.

In a few nights I retired feeling as if I was bought and given away, and that I should not rule but be ruled. I thought the Lord appeared to me and stood me up and stripped me naked, and sent me out to meet the church. I begged Him that I might get my clothes, but He said, "In my hour these things shall be supplied. In my travels I found a shirt and I thanked God, and as I went farther I found other clothing for which I thanked Him. As I met the church I awoke feeling that I would never doubt the promises of God again. But soon I went back to sleep and soon I saw a street running from the heavens to the earth, on the edges of which was a wall; all the world was dark except the street, and I saw something coming down the street appearing to be pure gold. It represented to me the Word

of God, and the Word commanded me to walk and live in this bright street for the Lord's use. Then I was led to the church feeling like I could not doubt any more. Then I saw in the pulpit a pile of dry bones in the minister's place. I saw the church moved from its pillars on new land, and I asked what it all means. Then I saw three fair men ascend, one from the East, one from the West and one from behind the church and pick up the house and place it back upon the pillars and go back from whence they came. It was represented to me as a sinner who had gone astray and takes the power of God to bring him back again. I awoke and for eight or ten weeks I was as lifeless as the pile of dry bones.

After that length of time my life began to come back to me, and when I saw the kingdom open I felt so little and insignificant I thought I had better keep my mouth shut. But "Go, show John again these things," continued on my mind, and so on meeting day I tried to fill my promise. As I arose in conference I saw my promise was not of the Lord, for it seemed that what I had was taken from me, and I felt as if I had better never been born. But I made a few remarks and sat down. On the way home I begged the Lord to take me out of the world, to deliver me, and I made excuses—that I had no education, and I heard a voice say, "I will print my laws in your heart and write them in your mind, and you shall be my mind reader." I then heard voices praying, hallooing and screaming in front of my door. I opened it and there I saw a street running up to the edge of my yard, and in the street I saw God's people and among them was the devil. I prayed to God to know what all the trouble was about, and He said, "All I touch will follow me."

My wife told me one day she would

and born Primitive Baptist for ten thousand worlds. When I awoke to beg God in my prayer to say, if I wasn't deceived (and my own words believe), in a few moments I was a stranger in my bed and saw through me to a dream state. The Lord came to the end but had his way to a time when he went and to the ground was a table and two other men and myself were sitting at the table, and she came in and sat with us and we ate and ate. That dream surprised me that I should eat and drink of my joy and trouble, and that my joy and trouble was hers. Then when the dream state ended, and I awoke I had the same dream in the following days and after eating with me many days, and the food felt for to be good and to be good and to be good. After that my dream of waiting in that state every night for about two weeks until she was baptized. I felt that God had answered my prayer and given me a new spirit of love. I could not make this full enough for what He wrought and proved and done for me and her. I felt that all my trouble had been forgiven mine.

Then I began to see I was a sinner because I felt she was too good a wife for me. I was one hour full of the world, I believe, and I felt saw his and I saw the grace of my soul in this affliction. I had been in this condition for about six months when I said to my wife, "Surely in man my afflictions are greater than any man's." While in this condition I had a dream of traveling in land and water up to my knees, and my strength gave out, and I felt I should sink into the earth, and I prayed to God to give me a place to rest.

(To be Continued.)

"And When Thou Art Converted Strengthen Thy Brethren."

In this letter I desire to talk about the word "converted," and so on of its relations as to its true or real scriptural meaning, and I select the above

passage because it is and has been now and then laid upon my mind; and also because it was spoken by the blessed Corner Stone to one of the foundation stones of the house of God on this earth. It, like many other words that are used, has a variety of meanings and shades of meanings. It is then a matter of care and faithfulness on all our attempt to expound scripture to be very careful lest they wiest the words to our own condemnation, applying it that its author did not and could not apply it, as He was and is absolutely truth.

By these words to Peter He does not mean that He was not at that time, "born not of blood nor of the will of the flesh nor of the will of man, but of God." Peter did not fall from the gift of God which is eternal life through Jesus Christ our Lord, God-like, high Priest at the throne of "I am that I am" in his own great eternity. Neither did he fall from the grace of faith which is a ripe fruit of the Holy Spirit of truth. The inquiry then comes, what was the matter with him? It is very plainly set forth by Jesus Himself: "Simon, when beheld Satan hath desired to have you that he may set you as wheat." Because wheat is sifted, that act of the thresher does not say that it is sinter. If it was only sand or cockle, no one would go to the trouble of sifting. Peter's faith did not fail him, as our dear, beloved Jesus had already prayed that it fail not. Long before this Peter gave full evidence of "being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." This is evidence that he was born of water and the spirit. Peter was a disciple of John the Baptist, who only baptized a people made ready to acknowledge Christ as soon as He came in the midst of the flesh. He did not baptize any one of the generation following, and all the people that heard

him and the publicans justified God being baptized with the baptism of John. But the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him.

This is conclusive proof that Peter was a child of God by the new and heavenly birth of the Spirit when John baptized him. But this is sealed with the seal of truth, as after Peter told his belief saying: "Thou art Christ the Son of the living God." The acceptable answer, warmed with love beyond degree, came forth from His myrrh-bedecked lips, "Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee but my Father which is in heaven." This is Christ's own witness to Peter's sonship, and cannot be overturned without making Jesus a liar, and therefore a sinner. But in holy horror of sin he challenges all his enemies to prove that he was a sinner, and this challenge is to-day as fresh as when he made it, and He is Jesus Christ, the same yesterday, to-day and forever. He is God and does not change. Furthermore it never can be demonstrated that a sheep can be changed into a goat, or wheat into smut. Peter, as all real Christians are, was a Shulanite. What is seen in a real Shulanite? As it were the company of two armies. "Walk in the Spirit and ye shall not fulfill the lusts of the Flesh; for the flesh lusteth against the Spirit and the Spirit against the flesh." This battle is a fiery trial. This Peter and hosts upon hosts of Christians know to be true. In the case of Peter, and also of Dr. A. N. Johnson, the sifting process causes to be seen the things of the flesh, our selfish spirit that remains in our mortal bodies, and that pride of our nature does often do the doubt the very existence, power and sovereignty of the very eternal Son of God who eternally covenanted with the Father to save us from our sins. In our flesh there dwells

no good thing, even as Peter while asserting to the contrary found out when Christ gave liberty to Satan to assault him. But it was true of Peter, as Newton sang:

"He made me feel the hidden evils of my heart,

And let the angry powers of hell Assault my soul in every part."

But this in no way demonstrates that Peter was dead in trespasses and sins, an alien and a stranger to the blessings of the covenant of grace, as Paul, in the days of his bold and cruel and bloody Phariseeism, in the relentless persecution of the church of Christ, caused many a precious saint to blaspheme the sweet and precious name of his redeemer. But this did not prove that they were not of the family of Him of whom the whole family in heaven and earth is named; and although Peter denied Christ and cursed most lustily it did not evidence that he at that very instant was not eternally redeemed in his spirit and soul in actual possession of eternal life, which fact gives a divine deed signed, sealed and ratified in the blood of the Lamb, that his mortal should also be partaker of the same blessed gift. "But if the Spirit of Him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in."

Now to Peter who in Spirit, soul and body loved this relationship to Jesus, did Jesus after He gave him emblematically his broken body to eat and His shed blood to drink, and washed his feet, and told him of the terrible denial that he would utter, said, "and when thou art converted strengthen thy brethren." The very words of the commandment sustains the fact of his creatureship. The brethren spoken of were new creatures in Christ, a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye

should shew forth the praises of Him who hath called you out of darkness into His marvelous light." "Strengthen thy brethren," is the word of the King of kings and Lord of lords, and where the word of a king is there is power. Did Peter obey the heavenly commandment? Most certainly he did. "Hear and shout triumphantly with him, dear daughter of Zion." Blessed be the God and Father of our Lord Jesus Christ which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." "Blessed be the everlasting God,

The Father of our Lord;
Be His abounding mercy praised,
His Majesty adored;
When from the dead He raised His Son,

And called Him to the sky,
He gave our souls a lively hope,
That they should never die."

An unregenerated person was never converted in the sense that Jesus meant when He spoke to Peter. The apostle James makes this very plain: "Brethren if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." This certainly, inferentially shows that Peter did not fall from the gift of God which is life eternal but erred from the precepts of the gospel as Jesus told him that he was to be converted or turned again to walk with Jesus. "Shall save a soul from death," does not mean from the death that by the disobedience of one, has passed upon the entire human race, nor yet from the second death in the lake of fire and brimstone; but it most certainly means unfruitfulness in the vineyard of Christ on this very earth of ours. God's eternal choice of us in His Son was that we should be holy and without blame before Him in

love, and His second choice of us is for the purpose that we should bear fruit and that that fruit should remain. "Herein is my Father glorified, that ye shall bear much fruit; so shall ye be my disciples." There are sinners in the house of God on earth, and it is of these that the apostle speaks when he says: "Seek ye the Lord while He may be found; call upon Him while He is near; let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy, and to our God for He will abundantly pardon." This was the way with Peter, and this my sister, I am constrained to say is the way with your correspondent. But I cannot see you as vile as I see myself, as I see you through love's enchanting eyes shine in the spotless splendor of the righteousness of the glorious Son of God.

"Begotten us again unto a lively hope." Peter then, at one time, was in possession of a lively hope, an active hope in Christ. Hope is a cheering grace of the Holy Ghost in us. It never makes us ashamed, for the reason that the love of God is shed abroad in our hearts, which, in return, begets in us a love for God. Hope is a firm anchor in our lives, entering into that haven of rest beyond the sidereal heavens.

"In all my troubles sharp and strong,

My soul to Jesus flies;
My anchor, hope, is firm in Him
When swelling billows rise.

His comforts bear my spirits up;
I trust a faithful God;
The true salvation of my hope
Is in my Savior's blood."

But how came this hope, or the renewal of His once lively hope? By the resurrection of Jesus Christ from the dead—a fact that set forth His eternal power and god-head. I have power to lay down my life and power to take it up again. The death and burial of

Christ was a terrible cold wave, deadening to the lively hope of His disciples, as one of them said to Him, "But we trusted that it had been He which should have redeemed Israel." Their hope had been paralyzed. They knew not what to do but weep tears of deep regret.

"He dies, the friend of sinner dies!

Lo! Salem's daughters weep around!

Here's love and grief beyond degree,

The Lord of glory dies for man—

But lo! what sudden joys we see;

Jesus from death revives again."

Peter hears the wonderful news, and it stuns up the deepest depths of his renewed nature and vivifies his entire personality, so that he runs as man never ran before nor since; his cheeks rivers of expectant joy-tears, and his heart throbbing as if it would leap out of his bosom at news of the resurrection which he found to be true. Thus it was that his love in Christ became lively again. So it is with our hope, as it burns low that it becomes lively again when we gaze by faith on our exalted Savior.

"Sweet the moments rich in blessing,

Which before the cross I spend;

Hope and health and peace possessing

From the sinner's living friend."

—DR. A. N. JOHNSON.

Dear Brother Gold:

I feel to know that I am too weak for such an attempt as this, but on yesterday, while you were preaching, my poor heart within me melted down once more, so much so that if I were only where I could weep as I wished. It is so good to be enabled to sit under the sound of the Great Trumpet, the gospel of the Lord and Savior Jesus Christ. I feel, Brother Gold, that I know something of how you feel over your dear companion, in her declining health, and I do so much appreciate your kindness in sympathizing with me.

Last night was a very gloomy one

with me, as my husband had another attack with his kidneys. Oh, I feel my flesh wants to shrink so much from these trials. I know that I have not yet had to pass through with my all being taken. I mean all on earth for I know that we are not to put our trust in man, and cursed is the man that putteth his trust in man or maketh flesh his arm but I have felt surely, Lord, can I stand it or not. Surely, I know that I am no better than anyone else and I want to have that glorious faith that you spoke of so beautifully yesterday, to be with me in my every day trials. I have so much desired to be patient in all trials but I have learned that tribulation worketh patience and tribulation is not pleasant to our flesh. I am so strange to myself for there is something within me that wants to do right, and yet there is something within that is always doing wrong. As I have heard you say so many times, that our thoughts are so sinful. Mine are, and it grieves me very much.

I know I have made a profession of the Lord and Savior Jesus Christ as being my savior, but it seems to be at times that surely I am yet mistaken. I know there is a great difference in professing and possessing. I do want the possessing virtue in me of a Crucified Savior.

These lines are so true. How hard and rugged is the way to some poor pilgrims' feet I feel sometimes that there has been no light shown me in the way of my travel. I am afraid that if there is any light it is hidden under the bushel, but here are some words that have found a way in my troubled soul at times. 'Tis this "Stand still, and see the salvation of the Lord."

Oh, with all my down-sittings and up-risings, I am so thankful that I do believe that he is a God of all power, and that all honor and glory do belong to him.

On the close of last year's night I was sitting and meditating upon the goodness of the blessed Lord. I felt so thankful to him that he had spared us another year, and thinking that we know nothing of our future, as to what it will bring forth. I have just read such a beautiful piece in the Primitive Monitor, written by a brother, giving an answer to a question asked him as to why he went to church, as he could not hear and had not heard a sermon preached in twenty years. His reply to this question was that he saw God there. Oh such a wonderful answer. His great interest in the church even now, if he can't hear the golden bells of the gospel of Christ is such a wonderful proof of his faith. And may each and every one feel that interest for the church that it may shine forth as a candle upon a candlestick on a dark night.

I wrote the above Monday after the first Sunday in February and next it is Wednesday after the first Sunday in March. I wrote it just as I felt it with tears in my eyes feeling so sensibly that a great trial awaited me and now it is so sad to me to say that I have just passed through so great a trial. The great messenger of death visited my home on the third day of March and took from me my companion, my all, it felt to me, on earth. It was so hard with this poor, weak flesh of mine when he called me to the bed, taking my hand and saying good-bye. It was so shocking to me I said, "Oh, what do you say." He said, "Goodbye, I said," and in a few minutes he raised his hands and said that he saw a little boy, and that he was so pretty and white. He raised his hands as though he had him in his arms saying, "Let me go, let me go." He was conscious almost to the last, and has left evidence that he is better off, saying to me once that he wanted to go home repeating it for some time, home where there was no suffering.

He was a great sufferer for many, many years of rheumatism and kidney and bladder trouble, but at last pneumonia came, making it all too much for him to stand. So, I am now left alone to grieve, but not as though I had no love for him. The Lord works in a mysterious way his wonders to perform. I feel that it is right and I want so much to be reconciled to his holy will, but I have felt so much with Job that all these things are against me. I know when the dark clouds are upon us, that we can't see the silvery lining beyond. I know it is there and when the sun puts forth its bright rays again it is so beautiful to behold, even more so than if a cloud had never intervened.

I will close, hoping that my dear kindred in Christ will have a mind to pray for poor unworthy me who feels so sad and lonely. I wish to extend my thanks to all who were so good and kind to me in this severe trial, for I did not need for anything that kind hands could do.

From one who is in much tribulation.

Your sister in Christ Jesus I hope.

LULA HURST,

Tarboro, N. C.

EASTERN UNION.

The Eastern Union is to be held with the church at Bethlehem, Tyrrell County, N. C., Friday, Saturday and 5th Sunday in April. A general invitation is extended to all lovers of truth. Any one coming write to W. P. Reynolds, or M. Phelps, Columbia, N. C.

A. W. AMBROSE,

Union Clerk.

MAKES CHANGES.

Elder L. H. Hardy makes changes in his appointments published March 15, as follows:

Wadesboro, April 24th, at night.

Lawyers Spring, 25th, at 11 a. m.

ing comes by the word of God.

Who sends the gospel preacher? Now thanks be unto God who always causeth us to triumph in Christ. Who sent Paul to preach the gospel? Who is Paul or Apollos, but ministers by whom ye believed, even as the Lord gave to every man. Paul may plant, and Apollos may water, but God giveth the increase. So then neither is he that planteth nor he that watereth any thing, but God that giveth the increase. Each gospel preacher and all gospel preachers are laborers together with God. In that sense all these preachers are one, or he that plants and he that waters are one. It is God's husbandry. It is God's building.

Paul thanked God that he always caused him to triumph in Christ, and made manifest the savour of his knowledge in every place.

How wonderful to have a dispensation of the gospel committed unto one so that he is unto God a sweet savour of Christ the most precious character ever preached, so well pleasing to God, so saving to all that believe in Him, the propitiation for all our sins, that even the chief of sinners as Paul said he was is accepted in Jesus and complete in Him, and honored because of the gift which makes room for him, so that his message makes glad every one that believes it. In the beloved Son God is well pleased, and is honored and God honors all that honor His Son. The savour of his ointment makes glad all the household, and this new wine of the Kingdom cheers and makes glad the heart of God and man. It is all for Jesus' sake. To those that are saved the apostle is a savour of life unto life. The life of Jesus is so manifested as to revive, nourish and cause to triumph everyone that thus preaches Jesus. They are rejoicing. How blest is the preacher who sees that the word of God he preaches is glorified, and the hearers are fed and rejoice with the

preacher and all live unto God.

This does not mean that the preacher quickens the dead. God quickens the dead; but when one hears and believes it is proof that God has quickened him. When Paul preached as many as were ordained to eternal life believed. They were ordained to eternal life before they believed. It was ordained that they should hear the gospel preached and should believe. What blessed fellowship has such hearers with the preacher. Paul called Timothy his son in the faith. Timothy was begotten in the gospel. Here is manifested the blessed use of preaching. Let not one say there is no use for preaching—nor let any say that the preacher creates or gives the increase, or adds a single one to the chosen or elect of God, but that the elect are manifest in preaching, and the Lord thus adds such as shall be saved, or were already appointed to be saved.

But how about them that perish? They stand in contrast or opposition to them that are saved—for they are not saved. In their perishing the gospel preacher is vindicated. The unbelief of those who put the word of God away from them, who envy or hate the doctrine, and those that believe makes manifest that the preacher and the preaching is a savour of death unto death in them that perish. See Acts 13: 41-46.

I have written the above being weighted with the importance of gospel preaching and the wretched estate and miserable condition of those that reject the counsel of God against themselves. The warnings uttered in the gospel against unbelief, the consequences of sin, the pure, merciful suffering character of Jesus as manifested in the flesh, the blessed estate and condition of them that confess the name of Jesus, the good fruit they bear, the healthy, purifying character of those that renounce the world, deny self,

mortify their members on earth, renounce the hidden things of dishonesty, love truth, present their bodies a living sacrifice, and lay up treasure in heaven exhibit to all that love holiness the great difference between them that love God and those that do not. The gloomy state and condition of such as do not love the Lord nor his people, that do not believe in Jesus, nor seek his kingdom, but who are praised by the heavens that declare the glory of God, and who witness every day the *works of God* in their own conscience reproaches that have a fearful feeling of unrest, besides the example of gospel preachers whose warnings and lives give illustration of the existence of better things than unbelievers seek or love, and proclaim the justice of God and his eternal righteousness in condemning to everlasting destruction all those that choose death rather than life show the dreadful condition of such. Hence such preachers of the gospel are a savour of death unto death to all such as receive not these servants of the most high God, nor repent of their ungodly lives nor regard the sufferings unto death of Jesus Christ, nor his work. If any man love not the Lord Jesus Christ let him be accused when he comes. He that receives not the servant of the Lord Jesus receives not Jesus. He that believes in Jesus has the witness in himself that God is well pleased. He that believeth not abides in death, and the wrath of God lowers on him. God so loved the world that he gave his only begotten son that whosoever believes on him shall not perish, but have everlasting life.

Now what an important matter, how wonderful a thing to be a humble, faithful gospel preacher, to hear about in one the marks of the Lord Jesus, to so preach Jesus Christ and him crucified as to exhibit in his walk and talk

the spirit of Jesus, and to keep himself unspurred from the world so that it may be said truly this man has been with Jesus and has learned of Him, and who seeks not such a name, nor fame of the world, but as a preacher and teacher walks and lives that he is a savour of life unto life in them that are saved, and a death unto death in them that perish. Surely the Lord only makes our kings such preachers, and to such only is committed the ministry of reconciliation.

P. D. G.

TAKE NO THOUGHT.

"Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" Matt. 6:11.

The law of Jesus is perfect, and glorious freedom is given to all that take his name and follow him. Nor is there such freedom or happiness in any other state or condition of life as this.

How foolish, carnal, earthly, sensual, blind and enslaved is our condition in this vain life. We care, labor for, seek, strive after, and spend our lives and labor for that which satisfies not, nor can give us happiness if we possess it all of our life. Indeed, the more of it we possess the greater our sorrowful labor and care.

This proves to us we are carnal, enmity against God, nor are we subject to his law, nor in this carnal state can we be. We know that we have an evil heart of unbelief in despising from the living God, if we know the truth.

What folly blinds and enslaves us. Our obligation warns us that earthly pleasures are cheating, earthly wealth enstaving, earthly prosperity disappointing. How plainly Jesus taught the snare of worldly cares. A man increases in worldly riches, buys larger barns, fills them with such goods, tells his soul to eat, drink and be merry for he has much goods and so in store

for many years. The decree of heaven thunders, Thou fool, This night shall thy soul be required of thee. Then whose shall those things be? Surely in darkness his life ended.

Did you ever see and consider a soul that the Lord had freed from worldly cares? One that felt the Lord reigns? He knows what I need. He has control of all things. He will supply all my needs according to riches in glory by Christ Jesus, and this one rests in that restful bed of resignation to the Lord in all things. He is kept in perfect peace because his heart is stayed on the Lord God. Does not the Lord rule in heaven and earth? Not a sparrow falls to the ground without his knowledge. He clothes the earth with beauty, feeds the sparrow, shelters the fowls that have neither store house nor barn. Even Solomon in all his glory was not arrayed like the lilly that neither toils nor spins. Then will he not clothe you, O ye of little faith?

Jesus who taught his disciples to say, Our Father who art in heaven, hallowed be thy name. Shall not this blessed Father provide for his children? How much do we honor him when our words and our deeds proclaim that we do not trust him. Can you tell why you take thought for the morrow when you know you cannot change a thing—cannot add a cubit to your stature, nor make one hair white or black?

Have you ever felt what a burden it is to be cumbered about much service? Have you ever seen and felt how much more blessed Mary is who chooses the one thing needful, and sits down at the feet of Jesus to hear his words? There is no happiness on earth like the blessed feeling that God reigns, and all things are therefore under his perfect power, and all things work together for good to them that love God, to them who are the called according to his purpose. Do you want things to be otherwise than as God wills them?

Are not his appointments perfect? What do I know about what is best to be done? Shall not my Father's will be for my good? How happy to feel as a little child playing in the streets of his golden city, that I am to enjoy the bounty of his wealth, and eat and drink in his kingdom knowing that he clothes me and feeds me with food convenient, and that in him I live, move and have my being, and am kept by the power of God through faith unto salvation. Is not this state the only one that can yield any happiness to the one born of God? This is a glorious rest.

They that would be rich pierce themselves through with many sorrows. It seems the devil is fond of sowing the tares of worldly cares right among the wheat, and this brings misery and woe.

Jesus said to his disciples, Seek ye first the kingdom of God and his righteousness. Then all things else needful shall be added. But the man who truly seeks first the kingdom of God and his righteousness does not need nor care for much else. Having food and raiment let us therewith be content. We brought nothing into the world. Why not leave it as we found it? God gives true riches and ornaments to those he thus deals with by giving them a crown of glory that never fades.

We honor the Lord by keeping his word. How can I honor God by showing I do not believe his word, nor trust him? How hateful this deceitful life we now live in the flesh. Happy is the man that trusts in the Lord who will provide all that is for our good. For the Lord God is a sun and shield who will give grace and glory, and will withhold no good thing from them that walk uprightly.

Whatsoever ye do let it be heartily done unto the Lord, and not to men, or to gain the applause of men, and

then shall you have praise of the Lord.

P. D. G.

IMPRISONED.

A man in prison is limited, shut in, confined so that he is enclosed in walls he cannot scale, see over, or through, nor can dig under them, nor through them, nor leap over them. There is but one way of escape from that prison house, and that is by a method he is afraid of—namely, by death. Go where he will he carries his enemy with him, nor does he know at what moment, nor the place where he will be attacked and overcome. His internal foes are apt to increase. His infirmities certainly will grow on him as he weakens, as he becomes older.

But suppose he loves his prison—that is he feels this is as good a place as he ever could desire, if he only could remain here. But he knows he cannot do this.

The decree of our Maker is "Dust thou art, and unto dust shalt thou return." It is a peculiar jail. Those dead in sin know they cannot get out or escape. But in some respects they are content, and it is not a prison to them, only as they know they cannot escape death. Nor can they see outside, and while knowing they cannot escape, except by going to a place or state worse to them than their present state, therefore they prefer to endure the ills they already have rather than to fly to those they know not of; but feel that they are far worse than such as they now have.

When the infirmities of old age creep on one, or on all that live long enough, there is no escape from them, but a certain prospect of their increasing. Disease also invades until the natural powers fail, and he must of necessity be carried out of his estate or condition of imprisonment, and pass out at an exit through which none can return, and hasten to the dust whence

he came.

If this person has received good evidence that he is a prisoner of hope then he is sealed by the Holy Spirit of God under the power of the Word which says, I have sent forth thy prisoners out of the pit wherein there is no water by the blood of thy covenant. To such this becomes a horrible pit. There is neither food, nor drink, nor rest, nor comfort to that soul so wretched. This one loathes this state, and longs for freedom from this horrible place. Nor has he any power to deliver himself, and no man has any power to deliver him from this place. Justice allows him not to escape. He does not know that mercy dwells there. The sentence of death, "Dust thou art, and unto dust shalt thou return," he feels to be righteous. But when the spirit of God takes the things of Jesus and shows them unto that soul, revealing the wonderful character and obedience of the Son of God unto death for the sinner—that Jesus who knew no sin, who came from Heaven, and was made sin for us that we might be made the righteousness of God in Him, then the Spirit of Jesus is put within us so we bow to the decree of Heaven as a righteous one, that dust we are and to dust shall we return; but the righteous has hope in his death. For that mortal, corrupt state is now a prison in which all manner of corruption is confined, but outside of its walls is glorious liberty, and perfection, and the way to this blessed perfection is through death. For faith pierces these prison walls of clay and sees and beholds a city that has foundations holy, and walls of perfection, where nothing unclean can ever enter, but where everything that is holy dwells. This inhabitant born in Zion and of incorruptible seed has been stung with death and has the sentence of death in himself, and is subject to bondage through fear of death all his life, and cannot sing "O death, where

is thy sting," until this corruptible puts on incorruption in the resurrection life; but being armed with the Spirit of Jesus who has ceased from suffering, he endures waiting for the adoption, that is the redemption of the body. For there is no death in Jesus who has swallowed up death in victory, and as he sees Jesus his life and hope he thanks God through Jesus Christ who shall deliver him from the body of this death into the glorious liberty of the sons of God. Hence he is saved by hope, and waits all his appointed time until his change comes.

How blessed to consider Jesus the Apostle and High Priest of our profession. As one is brought into distress, and to see and feel the need of Jesus and His blessed and perfect suitability to all his needs, and the most blest in all things through him he rejoices with joy unspeakable and full of glory, at the perfect blessedness outside of the walls of the prison of flesh, and that when he is absent from the body, by honorable discharge from jail, through his surety he shall be present with the Lord, which is far better, then he will be satisfied. P. D. G.

DIVORCING.

But I say unto you, That Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.—Matt. 5:3.

Whatever Jesus teaches is of lasting importance. He spake of marriage as ordained of God and honored it. Marriage is emblematic of the unity of Christ and the church of the First Born of God. It is a relationship which all the true servants of God honor. By and in the type of marriage is set forth the oneness of Christ and the church—such unity as the head and the body: What God has joined together let not man put asunder. God hates putting

away. The true church could not be represented by what tolerates putting away or corruption, because nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Marriage therefore must be clean and according to God's word in order to be acceptable. According to the teaching of Jesus there is only one cause sufficient for divorce, and that is fornication. Under the law of Moses one guilty of fornication was to be put to death, which of course dissolved or ended the marriage, and left the surviving innocent party liberty of marrying again.

The teaching of Jesus allowed but one cause for divorcing and that is fornication. If one is put away for this cause of course that guilty one could not marry again. That would be taking advantage of his own wrong. If one put away marries again both that one and whoever marries this one are both guilty of adultery.

I regret to see the looseness and disregard for the obligations of marriage. People that consider that a trivial cause or excuse, will allow separation by divorce, and tolerate a second marriage have never duly weighed the importance of marriage. If people love each other as the husband and wife should they would not contemplate such a thing as divorce, and would seek to avoid the things that alienate them from each other. Whoever that loves his wife properly would never think of doing any thing that would estrange his wife's affection from him. Do people love each other as they should if little things should call for divorces?

The law of God should be highly esteemed by men, and when this is done there is no occasion for any such flimsy excuses—such as the bad temper or any other thing not congenial.

One of the loveliest and most adorning relations of life is that of marriage when it is lived out and walked out as

becomes the word of God, and the object of marriage. When the husband loves his wife as he does himself, and honors her as the weaker vessel, and the wife reverences her husband. The natural foundation of national race purity is when husband and wife honor marriage, and their children honor their father and mother. A departure from or disregard for the God ordained institution of marriage will soon defile the streams that flow from a vitiated state of marriage. As nations or individuals depart from the laws of God they sap the foundations of society, and open the way for the invasion of enemies into the nation that will destroy the strength of the government. But while mankind truly regard the laws and ordinances of God the bulwarks of society and government remain solid and strong, and the State as well as individual morality is preserved.

P. D G.

OBITUARIES.

DAISY SMITH.

It is with a very sad heart that I attempt to write a few of the many good things in the life of my sister Daisy Smith. I feel that I am too incompetent to do her justice. Some years before her death she asked me if she died first if I would write her obituary. If I died first she would write mine. So you see it has fallen to my lot to write hers.

She was the daughter of J. T. and Bettie Smith. She was born October 10, 1882, and died April 12, 1910, making her stay on earth twenty-eight years. She started her school career at the age of five, was only two days learning her letters which she never forgot. At the age of thirteen she finished her public school course. The most of her time from then until she was eighteen was spent in school, attending school at Kinsey's school in Wilson, now known as the Atlantic Christian College.

She finished with highest honors, receiving one of the highest prizes. At the age of eighteen she stood the county examination, received a first grade certificate, and taught school eight years with success in every place. She was always loved by both parents and children leaving many friends in every neighborhood in which she taught. She made pleasure at home and abroad, always carrying a joyful face. She never forgot old people. I heard an old gentleman say the other day that she was present at his home at a party one night. After confections had been served to the young people, she picked out the best there was and carried them to the old people, a kindness which he had never forgotten. Her life was a life of success. She was a beam of sunlight in our home until May, 1907, when she married and left our home. She never knew what trouble was until then. From then on her life was a failure. The many pleasures she had been anticipating were blotted out with troubles. Her pleasures seemed to have taken, as it were, the wings of the morning and flown to the utmost bounds of the earth, never to return in this life. She had always looked on the bright side of life, and as there seemed to be no bright side now, she gave up all hope.

We sat by her bedside and saw her life dwindle away day by day, and hour by hour, until the last spark of hope faded away. She often prayed that her last days might have been different, though she never murmured during her illness. She had never joined any church. She said if it wasn't her disobedience to her Maker that caused her to have so much trouble she did not know what it was. She told me she obtained a hope at the age of ten and desired to unite with the Primitive Baptist church at old Contentnea. But being nothing but a child she thought they would not receive her. From time to time she would go to that

place of worship. But feeling her unworthiness she would return with the same burden in her bosom. After she was taken to her death bed she prayed for one more chance to tell what great things she hoped the good Lord had done for her. But it was not the Lord's will for it to be so.

She often prayed to depart from this life. The only thing she dreaded was the sting of death.

She was my last sister. I never had but two, my oldest one dying three years previous to the death of Daisy. She left four children to take her place, but there is no one to fill sweet Daisy's place. My success in life seemed to be vested in her. Though I hope the good Lord will prepare me to fill the battle of life.

Her funeral was preached by Elder G. W. Boswell at Contentnea church. A very large crowd of sorrowing friends and relatives were present. After service her body was laid to rest in the church yard cemetery.

Dearest Daisy, thou hast left us,
And our loss we deeply feel,
But, 'tis God that hath bereft us,
He can all our sorrows heal;
Yet again, we hope to meet thee,

When the day of life is fled,
When in Heaven in joy we greet thee
Where no farewell tear is shed.

All the family want to offer thanks of gratitude for the kindness shown to Daisy during her illness and death.

Written by her baby brother,
SAMMIE SMITH,
Wilson, . C., April 4, 1911.

H. G. WORSLEY.

By the request of the family I will try and write in my weak way the obituary of H. G. Worsley for publication in Zion's Landmark and the Rocky Mount papers.

He was born in Rocky Mount township, Edgewood county, July 8, 1833, being a descendant of the Spicer family that settled in the same neighbor-

hood in 1742. He died March 26, 1911, and after an impressive funeral service conducted by Elder M. B. Williford was interred in the family burial ground amid a large concourse of sorrowing relatives and friends. In fact the extent of his friends was the extent of his acquaintance, for to know him was to love him.

I knew him from my earliest recollection, and as a young man as well as an old man, I always knew him as a model of morality and uprightness in all his walks of life. A part of the short time I spent in school was under him where he impressed me with the importance of morality, truthfulness and honesty.

He was married to Mary E. Proctor December 14, 1859, from which union were born eleven children, four of them preceding him to the grave, leaving an invalid wife, four sons and three daughters to mourn the loss of a husband and father such as but few have, and while his children had all married and left him, their constant care and attention in the long sickness of their mother and the short sickness of their father attested their filial training in early life.

As a Confederate soldier he was faithful to every trust and by the mercy of God was saved for a nobler and higher calling, to serve his God and replenish the earth. Commencing forty years ago I lived a near neighbor to him for seven years and I thought his home was as near a heaven on earth as it was possible to make one.

On June 25, 1898, he united with the Primitive Baptist church at Pleasant Hill and was baptized by Elder W. H. Fly. He was soon a deacon which place he filled with the same fidelity that had marked his former life, and always manifested a strong faith in the God that he hoped had given him grace.

While his wife had been confined to the bed for several years his faith and

attention never faltered until he was stricken with pneumonia about ten days before his death, and we have all reason to believe that he is sharing the reward that none but the godly can reap.

JESSE BRAKE.

Rocky Mount, N. C.

JOHN GUNN WILSON.

John Gunn Wilson was born June 23, 1842, in Caswell county, N. C. He departed this life November 22, 1910, after sixty-eight years of usefulness to his country and people. Pen cannot describe the sadness we feel at the loss of this beloved brother, citizen and soldier. At the age of twenty-two he joined the army, entering the fall of '64. He continued in service until captured at Petersburg when Gen. Gordon crossed over into Gen. Grant's lines. He was kept a prisoner at Point Lookout for three months, until the war closed, when he came home to take part in the struggle to restore the South to her former prosperity. He was married in April, 1889, to Miss Mary Fannie Childs. God in his wisdom saw fit to take her from him leaving him with two small children, John William and Fannie Sue. He was married the second time to Miss Rebecca E. James in December, 1894, who survives him. He joined the Primitive Baptist church at Moons Creek and was baptized the third Sunday in June, 1905, from which time he lived a consistent member, being devoted to his church, and ever ready to respond to any call in its behalf. His health had been failing for some months when the physician was called in and pronounced his case heart trouble. From that time until his death he was a great sufferer, but through it all his faith in his Savior never faltered. He had several visions which were a great comfort to him. He often remarked to his devoted wife and children that when he was gone there were two things he wished his friends to know. First, he had received

every care and attention during his illness he could have asked for. Second, he was not afraid to die, but was waiting for the message. The writer often had the blessed privilege of visiting Fother Wilson's home and conversing with him on the subject concerning the Kingdom of Christ. I visited him in his affliction. He was more resigned to his condition than anyone I ever saw. I will say to his wife and children, grieve not, for our loss is his eternal gain. I pray his family may meet him around the dazzling throne of God to behold him without a glass between, where there will be no more sorrow, sickness, pain or death.

The funeral service was conducted from his home by the writer, after which the body was laid to rest in the family burial ground. He leaves a wife, two children, two brothers, one sister, and a host of friends to mourn their loss. May the God of mercy sustain them in their sad affliction.

J. P. JOHNSON.

MRS. MARY F. BELL.

On October 3, there passed away at her home, near Hobgood, Mrs. Mary F. Bell, in the 83rd year of her age. Her death which was a source of sorrow to the community was not unexpected as she had been in declining health for several years, suffering intensely at times but bearing it patiently.

She was the daughter of Benjamin and Priscilla Bryant, born and raised about three miles from this city.

Her father dying when very young she only knew the love of a stepfather, James Ethengain, who was very kind.

She was raised up in the Baptist faith, her people all being of that denomination, professed a hope many years ago, but for some cause never united with the church, still her faith in God was strong.

At the age of nineteen, she was married to John W. Bell, and to them were born ten children, three boys and seven

girls, two dying in infancy, one at the age of fifteen.

They lived happily and peacefully together until the Civil War which he served in some time.

About 28 years ago our Heavenly Father called him home. The oldest boy was then young, but he took charge of things and remained with his mother, doing all he could to please and comfort her. Later, purchasing a farm of his own, he took her and the two youngest girls to live with him. A day or two before she died she called him and said, "Lay your hand on my heart. I am going to live with Jesus where there will be no more pain or suffering." Oh, they said she talked beautiful, I was not present at the time. She told him God would surely bless him. 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 away. "Blessed be the name of the Lord."

How I miss her when I visit the home. She was the first always to meet me if able. Her corner, her chair, is vacant; can never be filled; but I feel our loss is her gain. Seven children survive her, two boys and five girls and one sister aged 81.

She was laid by the side of her husband in the home burying ground in the presence of a large crowd of sorrowing relatives and friends.

Written by her Daughter.

ALEXANDER RAWLS.

Deacon Alexander Rawls was born in Martin county, N. C., May 23, 1837. He was the son of Dennis Rawls and was married to Susan Whitfield April 12, 1866. He died in Robersonville, N. C., March 14, 1911. He united with the church at Spring Green and was baptized by Elder G. D. Roberson and was afterwards ordained deacon of said church and filled the office to the satisfaction of his brethren. He was firm in the doctrine and contin-

ued steadfast in the faith.

He served as a faithful soldier in the late war and was an industrious farmer and good provider for his family. His wife preceded him by several years in death and left him and one son, Mr. J. R. Rawls. They lived quietly and affectionately together until his death. He was as well cared for and as faithfully and tenderly nursed in his sickness by his son and his patient wife as any one could be. When the church was organized at Robersonville he took a letter from Spring Green and was in the organization and died a beloved member of it. We sadly miss him his safe counsel, faithful services and dear companionship. Besides his dear son and wife he leaves a brother and four grandchildren. May the Lord comfort, guide and sustain them by His spirit and grace.

M. T. LAWRENCE.

Hamilton, N. C.

(Gospel Messenger please copy.)

RESOLUTIONS.

Whereas, God in his infinite wisdom has called from our midst by death March 14, inst, Deacon Alexander Rawls our much beloved brother whose life has been long and useful in the community and his church, who though dead, yet speaks to the praise of the author and finisher of his faith.

Therefore, be it resolved,

First. That we would humbly submit to the loss of our aged, devout brother, feeling confident that our loss is his eternal gain.

Second. That we extend our sympathy to the family of his loved ones in their irreparable loss.

Third. That these resolutions be recorded in our church book and a copy be sent to Zion's Landmark and the Gospel Messenger for publication.

Done by order of the Primitive Baptist church at Robersonville, Saturday before the fourth Sunday in

March, 1911.

Elder M. T. LAWRENCE, Pastor.

Bro. J. C. ROBERTSON, Clerk.

(Gospel Messenger please copy.)

MARGARET L. BROADWAY.

It is with a sad heart that I attempt to write of the death of my dear wife although I do not feel worthy.

She was the daughter of Mr. Dan Hedrick of Davidson county, N. C., was born January 13, 1856, was united to me in wedlock December, 1876, and died January 13, 1911. She was a loving companion and affectionate mother, one who loved the cause of Christ and was a member of the Primitive Baptists for about twenty years. She lived a Christian life until death.

She has gone and left a husband and twelve children to mourn and lament her absence, still we feel our loss is her gain.

W. T. BROADWAY.

Cooleeme, N. C.

The next session of the Salem Association will be held with the church at Saints Delight, Saturday and second Sunday and Monday in May, 1911. An invitation is extended to all lovers of truth.

W. L. TEAGUE.

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A Guaranteed Remedy for Liver, Kidneys and Bladder, uric acid solvent and antiseptic for the urine, correct acidity, (the cause of many troubles). Highly recommended for Rheumatism, Constipation, Neuralgia, Dyspepsia. Sick and Nervous Headache, and Blood Diseases. One dollar per box; sent postpaid on receipt of price. Agents wanted. Our positive guarantee inspires confidence and makes sales easy.

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APPOINTMENTS.

W. T. Broadway:

Flat Creek, April 24th.

Mountain Creek, April 25th.

Howard's Chapel, April 26th.

Freedom, April 27th.

Liberty Hill, April 28th.

Jones Hill, April 29th.

Watson, April 30th.

Pleasant Grove, May 1st.

Lawyer Springs, May 2nd.

Liberty, May 3rd.

High Hill, May 4th.

Thence to the Bear Creek Association.

Meadow Creek, May 9th.

Running Creek, May 10th.

Bear Creek, May 11th.

P. D. Gold and perhaps G. D. Roberson, Pig River Association Friday, Saturday and first Sunday in May. Pig River Monday, Republican Tuesday, Town Creek Wednesday, River View Thursday, Martinsville Friday, Salem Association Saturday, second Sunday and Monday.

LINVILLE UNION.

The next session of the Linville Union will be held with the church at Bunker Hill on Saturday and fifth Sunday in April, 1911.

DUTCHVILLE UNION.

The Dutchville Union will be held with Mount Lebanon church on Saturday and fifth Sunday this month, and all lovers of truth are cordially invited and I hope you can attend.

"He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.

He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered."—Proverbs.

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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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order, check or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

(By Joshua Lawrence.)

Jesus, my God, while here on earth,
Since clothed with human flesh
Was to the Jews a stumbling block;
At him wise Greeks did mock.

Jesus I hope that thou art mine,
Then let thy beauty shine;
In all the lines I write below
Let me thy glory show.

Now Christ has power to raise up
saints
Of Adam's fallen race,
To pardon all their numerous sins,
And keep their spirits chaste.

For Christ was God and he is God,
Though slain he was as a man;
But power divine did raise him up,
And now he lives to reign.

Although he's God, he is also man,
He is the virgin son;
A mystery this that none can scan,
Till grace shall make it plain.

But Christ is God, and God is Light,
And light can make you see,
That Christ is God and still is man,
The unit and the three.

For he who raised the dead to life,
And made the blind to see,
Can change our darkness into light
And clear this mystery.

Now Jesus is Almighty God,
And quickens whom he will;
And though in sin we all lie dead;

He gives us life again.

Yet though he's God, he's also man,
And died upon the tree;
He is the blessed virgin's son.
And whispers peace to men.

'Tis from this peace my comforts flow,
None in this world I know;
For Jesus is my comforter,
The holy three and one.

Vouchsafe thy grace to me, my God,
To help my comforts on;
To know thy blessed will on earth,
And let thy will be done.

Jesus Almighty God of power,
Help in death's awful hour;
I crave it at thy blessed hand,
The monster's sting to stand.

When from its cage my spirit's free,
Oh help it on to thee;
In thy blessed image for to shine
Eternal and divine.

Thy brightest glory to behold.
Which here can ne'er be told;
And join in praise to Father, Son
And Spirit, three yet one.

WRITTEN FOR MY CHILDREN.

I have thought for some time I would write out a portion of what I hope and believe the Lord has done for my soul; or in other words my experience from nature to grace ((If I have been so changed.) The fear of which is my

greatest trouble. My first trouble was the starting of my brother into the late war in the spring of '61. He was at school, left, came home, volunteered and went off with Company G, 14th N. C. Regiment. This was to me a severe blow, as we were the only children, and it left me so lonely; weighed down my spirits very much, for a time, but after a while I rallied from it, to a considerable extent; could enjoy myself very well at times, knowing his absence was irrevocable then, but when the unwelcome news would come of a battle, or the expectation of one, my thoughts would fly to him, and were centered on him, until we heard the result, and he was unhurt. I would feel so thankful, and would try to thank the Lord in my feeble way for His protecting care. In the summer of '62 he came home on a furlough, with typhoid fever; but as soon as he was able had to bid farewell to home, mother, sister and friends for those terrible fields of carnage again. And as they drove from the gate I looked after him as long as I could see him, and deeply felt it would be the last time I would ever see him. And it was. In a short time after getting to his company, they commenced that fatal march over into Maryland. And while on the March he wrote us saying, "he never expected to get back; and that he felt very much concerned about his future welfare, but did not know it was the Lord's work, that if he could only believe it was, he would be satisfied." That he had faith to believe when he began a good work he would perform it. And asked us to "pray for him that he might be spared until he was prepared for death." And the instant I read it the thought flashed into my mind, you are not fit to pray for yourself. Oh, it seemed to pierce my heart through and through, and I could not get rid of it. He was wounded in September in the Battle of Antietam. We first heard he was mortally wounded and left on the

field, and then, that he was dead. And it was for seven long weeks a perfect state of suspense, which seemed more than I could bear. My first thoughts upon awaking in the morning, and last at night were, "Lord give us to know the truth of his condition." And if he was dead, that we might have the evidence that he was better off.

At the expiration of seven weeks, we had a letter from him, written by a "Sister of Charity" saying he had been paroled and would start home as soon as able. Oh, what joy the thought of seeing him once more. But alas! for human hopes; for another letter soon followed, commencing that it was "written by his dying request." Nevertheless it bore precious comforting news, for in addition to the many fond messages of farewell to us, he said he felt prepared for death, and hoped to meet us in Heaven. There was another pang of heart, as well as of joy. I was not prepared to meet him. My pen fails to describe my feelings at that moment; joy and thankfulness for him, and sorrow, bitter sorrow and anguish for myself. But after a time I felt some encouragement, feeling my feeble petitions had been answered in regard to him. And from that time my constant prayer was. "Lord have mercy upon me." I would frequently go to a thicket of wild plum bushes, grape vines, etc., which were near the house to try to pray and be alone, for a great portion of my time I felt too miserable to be in the presence or company of anyone. But often when I would get into the thicket and attempted to kneel down to try to pray, a sudden fear would take possession of me, that the earth would open and swallow me up. I would feel like I was too wicked and sinful to kneel in the presence of a Holy and Divine Being. I felt it would be a sacrilege and mockery. And I have gone back to the house feeling more miserable if possible than when I left it. At other times I would sit down on

the ground and try to plead for mercy, feeling that I was the most miserable being in the world. But did not think I was under conviction. If I could have thought that the cause of my trouble, I would have been better satisfied. For I believed then, when the Lord began a work of grace in the heart He would perform it. The trouble with me was, "Is it His work?" Surely not. My prayers did not seem to rise higher than my head. And when I tried to read my Bible it was either a sealed book, as it were, or every word seemed to condemn me. And when I went to hear the Primitive Baptists all they said seemed to condemn me, that mine was an outside case. In the fall I was staying with an uncle. They were Methodists and I attended a protracted meeting with them, and they as well as many others urged me to go up to be prayed for. But nothing that was said had any influence over me I don't think. For I believed the Lord could hear me as well at my seat as at the altar. But I finally went to see if I could find Him there; believing He was as liable to pardon in one place as another. And concluding perhaps it was pride that had kept me away, and that it would have to be humbled, but I found no relief. Felt worse if any difference. I attended another with other relatives and friends and the request was made, if any of the congregation desired the prayers of the Christians, to kneel at their seats. (This was the first night) and they commenced the hymn "Come, Oh Thou Sinner, Poor and Wretched." and when they began the verse, "Let not conscience make thee linger," I voluntarily arose and dropped upon my knees. For I did desire the prayers of Christians more than anything else except religion itself, or in other words to feel, to claim the Savior as my Savior and Redeemer. And to think they offered to pray for me and only conscience made me linger. I could not resist the offer. And after-

wards I went to be prayed for, as I was so miserable I did not know what to do. And as they told me I could get religion if I went up to the mourner's bench, I resolved to try, as that was my greatest desire, but to my sorrow and disappointment, their promise was this time as before not true. It was my desire to be changed at home (if at all) if it was the Lord's will. That is privately. And if I have ever been changed, He granted that petition. And my desire was to be enabled to shout; feeling that I would then know I had been changed, as it was not my nature to make much over anything, not being of a demonstrative disposition. But as yet I was not sufficiently humbled. But felt determined to do all in my power to try to alleviate my poor sin-sick soul and did it, and viewed it as nothing and worse than nothing; had worked myself out of my works, and was stripped of pride and self-righteousness; and felt willing to go anywhere or do anything if it was to get down into a mud hole if it was the Lord's will. And I have since seen some lines which express my feelings at that time, better than I can, which I will write down. I felt their comfort, Oh so forcibly.

"Oh, thou my Savior, Lord and King,
Who read'st my thoughts within,
Prostrate beneath Thy feet I fling
My soul deformed with sin;
Bow'd down in spirit, Lord I raise,
My thoughts to Thee in prayer,
Oh, rescue me from sinful ways,
Oh, lift me from despair.

Deep in the mire of sin am I,
With naught whereon to stand;
Oh, Savior look with pitying eye,
Give me thy helping hand.
Thou art the light of all my hopes
In this desponding hour;
Oh, raise my soul from where it gropes
With Thy Almighty power.

Despise not, Lord, for Jesus' sake

A guilty thing like me;
 The paths of sin I would forsake,
 And cry for aid to Thee.
 I'm weak, but Thou can'st make me
 strong,
 I'm bound, Thou can'st free;
 From right I've wandered long.
 Have mercy Lord on me."

And with these thoughts, I felt to commit myself to Him and feeling that if I was ever a Christian, He would have to make me one, that it would be no act of mine, and if it was His will to sentence me to everlasting punishment it would be just. And I stood still, and saw and felt the salvation of the Lord, I hope. A kind of calm feeling took possession of me; this was in the evening and I retired that night feeling the Lord would do right; went to sleep and about mid-night, or after, I woke up with these words in my mind as if some one had spoken them, "Thy faith hath made thee whole." And immediately after, the words of that sweet old hymn: "How happy are they, who their Savior obey," seemed to roll through my mind, or come to me as if spoken, and to my mind's eye there did appear a form on the foot of my bed as if kneeling or standing at the right hand side at the foot and I was laying on the left side. And I felt such perfect love, and joy, and peace in my heart that I had never felt before. My burden was gone. How happy I felt. I felt so good, (that is) had such good feelings. There was a young lady friend in the bed with me and I started to lay my arms across her to wake her to tell her how good I felt, but did not. But thought I would stay awake the rest of the night, fearing I would not have those good feelings any more if I went to sleep, but after enjoying them for some time. I fell asleep, and slept soundly until after sunrise and what a bright beautiful morning it was, and what was sweeter I had the same good feelings. And when I got out on the

floor I did not seem to walk, but felt as if I were floating about the room, I felt so light, as if I could not confine my feet to the floor. O happy time, and how often have I been made to go back to it for religion then, but only as a blessing, or as a hope for a hope. I went to the breakfast table but could not eat, was full, had a feast within. Six or eight months elapsed before I was satisfied and then it was under the preaching of Bro. A. N. Hall at Lick-fork the funeral of Mr. James Blackwell. I was made willing to go back and take what I had received that night and be satisfied with it, whether I was enabled to shout or not. I have often thought of a comparison I heard Bro. Stadler make once, (though I was young at the time) and at the same time applied it to myself. "That deliverance comes to some so different from what they expected, and it appeared such a small mite, they would cast it aside, were not satisfied with it, as a child when its mother gives it a piece of bread, and it does not think it large enough. Let it alone, don't notice it, and after a while it will take it up and be satisfied with it." And he said it was the same way with the Christian oftentimes. My greatest delight then, and until now is in hearing experimental sermons; for then a self-examination takes place with me. I have several times gone to hear Bro. A. N. Hall feeling so much in the dark, and such a leanness of soul, which is my lot much of the time. But whenever he has told his experience, I have come away better satisfied; for I feel I can go all the way with him, and when he tells his, he tells mine, and much better than I have ever been enabled to tell it. The happiest feelings I have ever had since the night I hope the Lord pardoned my sins were under his preaching. Consequently he is one of my special favorite preachers. I have had sweet seasons of grace under the preaching of others, and go to hear all of our minis-

ters when I have an opportunity. But feel I have many chastisements which are for neglect of duty I suppose. But there is a text of Scripture which gives me great comfort. It is this, "All things work together for good to them that love God, to them who are the called according to His purpose" and my whole trust is in Him. And one thing I know I want to love Him if I do not. And every good and perfect gift we enjoy is from Him the Allwise God. But I am so often compelled to cry out my leanness, O my leanness. I feel so poor, so little and so unworthy, and feel that all the brethren and sisters are much better than I am. My besetting sin is unbelief. And that I would, I do not, and that I would not, that I do. And if a child of God the least of all.

The Landmark, and Primitive Baptist have been precious messengers to me; coming with good news from the many precious brethren and sisters. Often when I have felt so sad, so weary and faint-hearted. I have gotten encouragement in reading of the troubles and trials of others. And have been made to feel that "Our light afflictions here which are but for a moment work for us a far more exceeding and eternal weight of glory." And to be found ready when my Heavenly Father call-eth is my greatest desire. I crave the prayers of all of God's dear people, that I may be upheld by His sustaining grace, for unless I am, I will most assuredly fall. I haven't said anything so far about going to the church. It was under a sermon of Bro. McNeely's I was made to feel it my duty to offer. I had craved baptism; about twelve months but the church had not been presented to my mind. I had no particular impression about it, that seemed too much for me. I was too unworthy. But upon one occasion when a brother-in-law was baptized, I felt I would give anything in the world to follow him. I could scarcely control myself or feelings. I have very imperfectly given

some of my experience, but the half has not been told—I offered to the church at Lickfork Saturday before the first Sunday in September, 1866, was received and baptized next morning by Bro. McNeely. I was at the old homestead a few months ago, and after planting some Myrtle upon my mother's grave, I next sought the thicket of which I have spoken; it being a sacred spot to me. "How unsearchable is the Lord and His ways past finding out." "For he bringeth the blind by a way they know not and leads them in paths they have not seen." How wonderful, how marvelous the Lord is. "But His ways are not our ways, nor His thoughts our thoughts." And thanks be unto the Lord for it. "For as in times past, we walked with the children of disobedience, but can now sit together in Heavenly places in Christ Jesus, with the dear children of God." Lord enable me at all times to try to pray to Thee that I may live in the discharge of my duty. For prayer is the golden key that unlocks the fountains of blessings. I often feel to exclaim

"O for a closer walk with God,

A calm and heavenly frame,
A light to shine upon the road

That leads me to the lamb."

And now my dear children may the God of all grace have mercy upon you, and save you and may we meet in heaven at last, is my prayer for Christ's sake.

Yours in much love,

ANNIE R. HARRIS.

Since the first of this was written I have become a preacher's wife. What wonderful things the Lord can bring about. And to say that I was not reconciled to it when I first felt it would be, does not half express it. But if ever a poor soul asked to be made reconciled to the Lord's will, I did I think. This was my constant prayer. If it has to be make me willing and reconciled before he begins; so I may en-

courage him, or try at least to do so; for I could feel and see he was greatly troubled about it himself. And I do feel the good Lord heard and answered my petitions; for by the time he commenced I felt perfectly resigned to it. And did try to encourage him in every way I could, and would not at that time have let him know what a trial it had been to me, for my right arm, I don't believe. But have since told him.

Elder P. D. Gold:

Dear Brother: I hope you will excuse me for my neglect in not being prompt in remitting for the Landmark. My time was out January 1st. I send it herewith.

I have been taking the dear old Landmark since 1888, and I hope to continue doing so as long as I can see to read it.

I have had a very hard attack of the lagrippe this winter. The Lord saw fit to slay me with His rod of affliction. But oh how gently He laid the rod and blessed be His Holy name. He gave me patience and meekness to bear it one time in my life without murmuring at His will. Brother Gold, if I could only live free from sinful thoughts and imaginations and set my face heavenward looking to the dear good Redeemer for all my comfort and consolation, how much more easily the yoke would wear on me. I feel like I never do right only as I am driven by the power, and don't know that I am right then only as I have a witness in my heart to say, surely the Lord has been with me and I knew it not.

Your editorial on "Sinning Wilfully" was a good piece, and so was Brother Durand's. He told my feelings in many ways. Why is it that you dear old fathers see so much vileness in yourselves and we can't see it in you, possessing as you do such a gracious gift of the Holy and Divine

Spirit? It don't seem strange that I see in myself a vile sinner, tempted of Satan and getting into his snares and traps. Oh that Satan would stay behind me, that I might be free from his lying distraction, and that I would not so often find myself in prison and fettered with so many sorrows and troubles.

Brother Gold, I humbly pray that you will remember poor me at a throne of grace. Your humble sister I hope,

CLOE A. BURNETT.

Palmyra, N. C.

EXPERIENCE OF GEORGE WILLIAM HOWARD.

(Continued from Landmark.)

Immediately the same woman I had met twice before came, dressed in white, walking upon the mud and water, with nine bolsters in her arms. She laid them down across the road in front of me and commanded me to rest upon them. She said, "This represents nine years of trouble and nine of feast." I suppose the first three years represented my experience or in the church, the next three under the church and the last three above the church. It appeared to me that I had not suffered according to my sins, and if God had dealt with me according to my sins I would have been far more miserable.

About one o'clock that night I was sitting before the fire when a voice said, "Look into the East." I did, and saw the church rise praising God and not a spot against her.

In another dream I was sent for to help shroud an old man and a babe. The man that came after me led me a long journey into a room of a big white building. and in the room on a bed was the oldest man I ever saw and the smallest babe. The man commanded me to shroud them. As I was shrouding the old man in came his coffin without anyone supporting it, and I was com-

manded to lay him in the coffin. Then I shrouded the babe and in came its coffin just as the other, without anyone supporting it, and I laid it in its coffin. Then in came a woman represented to be Christ's mother, and the old man and babe both came to life.

I awakened inquiring why my life was so strange, and from this I was made to understand that the further away God's people went the greater the gift had to be to bring them back again. The Lord appeared to me as he had to the one talent man, and I felt He had taken the little hope I had away. It seemed to me He had taken a journey, and for two weeks I couldn't even call upon His name.

One night I went to sleep, and it seemed I was traveling upward and saw a city walled in with the walls of salvation. On each of the four corners of this wall I saw a man, and they were declaring the council of God from the beginning to the end. And a little way from me was a large congregation and I was led to it. Many were coming and going and I saw Christ standing in the wall with each end of the wall extending from His side so that He was the doorway into the city. In the city were thousands of babes dressed alike and all praising God alike. Then I saw that all who were baptized in His name entered into the city and became little holy children. And I saw many turned back into the world, and I inquired in my mind why they were turned away for they were members of the church. And it was made known to me they had never been baptized in the Lord and they were turned back to the gods they had been worshipping. Not a speck of sin could enter there—if we went in the Lord's name we went through, but if we went in any other name we were turned away. Then I felt a power and heard a voice saying, "Go back to yonder world and serve your time." Then I awoke and began

to inquire in my mind, what had become of my little book?

This was my condition for about a year, when at last one day I heard a voice saying, "You must be about my Father's business," and I felt like there was something for me to do. I thought about this, "My Father's business," for about a year, and then I became acquainted with four faces; the face of the ox, the lion, the eagle and the natural man. When I was inquiring what was my Father's business, it was made plain to me in this way; that if I wanted a surveyor to run land, he would need a deed or plot to go by. I was to go out without any plot, making it as I went, using the Word of God, and wherever my brethren's faith cornered my deed would corner there to, and wherever the deed of the Word of God cornered there the brethren would corner also. For about a day I had a feast, meditating upon the goodness and mercies of God.

It seemed the Lord then called me and all the creeping insects before Him and I saw that He fed from His mighty hand every thing that had life, and He said, "You see how much I care for these little insects, how much more will I care for you." It seemed He then placed me under the ant, and I was made submissive and satisfied to His will in everything that my lot should be cast also to my brethren's will. I felt I was given to the church, not to rule them, but to be submissive to the brethren's will and serve them.

I still inquire about the little book, and I heard some talk about my going crazy. And I said to some that they must be crazy by not knowing that I was already crazy. One day a bush appeared before me, and in the bush was a worm, and I thought I was the worm, and it had eaten all the leaves on the bush and was then eating the last one. And these words came to me, "Except ye forsake houses and land, wife and

children, you shall forever die." And in my way I saw death, but in the Lord's way I saw life.

Pretty soon I went to sleep and dreamed I heard the cries of God's people. They came from every direction—from the earth and water. I also heard the howling of wolves and the roaring of lions. Two wonderful hands stood me up and a voice said, "Pray for me and mine again and again." When I had prayed for me and mine, I heard a voice which sounded all over the world and people arose from all over the world, and I was consumed for these people. I awakened with the cries of these people in my ears, and these cries continued for three days and nights together with the voice which said, "Pray for me and mine." On the third day I was trying to plow when a voice said, "Preach!" I let go the plow handles, bowed to the earth and begged God to deliver me, and I saw the same people for whom I was to be consumed. I was not to destroy them nor to make them neither drive them, but was to go into the mountains and valleys and lead them out with these words, "Determined to know nothing among them but the Lord Jesus Christ and Him crucified." Then I begged the Lord to show me with my natural eye. And I saw in the distance a large fowl coming towards me and the nearer it came the smaller it got. It lit in a tree near me and looked the size of a humming bird. A voice spoke from the tree three times saying, "Preach, George!" and I began to inquire, what had become of my little bible. A voice said I had consumed the book. Then the little book arose from the ground that had been gone for these many years and my mouth was filled with praise to God. Then the little book was opened to me and I saw that I had consumed the leaves of it, and it was made known to me that those who had eaten God's words

should deliver it. Then I heard the words, "As I suffer you shall suffer." It was made known to me that every child of God should suffer their part of that bitter cup. A voice spoke and said, "As I live you shall live, and behold I am alive forever more." I felt like I would never doubt any more, and I went for a few hours rejoicing until a voice said, "If that had been of the Lord, He would not have said 'Preach, George;' He would have said, 'Preach Christ!'" Then I became full of doubt again when I heard the words, "Why halt ye between two opinions?" I went to sleep and dreamed I saw a man in my room, also there was a little basket in there, the which all the wisdom in the world could not make one like it. I saw the basket placed on the man's right arm, and he said to me, "Prepare and get ready, the time has been and is now, follow me." As we got to the door step, he gave me the basket and said, "Go feed the increase of God." And he ascended and lighted the world as he went.

There was only the shadow left for me to follow—a shadow in the shape of a man, and if I followed it I would come to the substance; and as I traveled on a voice from the shadow said, "Stand still and see the salvation of God." And there was the ocean in front of me, and a storm was upon the ocean. I heard a voice command the storm to be still and quickly the storm was stilled and the ocean was as peaceful as the earth. I understood from this that both the land and sea, both man and beast, must obey God's commandments. Then the ocean was removed and I followed the shadow upon dry land into a field which was full of men and women. When I got about to the center of the field I was commanded to stand still. And I saw the power of God go into the earth and that power went around me right and left, and I was cast off on a little piece

of land, and those people were standing on the other side as close to the edge as they could get. I was alone on my little piece of earth. A voice commanded me to feed the increase of God out of the little basket.

The night before my three years' travel was finished, in a dream I saw the Lord walking upon the water, and about the middle of the water I saw a rock standing about four feet out of the water with a temple extending from the rock to the heavens, and in the temple I saw one door and that was Christ; and He said, "I am the way, the truth and the life, no man cometh to the Father but by Me," and I waked up. The next night, the last of my three years' travel, I was led away and put down within three steps of the ocean, and a long distance away on the water I saw a man. In his right hand He had the Book of Life, and on that Book was stamped seven seals. I saw the safe security of God's people treasured up in Christ and hid with God. I prayed to God to come to me. Then I thought I would take two or three steps to the water to meet Him. But before I could take over one step He met me on the land and said, "I will bring all things to your remembrance whatsoever I have taught you," and for about five minutes it seemed that all the happenings of the different three years' periods were brought to my remembrance. I was carried to the foreknowledge of God before the heavens and earth were made. I saw that all things that have been had to be. I was made to thank God I saw these things. I was made to even say, 'thank Thee, Oh Father, if I am not in the arrangement.'" Then I began to travel in the free knowledge of God, and came to the three changes: First, the natural birth; second, being born again into the Kingdom of God, and third, the death, or entrance into everlasting eternity.

We will not know each other in heaven; we will not know ourselves. You will see Him as He is and awake in His likeness and be satisfied. And, brethren, as our Heavenly Father so loved us as to give His only begotten son that through Him we might live, we should love one another as He loved us, and look over each other for good, and as He forgave us our sins we should forgive one another and seek those things which are above.

Finally, brethren, sisters and friends, pray for me, and if you find anything in this not in accordance with the Word of God, write me and maybe save me in my error, for I feel to be one of the least and most feeble of all of God's children, if indeed I am one at all. Again asking your prayers,

GEORGE W. HOWARD.

Elm City, N. C.

"Go ye into all the world and preach the gospel to every creature." Mark 16:15.

Dear Readers of the Counsel:

Finding much said by our contemporaries and private letters written to various people and places about Traveling Preachers, we desire to speak our sentiments on the subject so far as we find they accord with God's word. Much of which we have read, we approve, while a little we oppose. It is well established by the Scriptures that the called servants of God must travel. They to whom the Lord has said: "Go ye therefore into all the world and preach the gospel," certainly must go. If they go, they are what we call "Traveling Preachers" because they travel and preach. But how shall we know the true from the false? By their fruit. Every ministering servant is supposed to be godly in his walk and conversation and to preach the truth. If one goes out to preach without proper credentials and is not in good standing at home, he is an impostor. If one

comes to us and we doubt these essentials, we should inquire of his home church. If he comes to us with these essentials from his home church but departs from the order of the people, we should report him to his home church to be dealt with by them. If he comes to us and one says he has the fruit, and another says he has not the fruit, then what? It has been the conduct of our people for each to assert and publish his way as right and disregard the feelings and judgment of others. Thus we have been biting and devouring one another and are consumed one of another. (Gal. 5:15). If one comes to Roanoke City church and preaches contrary to what I believe I will not publish him as a wolf in sheep's clothing, for in so doing I would greatly damage this man's influence as a true minister, should he be one, and disregard the feelings and judgment of my brethren who heard him and may have feasted on his preaching and judged him sound. In so doing I would be lording it over God's heritage and not an ensample to the flock. (1st St. Peter 5:3). I have done to others what I would not have them do to me. What then should be done? If I am aggrieved at the preaching, I should call a conference of our church and take the voice of our church, and if the church approves his preaching, I should remain silent and judge myself wrong, but if the church disapproves it, the church should report him to his home church and ask that church to take up the matter and our church send the evidence to be produced in that church's conference to hear the matter. This, it seems to me, would be gospel orders. Our idiosyncrasies are such that we have our likes and dislikes. We like and dislike ones person. This we should not let influence us in spiritual matters. "God is no respecter of persons." When we dislike a person, we cannot give him

justice. Not only do we dislike from idiosyncrasies, but we dislike some whom we would otherwise like because of selfish motives. This man is a congenial person, but he does not move and walk my way. Brethren, let us make a search of our hearts and see if we have not some selfish motive there which causes us to be rude and cruel to our brethren.

But, again, it has been said time and again that a traveling preacher should go this way and that way. My credentials say, "Go where God in his providence shall direct," signed by a presbytery of ministers. The Scriptures say, "Go into all the world." With this authority what man will assume to direct the servants of God? When the kine on whose neck a yoke had never come were put under the yoke to bear the Ark of the Covenant of God, they were turned loose. No lines were left in the hands of man, and no man's voice was heard saying "Gee," or "Haw." They went and bore the ark to the camps of Israel. It is now a popular expression that a servant of God should not come to a church or a people without an invitation. My God! By what authority is this rein upon the kine? It is true "a vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us. But this was no invitation from Macedonia. It all took place in the night and all within the Apostle Paul. It was a communication from the Lord to his servant. Paul so interpreted it, for he said, "We assuredly gathered that the Lord had called us for to preach the gospel unto them." Macedonia had sent no invitation, but the Lord had shown Paul in a dream that he was to labor in Macedonia. So he went to Philippi, which is the chief city of that part of Macedonia and he and Silas abode there certain days. On the Sabbath they went out to the river side where

prayer was wont to be made and sat down and spoke to the women that resorted thither. At this service Lydia and a certain damsel were benefitted and followed Paul and Silas and cried saying: "These men are the servants of the most high God, which show unto us the way of salvation." While Paul saw a man standing and calling him to Macedonia the women received his service. The master of the damsel, from selfish motives (the hope of their gains was one) caught Paul and Silas and brought them to the rulers, then to the magistrates and charged them with troubling their city and teaching unlawful customs. They were convicted and cast into prison. Now notice, dear reader, the difference between the charges against these servants and the true motive. They are charged with giving trouble and unlawful teaching, while the real trouble was, the hope of their gains was gone.

But do not the Scriptures teach that a man's gift will make room for him? Yes, there was room in the hearts of Lydia and the damsel for the gifts of Paul and Silas, and at the same time room in the prison for their bodies, and they were put there by the unjust motives of worldly men.

Objecting to traveling preachers, directing their course, denouncing them as intruders and imposters if they come without invitation, is unscriptural and ungodly and so modern an invention of men that even I can remember when they had no existence. Paul had somewhat against John for departing from them from Pamphylia and going not with them to the work. It was John's not going that Paul objected to. Owing to the sharp contention between Paul and Barnabas they departed asunder and Barnabas took Mark ("John" Mark) and sailed into Cyprus and Paul chose Silas and went through Syria and Cilicia confirming the churches. So these servants of the most high God

went into destitute places and they went also among the churches. Paul was a planter, but he went among the churches also, confirming them. Paul objected to Mark's going with them because of his unfaithfulness in departing from the work of traveling and preaching. He afterwards relented, as I shall directly show. Paul in writing to Timothy said, "Do thy diligence to come shortly unto me, for Demas hath forsaken me, having loved this present evil world; only Luke is with me. Take Mark ("John Mark") and bring him with thee, for he is profitable to me for the ministry." "John" was a Jewish name and "Mark" the name used by the Romans. He was first called "John," but that name was gradually superseded by "Mark." The apostle rebuked and condemned men for not traveling and preaching and though he refused to go with John because he had left the work of traveling and preaching, he afterwards tells Timothy in his letter to bring Mark with him (which is John) "for he is profitable to me in the ministry," he says.

Now, dear readers, I do not mean that all preachers shall travel, neither do I mean to say who shall travel. That matter rests with each individual and his God. I have never traveled any, but have spent all my ministerial life serving churches at home. Should I be impressed to travel, I would go, even without invitation, and go as God alone directs and under the authority of my credentials. I would depend on Him for guidance. Should he show me in a vision I must go to a certain people into a certain country, surely that would be my course. The idea of awaiting an invitation from men is no better than the modern missionary system of sending out preachers. The missionaries have boards of men who are vested with the authority of the church to send their preacher into a certain field of labor, while this modern idea among us is

that the Lord says "Go," but the poor servant does not know where to go and the Lord did not tell him where to go, so he is dependent of men stationed in many places as so many signboards to tell him where and which way to go. My brethren, in all candor, this is not good gospel measure. Let us do more "judging not" and less judging. I wish to be understood as defending no person, but simply contending for the principles of the gospel. Also I desire that no one shall think that I am striking at any person or persons, but I am striking at and desire to inflict a deadly wound to some unscriptural, ungodly principles among us. It is good order for one traveling preacher to choose his traveling companion by mutual concurrence, or to send for a preacher to join one in his travels and labors as Paul chose Silas and Barnabas chose John and Paul wrote for Timothy and Mark. These were all traveling preachers and they were true and good in the service. It is also true that we have false teachers among us and of whom we should beware, but there should be a more oneness of opinion that they are false and not true before the sentence of death is passed upon them and they executed. My contention is that the sentence of death should not be passed by any one member, or two or more members, but by a church body in session. Also that every traveling preacher stands just, true and blameless abroad if he stands that way at his home church, and if anyone abroad thinks him guilty, he must proceed to convict him at home before he declares him guilty.

Respectfully submitted,

J. CALVIN HURST.

Reidsville, N. C., March 1, 1911

Dear Brother Gold:

I am sending you copies of two letters which I have received recently, which you may publish in the Land-

mark if you think proper. They have been of some comfort to me. Also some of our brethren have spoken to me about the same matter in a way to encourage me and I feel to thank the Lord for His goodness to me, a poor worm. Yours in hope,

L. H. HARDY.

Logansville, Ga., Feb. 21, 1911

Dear Brother Hardy:

This leaves us all well as common.

Brother Hardy, I want to tell you how much good your letter to Brother Dodson, which he had printed in the Landmark, did me.

I have had right much thought on that subject. Many of our brethren hoot at the idea of the transgression of Adam being a part of the purpose of God, but I could not see how a complete covenant of grace could be got up without Adam and Eve. Adam was the figure of Him that was to come. If that be so, how could the covenant be complete without him? Some of our brethren who read the Landmark see that just as you do. Our pastor sees it just that way. So, Brother Hardy, write more on the same subject and don't let us have a Landmark without a piece from you on some subject.

I wish you could visit us in Georgia some time. I am a member of Shiloh Church and it is a member of the Yellow River Association. We had a brother Hardy in our country but he died on the 12th of January, 1911.

My wife joins me in saying continue to write for the Landmark.

I would be glad to get a letter from you, a private letter, but I know that you have too much to do to be writing to me. However, write for our paper whether you do or not. I will stop lest I might worry you.

Good by till I hear from you.

From your brother,

B. T. BRAND.

Elder L. H. Hardy:

Beloved Brother in a precious hope:

In reading the Landmark I noticed a letter written by you to Brother Dodson. I have reread it several times, and find in searching the scriptures that they endorse what you have so ably written.

With the light I trust that God has showed to me, it is impossible for any man to comprehend such teachings unless it was given to him to understand. For it is of God's grace alone that we have the evidence in us, and feel to hope that God for Christ's sake has revealed himself to one so unworthy as I feel myself to be. We are taught that it is not in man that walketh to direct his steps.

You have well said, my brother, that we are the clay in the hands of the Potter to fashion us as it pleaseth Him. We are all of His handy work. He has the power over the clay of the same lump to make one vessel unto honor, and another unto dishonor. Rom. 9:21. We are in His hands to dispose of as it pleaseth Him. No mortal man has any right or authority to question nor limit him. He declared the end from the beginning and from ancient times the things that are not yet done, saying, My council shall stand and I will do all my pleasure. Isaiah 46:19. The council of the Lord will stand forever, His thoughts to all generations. Blessed is the nation the Lord has chosen. He looketh from heaven and beholdeth all men. He also looketh to the end of the earth with all his wisdom. The eye of the Lord is in every place, beholding the evil and the good.

This will inform those who limit our Lord of glory that all nations are nothing but a drop of the bucket, counted as a small dust of the balance. God is unlimited in all things. He has limited the bounds of the great waters to go so far and no farther; also He hath

limited the devil, the great dragon who walketh about seeking whom he may devour, and is given power to go so far; as he gave him power to go so far with Job, to have power over all that he had, but was forbidden to put forth his hand and touch Job. So God limits the devil as He does all His created things. All His works are present with Him to do as it seemeth good unto Himself.

From your good letter it is claimed by men that Adam was able to stand but liable to fall. According to God's foreknowledge I hope to understand the teachings of His word, that flesh and blood cannot enter into the kingdom of heaven. It being of the earth, earthy. And as such it was to return to the dust again. Our natural federal head was of the earth therefore it cannot rise above itself. Our spiritual Head was from heaven, was not liable to fall. God in His wisdom knew that man's inclination was to seek wisdom, to become as wise as their Maker. If Adam had been able to stand it would have been so decreed. But God knowing the weakness of man knew from the beginning he was not able to stand, and knowing all things He provided a Ransom, which was to come in the likeness of sinful flesh to condemn sin in the flesh. He was verily man and verily God; but without sin. God had a purpose for everything He made, had it not been so it would not have been made.

The wicked are estranged from the womb, they go astray as soon as they be born speaking lies. Their poison is like the poison of a serpent. They are like the deaf adder that stoppeth her ear.

Such creatures, I believe, spoken of are those who limit God, and preach that Adam was able to stand but liable to fall. Also preach the doctrine of conditional salvation, all of which is Arminian doctrine. All of God's chil-

dren who have been taught of Him can not accept such doctrine, it being a fleshy worship. God accepts no man's worship as such is nothing but filthy rags in His sight. God's Church was chosen in Christ before the foundation of the world. And that Christ did come and was crucified by wicked hands and put to death which was determined before hand to be done. When Christ rose the third day spiritually the Church rose with Him to be testified of in God's appointed time.

You can see there can be no chance work nor upon any condition to be worked out by man. It looks strange that any one who has been taught of God and brought in a way they knew not should deny the doctrine of foreknowledge and predestination of all things for Himself, yes the wicked for the day of evil.

Go on, my dear brother; make no compromise with the flesh, and preach the doctrine which you hope the Lord has taught you. Fear not man nor devils. His word will hold you up in doing so. Those who oppose such doctrine do not appear to have been brought up through the fiery furnace nor from the den of lions. Not trusting in our God for deliverance, which is the only way to enter into that rest that is prepared for them that love God.

I felt that I wanted to say something in my weakness of encouragement to you. As I believe that you have written good, sound, wholesome doctrine. The world will not receive such. But, thank God, the Lord has reserved to Himself seven thousand which have not bowed their knee to the image of Baal. There are some who are claiming to be Primitive Baptists who do not believe this doctrine and are trying to condemn it. God's people are a poor and an afflicted people who find it to be a fearful thing to fall into the hands of the living God. and those who

claim to be old Baptists should be careful not to cry out, "Hobby Rider." Thus they stand out against those who preach predestination which is the revealed will of God.

Dear brother, I have read your communications in the Signs of the Times and feasted upon them.

We are strangers in the flesh but the way you write I hope we are related through the blood of our blessed Redeemer.

When it is well with you I hope you will remember a poor sinner saved by the grace of God.

Your brother in hope of eternal life,
O. B. HICKERSON.
336 Hancock St., Nashville, Tenn.

ORDINATION.

On Saturday before the first Sunday in December, 1910, upon the request of the church at Tampa, Florida, certain Elders met with it in conference for the purpose of ordaining Bro. S. S. Pickett to the full work of the gospel ministry.

The regular business of the church conference finished, the work of the Elders for the ordination was appointed by the pastor as follows: Elder Daniel McMullen requested Bro. Pickett, who had been presented before the Presbytery by Deacon J. J. Jackson, to relate his experience of his hope in Christ of eternal life, and of his impressions to preach the gospel. His relations were satisfactory to the Presbytery.

Elder McMullen then asked Deacon Jackson, the spokesman of the church, if he believed that Brother Pickett possessed these qualifications (naming or calling them out) that Paul affirmed a bishop should have. To all of which he answered, "Yes."

Whereupon, in perfect accord, the Elders laid their hands upon him, while Elder E. J. DeVane spoke in prayer, invoking the blessings of the

Lord in a very imposing manner to attend him in all his ministry.

Elder W. W. Williams delivered an impressive charge to the young Elder, and withal, admonishing that he should take the Bible as his counsel in doctrine and practice.

Elder M. L. Gilbert then gave instant charge to the church as to their duty to the ministry, to each other, and how all, both preacher and layman should behave themselves in the church of God.

M. L. GILBERT, Moderator.

H. L. MEEKS, C. Clerk.

Remarks: Elder Pickett is a gifted young man of Tampa, Fla. He was an esteemed ordained minister of the Missionary Baptist, serving churches for them five or six years. Some four days before our regular meeting in Tampa last July, I received a letter from him saying, I have been to all the churches and given them up. I am thoroughly convinced that the Primitive Baptist is the church of Christ, and is the pillar and ground of the truth, and is apostolic in practice and doctrine. I trust you will be at the next meeting, and come prepared to baptize me, if the church will receive me. On returning from the water Sunday, the brethren asked him to go into the stand, and he preached the faith of God's elect, the gospel of our salvation.

Yours in hope,

M. L. GILBERT.

Dade City, Fla., March 17, 1911.

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EDITORIAL

"Because straight is the Gate and narrow is the Way that leadeth unto life, and few there be that find it."—Matt. 17:14.

One asked Jesus the question, are there few to be saved? He rebukes idle curiosity, but is always pointed, wise and final. He put the enquirer on the serious business of doing the wise things. He did not discourage all hope of his being saved. Nor did he encourage him to hope that he would be saved if he was careless or indifferent. He said, strive to enter in at the straight gate. Many shall seek to enter in and shall not be able—but strive to enter in. Every man that is a sincere and true seeker presses into the Kingdom. Those who have found Jesus of Nazareth first sought Him with the whole heart. Seek first the Kingdom of God, and His righteousness. It must be above everything else. In the day that one seeks him with the whole heart he will be found of him. Nor is there any partiality in this kingdom. Each one must come the same way, denying self, for-

saking self. Hence they all have the same mind and heart, and all come the same way. It is so narrow one cannot take anything with him. It is so straight that nothing crooked can enter it. One must become small to enter in. Nor is it by strength of man that one can enter. The strength and wisdom are in the way. Hence the wayfaring man though a fool shall not err therein. All this way is holy, therefore nothing unclean can desire to enter therein. All are already blest that hunger and thirst after this highway of holiness. If one has corrupt principles, or is led by them, there is no difficulty in finding the Broadway, for its gate or entrance is wide. Nor is there any thing you must forsake in order to enter that gate. You can take every evil thing you love with you. It costs you no sacrifice. But the things you take will afterwards become your tormentors. You will have all the company you want, for many go in thereat—many find it. Nor is it difficult to find it. But the end is death. It is a popular, fashionable way while going, easy to travel, down hill all the way—full of pleasures of earth; but the end is death. What will it profit a man to gain the whole world and lose his own soul, or what shall a man give in exchange for his soul. What profit will it be to you to carry things that torment you every moment. The Christain race is one of toil, labor and anxiety. A Christain greatly desires to be right. He is a praying man—a man of sorrow and acquainted with grief. He desires the Lord to search him and see if there is any false way in him. He is afraid of himself. He sees so much in himself he feels is wrong, and so little that he can hope is right, and when he would do good evil is present, that he has no confidence in himself, and desires that the Lord Jesus will undertake for him.

P. D. G.

NEEDFUL ANXIETY.

“But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.”—2nd Cor. 11:3.

Elder John M. Phillips of Virginia requests my views of the above scripture.

It appears to me that Paul treats of a greater variety of subjects in his epistles to the Corinthians than he does in any other scriptures or than any other bible writer does. No doubt they are very important. No doubt it is very important for this to be considered by the church of God.

Paul has fears of his brethren. He knew the wiles of the devil and his cunning in subverting the minds of the brethren. He loved these brethren and he had labored much among them, having espoused them as a chaste virgin to Christ.

He feared that as Satan beguiled Eve through his subtilty he also would ensnare and corrupt them from the simplicity of Christ. Satan appeals to the pride of man. He deceived Eve by an appeal to her pride. Paul had preached the gospel to them without charge. Had he abased himself by so doing? Read this chapter. Others had received wages and thus the brethren had considered it too simple a thing to be saved altogether by grace without works. By the simplicity of the gospel of Christ it is meant that there is just that one thing. Two things constitute a compound. Take one thing alone that is simple. By the simplicity of the gospel is meant nothing but Jesus Christ. If you add any thing to that it would not be a simple thing. If you could add money so that it would contribute at all in the salvation of sinners then it could not be said we trust in Christ alone.

You hear the common remark, I believe in salvation by grace as well as

you do, but if you just depend on that you are left out. You must do other things beside trusting in him.

We see other people supporting their pastors so that their preachers devote all their time to visiting their flocks, and preparing their sermons, and they become fashionable and they appeal to pride, or that we might be popular and flourishing like other nations.

It is a great cross to the flesh to wait on God. In the time of trial and affliction it is no easy matter to commit ones case to the Lord alone. We are tempted to be "up and a doing," as the world calls it, for it is hard to stand still and see the salvation of the Lord.

There is a disposition to be exerting ourselves in time of affliction. To stay ourselves on the arm of the Lord is not easy when that arm is not revealed. To wait on the Lord requires faith and hope when he does not appear. Then the tempter comes saying look at these other denominations See how prosperous the other denominations are. Why not be like them? The life of faith is a life that crucifies us to the world.

It is a life of trial, self-denial, and a dying to the things of earth.

How anxious was Paul that the churches he labored to serve should be found faithful and abide in the Lord Jesus.

Paul was determined that no man should stop him of this boasting. Why did he do this? To cut off all occasion from them which desire occasions. That wherein they glory they may be even as we. In all things I have kept myself from being burdensome unto you and so will I keep myself. If others profess they love you as much as I do, and are constrained to preach the gospel—not for filthy lucre—let them prove it as I do. P. D. G.

SECRET.

Dear Brother Gold—There are some

scriptures on my mind. First one is this, Psalms 25th chapter and 14th verse and reads, "The secret of the Lord is with them that fear him, and he will show them his Covenant," and Proverbs 3rd chapter and 32nd verse and reads thus, "For the froward is abomination to the Lord, but his secret is with the righteous." I hope that you will have a mind to write a long piece in the Landmark on these subjects. Yours in hope,

W. H. MULLIS, Sr.

Cadwell, Ga., April 7, 1911.

What do we consider a secret? It is not something we wish an enemy to know, nor do we wish such as are not special friends to know. Nor do we consider it unimportant to us. It is something rare, hidden, not known generally. Something that is carefully preserved

We do not tell a secret to many persons. It is so carefully kept and guarded that but few know it. We tell it to none but favorites, so that if we tell it to any that is proof we greatly value the one we tell it to. It shows our respect and love for one so much that we tell him of it. Thus we greatly honor one, so much that we tell him our secrets. The secret of the Lord is with them that fear him. It is a precious thing that the Lord commits to them that fear him.

What is it to fear the Lord. It is the beginning of wisdom. Surely this beginning is a priceless jewel. It is to hate evil—to shun iniquity. No surer mark of divine favor exists than to hate evil and depart from it. This fear is holy and causes him that has it to dwell in the secret place of the Most High, where no enemy or danger can come. Rich treasures are hid in secret places. Those that the Lord loves he hides in his secret place of safety, his special dwelling place of security and glory.

When men greatly value any of their property they conceal it in the safest place possible, and guard it with the greatest caution and care, in order that it may be concealed. Ye are dead and your life is hid with Christ in God. Then what enemy could ever find it or take it?

Men organize themselves in societies they call secret, and impose an oath of secrecy on those that join it. They endeavor to keep that secret from outsiders. It is their by-word, their watch-word. One must join their society before he can know their secret. Nor are they allowed to tell it.

God has his covenant of life and peace which he shows to them that fear him. Can this secret be told? There are signs which members of secret societies have and they are known to each other by signs, and they enjoy each others company, and protect each other, and have their special favors with each other as brethren.

Now do such as possess the secret of the Lord have much peace, joy and love with each other? Can they tell this secret, or give the sign of this secret? Are they a secret society like the world has? Not like that. Yet they are so secret that the world does not know them. There is no danger of any one ever finding out this secret who is an enemy to God or to his people. While the servants of God endeavor to tell this secret it is unspeakable, inexpressible, and can never be told, except to those only that know it and love it. It is hid from the wise and prudent, and revealed only to babes. The people of the world strive to keep their secret hid; while the Lord's children would be glad that others could know the secret of the Lord; yet when one does know that secret the Lord's people know that one is a friend, and they love him. No one that knows any thing of this secret can love wicked-

ness. Such are the true friends of the children of Zion, and lovers of holiness. The true sign that any one has this secret is that he loves the Lord and loves his people.

Is there a covenant of grace? Has God made a covenant of grace? Yes, He shows it to all those that he has told his secret to. They know there is a covenant of grace. It is a new covenant of life and peace. God makes that covenant with his people. It shall come to pass in the last days saith the Lord, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

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.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

This is the only perfect society ever organized. It is joined to the Lord, one with him, his body and members of him and of each other, fitly framed together, and grows up into an holy temple in the Lord, and God dwells in this temple not made with hands. The shout of a king is among them. The glory of the Lord, the Holy One of Israel, is in their midst. The enemy shall not exact upon them. The eternal God is their refuge and underneath are the everlasting arms. Their enemies shall be found liars unto them, and they shall tread upon their high places.

These are born of God, or born of incorruptible seed, a spiritual house, a holy temple. Jesus is their builder; and the gates of hell shall never prevail against it. Not one of these chords shall ever be removed, not one of these stakes shall ever be pulled

down. The Lord chooses every member of this holy temple. Love is the bond of fellowship. Every one is loved, and every one loves every other one, and they all believe the same things, and they are all alike. Not one of them dwelling in this temple of love has hate toward any other one. Love is the law in this perfect organization or band of brethren. Behold how they love one another. Surely shall all men know that ye are my disciples if ye have love one to another. They know each other. Yet they are unknown to the world, unknown, yet well known. They are for signs and wonders in the earth, a wonder in heaven.

"For the froward is abomination to the Lord; but his secret is with the righteous."

The froward are not only lacking in humility, but they are forward, impudent, presumptuous, hateful to the Lord. They are proud and scornful, and think they are better than others, and hence they are abomination to the Lord; but the secret of the Lord is with the righteous. Humility is the precious jewel that clothes and beautifies the humble. He gives them a white stone with a new name that no man knows, save he to whom it is given. He holds fast this confidence or joy, this blessed secret of the Lord. He ponders it in his heart. He meditates in the law of the Lord day and night.

Who are the righteous? They are without guile before the throne of God. The foundation of the Lord has this seal, "The Lord knoweth them that are his, and let every one that names the name of Christ depart from iniquity." The joy of this wonderful secret is held in everlasting remembrance in the heart of the righteous. They do not know the great heights and depths of divine love, and often wonder if they are God's chosen, hid-

den ones; but they cannot renounce the Lord, nor deny him, but they have hope toward God. They desire to live godly, righteous lives.

One good evidence they are righteous, and that the secret of the Lord is with them is that they hunger and thirst after righteousness. Further evidence that the secret of the Lord is with them is that they cannot tell the great mystery of the love of God. It is secret, hid, a precious mystery. I know I am a Christian, there is no mystery in the bible, I have no doubt or fear but I am sure I am saved, where is there any secret? But the secret of the Lord is with the righteous, yet it is a secret.

It doeth not yet appear what we shall be. It is a glorious mystery. It is a wonder, a wonder. What a mystery that God is manifest in the flesh, is come in the flesh! Angels desired to look into this mystery. Why does one inquire what is the name of God, seeing it is secret? How blest to hold fast this secret.

P. D. G.

Brother Hiram Davis of Florida requests information concerning the custom of calling pastors in our section.

Usually each church in this section has but one pastor. Where the pastor is so enfeebled by age or disease that he cannot visit the church they sometimes call another preacher to serve as an assistant pastor.

In a few instances I have known churches to call two preachers as pastors, but that is not a rule among our churches. It seems to me each church needs a pastor, and that he should be faithful in serving the church. Paul told Titus he had left him in Crete that he should set in order the things that are wanting, and ordain elders in every city. I understand from this that each church needs a pastor or bishop. We do not have a

high or chief bishop to rule all the churches. But every church is to have her own pastor or bishop, and they are all equal, one not greater than another. In this country they call a preacher or choose him to be pastor by vote. Where only a majority, or not all the members, vote for the same one as pastor, but the minority agreeing that they submit to the choice of the majority, there is no disturbance. Where there is love the minority does not want to rule the majority, and the majority, if they love the minority, do not desire to burden them. P. D. G.

OBITUARY.

Sarah Ann Williams.

Dear Brother Gold—At the request of Brother Williams I will attempt to write a notice of the death of his wife. Sister Williams' maiden name was Sarah Ann Garrett, was born February 28, 1836, and died March 1, 1911, being 75 years and 5 days old, was married to T. R. Williams September 6, 1853, from which union there were ten children, five sons and five daughters, three have preceded her to the grave. Sister Williams united with the church at Cow Branch about the date 1882, and later with her husband moved her membership to Wolf Island, where she remained a faithful member until her death, was greatly devoted to the church, never failing to attend the church meetings unless providentially hindered. Sister Williams' character was in harmony with her profession, peaceable, kind and gentle; not a great talker, yet her very presence was inspiring. Her funeral was preached by her pastor, Elder J. F. Spangler to a large concourse of relatives and friends after which her body was laid away to await the time when "The Lord himself shall descend from heaven with a

shout, with the voice of the archangel and with the trump of God." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." May we all meet Sister Williams on the sunny banks of sweet deliverance where parting is no more, neither pain nor death.

R. L. SNEAD.

Reidsville, N. C., April 17, 1911.

Sister Molly C. Denny.

The beloved wife of Elder C. F. Denny departed this life on March 24, 1911. She was the daughter of J. W. and Mary Jones. She was born August 25, 1871. On December 22, 1895 she was married to T. B. Comer who lived only six months. One daughter was the fruit of this marriage. On November 8th, 1900, she was married to Elder C. F. Denny, and to them were born three children.

Before her second marriage she experienced salvation by the grace of our God, and in May, 1900, she was received into the fellowship of the church (I think) at Pilot Mountain. When the church at Greensboro was organized she moved there with the others who organized that body, and remained a member there to the day of her death.

Sister Denny was a great sufferer. She passed through the hospital three times and endured an operation each time. She had cancer in its most malignant form.

It was just after the last operation that she had a glorious view of the resurrection. She spoke of it in this way: "I am two people; I am here enduring great suffering but I am right up there ((pointing as if at something) and am perfectly well. There is nothing the matter with me up there." This view lasted her for several days I think. While she felt

the severe tortures of a cancer in her old body yet she saw that there was a state of peace and perfection just up there. In that way even while she lived she was absent from the body and present with the Lord.

She loved the company of the Primitive Baptists and she loved to hear them talk of the wonderful power of the Lord. She loved sound doctrine but she had no use for pretenses.

Several days before her departure, she talked to her husband and told him that she had seen the Lord and that she was going to die. That He would bless him and his children. She gave general instructions about her funeral and burial and closed by saying, "Don't forget to call brother Hardy." After that she did not give any further instructions.

On Friday, March 24th, she passed away, and on Saturday we carried her up to Pilot Mountain, her old home, and where she first became a member of the church. Sunday was a rainy day but there was a large congregation gathered, and, by the blessing of the Lord, I spoke to them as she requested, using the text, "What will ye see in the Shulamite?" Song vi:13, after which she was laid to rest until it shall please the Lord to raise her up in that glorious resurrection life to go out from Him no more forever.

She leaves behind her a loving husband, daughter and three smaller children (the fruits of her last marriage) father, mother, brothers and sisters, and a host of friends who feel that she is out of her afflictions forever.

The Lord be praised.

Your loving brother in hope.

L. H. HARDY.

James Edwin Farmer.

It is with a sad and lonely heart that I attempt to write the obituary of my darling little boy.

James Edwin Farmer was born July 15, 1901, and died April 2, 1911, aged 9 years, 4 months and 18 days. He was taken with pneumonia March 11 and suffered dreadfully for three weeks.

Jamie was an unusually bright and beautiful child. He had such a sweet and affectionate disposition, was so kind and loyal to his little friends and playmates, who seemed to love him devotedly. He was a special favorite with his brother and sisters and loved everyone that loved him. He was especially devoted to his father. It appears to be our brightest jewels that are taken first. I have never seen a child possess such manliness and bravery in sickness as he did. He did not cry or refuse to take his treatment at all. We had him taken to the sanatorium and all that good physicians, nurses and friends could do, was done, but God saw best to take him home. Oh, what a world of pain and suffering he has escaped. As I looked upon him lying so peacefully asleep in his little casket it seemed that I could almost see him transfigured from mortal to immortal bearing the image of his Savior, which was enough.

About an hour before he died, he threw up his little hands and called on the Lord, and was not restless any more. He was conscious as long as he lived. I have no doubt but what the Lord heard him and relieved him of his suffering.

Brother Gold, this is the eighth child that we have lost, seven in infancy. This seems, if possible, to be my saddest trial. The Lord alone knows how I loved my darling, how I miss him and His holy purpose in taking him from me. Pray for me that I may be reconciled to His holy will in all things.

Written by James' almost heart-broken mother.

MAGGIE FARMER.

Thompson W. Wilson.

By request of Mr. J. W. Wilson I will try to write for publication in Zions Landmark a sketch of the life and death of his father, Thompson W. Wilson of Roekingham county, N. C. He was born November 23, 1818, and departed this life November 7, 1910 at the age of 92 years lacking only sixteen days. He was a son of Fenner Wilson who also lived to a very old age. Brother Wilson was an industrious man. His occupation was farming and wood workman. He ran a shop for many years making and repairing wagons, plow stocks and various implements used on the farm. He was twice married, the first time to Miss Martha Godsey of Roekingham county to which union were born two sons, T. B. and J. W., the oldest T. B. Wilson, being killed during the War Between the States, the younger, J. W. survives. Brother Wilson's first wife died about 20 years ago. He then moved to his son's J. W. Wilson and lived there a few years, but seemed to be dissatisfied and he married again to Mrs. Ruth Hutchens and moved back to his old farm where his first wife died, it being near his sons. But both himself and his wife soon became unable to do much work and finally became almost helpless, so it was necessary to separate them, and his wife's sister, Mrs. Robert Tucker, moved his wife to her house and cared for her as long as she lived and J. W. Wilson moved his father back to his house and he and his wife and children cared for him. It required a great deal of close attention to care for him the last few years of his life, but I feel sure that Sister Matilda Wilson discharged her duty as a daughter-in-law and as sister in Christ, by patiently enduring the laborious task that she was subject to by reason of his infirmities and old age. And now I want to say to

Sister Wilson, you will in no wise lose your reward.

Brother Wilson was a consistent member of the Primitive Baptist church which he joined at Sardis in Roekingham county, N. C., about 20 years ago by experience and baptism. He attended his church meetings regularly until his health gave way and seemed to enjoy the company of the brethren very much and appreciated their visits as long as he lived. Though his mind and natural reason gave way some two years before he departed, yet he seemed to know the brethren. I called in to see him a few months previous to his death and when I bade him farewell he held on to my hand some time and said "I hope I'll meet you in Heaven." Oh, what a precious word is the word hope. Natural reason may fail, friends may forsake, the Lord may afflict, yet hope remains as an anchor of the soul both sure and steadfast. Brother Wilson's last wife was also a member of the church at Sardis. She preceded him to the promised land only a few months. So he leaves to mourn his departure one son and his wife, three grandsons and four granddaughters, all of them married and having families, one grandson, T. B. Wilson, a member of the church and clerk of same and two granddaughters also members. He also leaves one brother and one sister and many other relatives and friends and brethren and sisters of the Primitive Baptist faith. But ere long all of them will be called also to try the realities of another world and may his children and grandchildren and all whom it is our duty to pray for meet him in the bright mansion of rest beyond the vale of tears—that rest that remaineth to the people of God. The writer spoke at his burial from the words, "There remaineth therefore a rest to the people of God."

Rest assured the Lord will comfort every poor mourning soul.

Affectionately,
W. A. GOURLEY.

Stokesdale, N. C.

Sister Annie R. Harris.

On March 3, 1911, in the 69th year of her mortal life, the spirit of my dear wife took its departure to the realms of glory to ever dwell with Him whose habitation is glorious in holiness. She was the only daughter of Elijah and Martha Harris Roberson and was united in marriage to the writer November 6, 1864, was baptized into the fellowship of the Primitive Baptist church at Lickford, Rockingham county, N. C., in September, 1866. She had been in feeble health for 30 years, seldom able to attend her church meetings, but at all times in sickness or health, exceedingly strong in the faith once delivered to the saints, and she lived it at home and abroad. Hers was one of the most exemplary lives I ever knew, in her childhood, as a pupil, as a daughter, as a sister, as a maiden, as a wife, as a mother, as a daughter-in-law, as a home-keeper, as a neighbor and as a follower of the Meek and Lowly Lamb of God. Those that knew her best, were those that loved to honor and praise her most, and these manifested virtues and accomplishments, were only a shadow of her inward life, her spiritual life. Her fatal sickness was of short duration. She had an acute attack of bronchitis and the third day it developed into pneumonia. She suffered intensely, expired the eleventh day without a struggle. The morning before she died she motioned to the children to come to her and when we all gathered around her bed, she calmly said, "Pray, pray, pray, all of you. Everyone was as still as death for several minutes when she raised both hands and said, "Praise

the Lord, Praise the Lord." I never felt more like praising Him in my life. She lived several hours after this, seemingly perfectly reconciled. She had borne eight children, four girls and four boys. Two of the boys and one girl died in infancy and one son "Mastin" in early manhood with pneumonia. Four survive her, three daughters, Mrs. P. G. Lester of Floyd, Va.; Mrs. A. C. Chamberlain, Winston-Salem, N. C.; Mrs. A. M. Rucker, Atlanta, Ga., and one son, Elijah R. Harris, Norfolk, Va., and six grandchildren. Her father died in her infancy, her mother in 1871, her only brother was fatally wounded in the battle of Sharpsburg, Md., in 1862 in his 19th year and was buried in Frederick City seven weeks after he was wounded. The only consolation we that loved her is knowing "Precious in the sight of the Lord is the death of his saints." I feel I was wonderfully blessed of the Lord to have such a woman to give back to the Lord. I have ever believed she was given me as a help-mate of Him who is the giver of all good gifts. My greatest grief has always been that I was not worthy of such a priceless, precious jewel, yet I have always realized her worth, and feeling at all times that my earthly pleasures and comforts were treasured up in her, and I am assured hers were equally as much so in me. In the last moments of her mortal life she took her hand out of mine and put it on my head and pressed with all of her strength three times, which I thought then and ever will that it was her parting blessing. Her religion was an experimental reality and a self-satisfying possession in sickness or health. We found a record of her "Experience" or "Travel of Soul" after her death in the bottom of her trunk and headed, "Written for my children" which speaks for itself. Though she be

dead, she yet speaketh." "Blessed are the dead that die in the Lord, from henceforth ye saith the spirit, that they may rest from their labors and their works follow them." "May the Lord be praised for his wonderful gifts to the children of men, and for his mercy which endureth forever." May her children and grandchildren know her footsteps as she followed her good Shepherd, is the feeble petition and prayer of him who is more bereaved and hoping we will eventually be gathered together again where there is no sorrow or death

J. M. HARRIS.

APPOINTMENTS.

J. A. Shaw:

- Kehukee, May 1.
- Deep Creek, May 2.
- Lawrence, May 3.
- Williams, May 4.
- Hopeland, May 5.
- Tarboro, May 6 and 7.
- Cross Roads, May 8.
- Conetoe, May 9.
- Sparta, May 10.
- Autrys Creek, May 11.
- Meadow, May 12.
- White Oak, May 13.
- Moores, May 14.
- Wilson, May 15.
- Upper Town Creek, May 16.
- Mill Branch, May 17.
- Falls, May 18.

Martinsville, Va., April 11, 1911.

Dear Brother Gold:

The next session of the Mayo Association will convene with the church at Sugar Tree, Pittsylvania county, Virginia. Brethren and sisters generally are invited to attend. Those coming by railroad will come by way of Danville, Va. Take the Danville & Western railroad for Byrdsville, Va. They will be met. Those desiring to come will please write Brother L. P. Cox or Brother

Samuel Davis, or Brother Sam Miller, all of Byrdsville, and they will be met and conveyed to the Association. Those coming from the west will write Brother H. C. Turner, Axton, Va., at which place they will get off the train. The session opens on Saturday before the 3rd Sunday in May.

Your brother in hope,

A. L. MOORE.

GOOD LIVING.

I exhort that first of all prayers, intercessions and giving of thanks be made for all men, for kings and all in authority, that we may lead a peaceable and quiet life in all godliness and honesty.

Surely the man must himself be obedient to the law or powers that be, and have good will towards men, in order to pray such a prayer. For we could not pray for any for whom we have no good will.

The purpose and effect of such a prayer for rulers is that we may lead a peaceable and quiet life in all godliness and honesty. That is just the kind of life a right minded man would and does desire to live.

P. D. G.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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PRIMITIVE OR OLD SCHOOL BAPTIST

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King 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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order, check or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Sons of Elder J. S. Dameron.

They seemed to be so very kind,
With cords of love they were entwined,
With noble birth and generous minds,
While in youth their hearts were inclined.

With vigor and strength they did aim,
In this poor world to gather fame,
And strove hard as they passed along,
To try and live and do no wrong.

What is it to live in this life,
But to live in toil, pain and strife,
Come my dear friends don't grieve for me,
I with Jesus soon shall be.

Papa don't be afraid to preach,
The doctrine you preach is the truth,
There's no other doctrine that will reach,
The infant, aged and the youth.

Oh, blessed hope, glorious thought,
That lifts us from a dying couch,
In their faces were seen to shine,
A hope of precious joy divine.

They were called away in their youth,
But they knew and loved the truth,
They are gone to their graves in sleep,
While their dear friends are left to weep.

As you lay beneath those flowers,
Taking your rest in peaceful hours,

As we all stand looking above,
You are resting in his love.

Though young, gallant and brave they were,
But their friends had them to inter,
In the silent and doleful place,
Away from those that loved them best.

Sleep on dear ones and take your rest,
Those earthly joys are not the best,
Their souls have forever gone to dwell,
In the presence of Immanuel.

On a very bright Sabbath day,
We went to where those loved ones lay,
There to behold their silent tombs,
Where they sleep in their peaceful home.

When the tombs are rent you'll come forth,
And you shall drop your dying shroud,
Your bodies to the Savior caught,
To meet King Jesus in the cloud.

Fly to his dazzling throne above,
And his glorified presence share,
And there to sing redeeming love,
With the glorified spirits there.

I want to say to those left behind,
Always be true, watchful and kind,
For your blessed Lord soon will come,
To take you to your heavenly home.

May God bless all the bereaved family and save them if according to his holy and righteous will, is the prayer of your unworthy friend,

J. R. JONES.

Dear Brother—I hope in Christ: As my subscription has almost expired to the Landmark, will renew as I don't wish to get behind. I intended writing several days ago but circumstances almost beyond my control prevented.

Brother Gold, I feel like one whose harp is hung on the willow, and can no longer sing the songs of Zion. Now and then I can catch a little ray of light which keeps me from sinking in the slough of despond. Oh how good and full of long forbearance is God toward poor sinners. He forgets us not but pitieth us, remembering we are but dust.

Brother Gold, while I am indeed low down in the valley of humiliation I can, if not deceived, say He now and then does send His comforting Spirit to cheer my drooping faith and revive my hope.

Dear brother, I must tell you of the comfort I received and how I was made to rejoice under your preaching at Winterville. Well to begin, the congregation selected that sweet hymn, "How Firm a Foundation" (which contains so many sweet promises for the child of God) at the opening and close of service. The words of that hymn attended by the Spirit of the Almighty God caused my dear companion to rise from his seat and make his first attempt to speak a word in the name of the Lord. His struggle to keep his seat, the convulsion of his frame, while his cheeks suffused with tears, are as fresh in my memory as though it were but yesterday. Then too you quoted so many passages of scripture which I had so often heard from his lips, especially this one, "Husbands love your wives even as

Christ loved the church and gave Himself for it." Often he would quote that scripture to me. When I went on the stand to speak to you, I could only say, "Howdy Brother Gold," and inquire of your health; my little cup was indeed run over. Then when I bid you goodbye (at my daughter's, Mrs. Kittrel's where you took dinner), I felt to say to you, may God Almighty bless you, and although Satan, I believe, told me I was acting the part of a hypocrite yet it was my sincere desire then, and will again say, may God Almighty bless you.

With love to Sister Gold, I am, I hope your little sister in hope of eternal life.

JANE E. HARDEE.

Greenville, N. C.

Dear Brother Gold:

Sometimes I imagine the readers of the Landmark get tired of seeing my name in the paper, and I often think I will write no more. But I have just finished reading the February 1st issue, and I feel that I want to give my hearty endorsement to the first piece in the paper over the signature of Azubah Lee. She said just what I have felt for a long time. I believe the Old School or Primitive Baptists are the children of God and that church is the only true church of Christ on earth. But they are too ready to fall out and quarrel and fuss over trivial matters, and this wouldn't be so bad if it were not a fact that these little fooling things often result in divisions and declarations of non-fellowship.

What if a Baptist does believe in the absolute predestination of all things, or what if he does not believe it? Is this any reason why the two should not walk together in love as brethren? This doctrine has never yet been satisfactorily settled to all concerned, and I don't suppose ever will be. If a brother preacher believes in

the predestination of all things I say let him preach it in love; on the other hand, if one does not believe that doctrine, let him preach what he believes in the same spirit. Nobody is compelled to believe what a preacher preaches just because a preacher preaches it. We believe only as we are convinced by the inspired record and every brother and sister is entitled to the belief of what they feel to be in accordance with that inspired record. I am opposed to either trying to force every Old Baptist to believe just as I do about those mysterious things that are recorded in the bible, and if they will not or cannot see as I do, the next thing is to get rid of them.

What we need among us today is more love, more forbearance, more repentance, more forgiveness and the heart-felt desire for the peace, union and harmony of the people of God, and less egotism, less jealousy, less hatred, less malice, less envy, back-biting and devouring of each other. There are two churches not very far from me (and I have preached and communed with both). One of these churches is supposed to hold to the absolute predestination of all things, the former pastor of this church (now deceased) holding to that doctrine, but I never heard him say one word about it in his preaching at any time. Some of the members of this church believe the doctrine and some do not, and some don't know whether they believe it or not, neither do they seem to care whether it is true or not, yet they live together in peace and harmony.

The other church I speak of is bitterly opposed to the absolute predestination of all things and they believe in conditional time salvation, and neither church will have anything to do with the other. Now I think this is a burning shame, and if I belonged to one of those churches the other would

not allow me to preach in their pulpit. I admit that I was once more rigid and exacting than I am now, but as I grow older I see the folly of such a course and I thank God that He has given me to see it as I do now.

I don't believe that any of our brethren hold to the idea that God forces, causes or influences any man to sin or do wrong (God's spirit leads men to righteousness) and I could not have much patience with a brother that advocated such things as mentioned above. Now there are some things which the Old Baptists long since declared non-fellowship for, certain things that then existed, but of course other things have crept in since then. I do not think Old Baptists ought to fellowship secret societies or worldly institutions of any kind whatever, whether religious or social, neither instrumental music in their churches, and other things I could mention. Old Baptists do fellowship (or tolerate at least) a lot of things they did not when I first cast my lot among them.

I think if our people would quit quarreling and fussing over predestination and the like and turn their attention to the unscriptural conduct of some of our people and also to the building up of the waste places in Zion, comforting the feeble minded and preaching the gospel of peace in love, and manifest more love, forgiveness and forbearance toward each other, it would be far better for the cause of all concerned.

I am satisfied that hundreds of God's people are kept out of the church today on account of the divided and wrangling condition of our people for they see it as plain as we do. I would to God all our people could see those things as I do. If they did bars of fellowship would come down at once and malice, hatred, variance and hard feelings would scatter to the moles and

the bats, and love, forgiveness and forbearance would take their places, and Oh how good all would feel. Then we could sing:

"Lord how delightful 'tis to see
A whole assembly worshipping Thee;
At once they sing, at once they pray,
They near of heaven and learn the way.

I have been there and still would go,
'Tis like a little heaven below." etc.

Then our children as they came to know the Lord would seek a home among us.

But I must close. I wish I could say these things to every Old Baptist in the United States. In much affliction, both in body and mind, I am I hope, a lover of the truth.

H. J. REDD.

Avondale, Ala.

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

My Dear Brother: Enclosed you will find a letter from Elder L. H. Hardy. It is so comforting to me I think it will be to others. I hope you may find space in the dear old Landmark for it. May the good Lord spare you yet many years to write comfortably to his dear children. I hope I am one among the chosen ones. I do hope it is the will of the good Lord for you to come and preach at our little church house, New Zion, some time. Your sister, I hope.

Mrs. M. A. MYERS.

Concord, N. C., R. 7, Box 11.

Mrs. M. A. Myres, Concord, N. C.

My Dear Sister: Your good letter came on yesterday morning and was gladly received. I feel very little to be a comforter to God's people but I rejoice when I have evidence to believe that the Lord has comforted one through such a worm as I.

I will try to notice briefly the scrip-

tures to which you called my attention. Gen. 1st, 27-28, "So God created man in His own image, in the image of God created He him; male and female created He them. And blessed them," etc. 2nd chapter, 7th, "And the Lord God formed man of the dust of the ground, and breathed in His nostrils the breath of life; and man became a living soul."

The first chapter of Genesis gives us a full description of the creation as it took place. That which was created on the first day and that which was created on the second," etc., are all as fully kept apart as the days themselves are.

I do not understand that a day in creation was a day of twenty-four hours as our days at the present time are. Our days now are measured by the sun from his midnight hour to his next midnight hour. The first three days of the creation were not measured that way for the sun was not created till the fourth day. Therefore a creation was a period that we have no means of measuring. We must know that God had the power to create all in the twinkling of the eye or to have each creative day to be millions of ages just as it was pleasing in His sight.

The Sabbath day has not yet ended. It was the day in which the Lord rested from His creative work, and that day is yet, and will ever be. Thus it is the only day which the Lord hallowed, and the only perpetual day. Therefore man could not have been made after the Sabbath day for it has no end.

There is a difference in a creation and a making.

The creation was that which was conceived in the eternal mind. In the creation everything stood before God's eternal eye when there was nothing in actual existence. This is what we generally call predestination according to the attribute of foreknowledge.

The formation or making was the

bringing into actual existence in an individual way that which had been created. This is a making manifest what was the eternal mind. Man was created in the eternal mind but made or formed of the dust of the ground. When the Lord made man He made the woman in the man. The man was given the law before the woman was separated from him. Therefore the law to her husband was the law to her. This was a covenant relation. This is one way in which the man was in the image of God. The Bride, the Lamb's wife was chosen in her Husband before the world was. When he received the covenant of salvation she received it in Him. He was given to her for a Redeemer, and she was given to Him to redeem. All this was arranged in the eternal mind but was made manifest by the appearing of our Lord Jesus Christ who is brought to light through the gospel. There is here manifested a difference between life unity and individual unity. The woman was not an individual as long as she was in the man in her undeveloped state but the making of her as a separate being from the man brought out her individuality. However the life that she lived after she had a separate individuality was the same life that she lived as a bone in Adam's side. God did not breath in her nostrils the breath of life that she might become a living soul after He made her into a separate being. When He gave human life to Adam He gave the same life to the woman in the man. Therefore they both lived the same life. Here was a oneness.

The church has her life in Jesus Christ, her spiritual Husband. That life is given her in Him. To separate her from this life would separate her from Him and this cannot be. Therefore Jesus has eternal life in Himself. He has given to the church eternal life in her marriage connection with Him.

This eternal life He gives her and yet it is in Him and cannot be destroyed. By this you see that Adam, the head of the human family, was the figure of Him that was to come, who is the Head of the church of God.

Our Jesus is declared to be the beginning of the creation of God. That is, He was one with God in the creation. Nothing was made that He was not the maker of it. He is the beginning and the end. Therefore He is all the way through every blessing of the church. She receives nothing but by Him. What she receives by Him is by virtue of the fact that she was created and chosen in Him. All the good works that she performs is because she was created unto them.

What Eve did fell on Adam. They both did the same thing. Therefore they are both in the same transgression and under the same curse of the same law.

Our Head did not sin but He took all our sins on Himself. Therefore He went down with the bride. By His going down with us He is in position to bring us up. Therefore the everlasting arm is underneath.

When we pray we do not call on one who is far away, but one who is with us, even in us and we in Him. This is the unity that is between the Bridegroom and the bride. When He came up out of the depths He brought us up with Himself. When He was secure with the Father we were secure with Him. These are things which are revealed to us here in the Sabbath day.

Thus faith is given and we believe on the Father and the Son whom He has sent. Thus believing we enter into rest and cease from our labors even as God ceased from His labors and rested.

My dear sister, I will send you this letter and you can do as you please about sending it to Brother Gold.

The Lord bless you.

Your brother in hope.

L. H. HARDY.

COMMUNICATION—

Dear Brother Gold:

I received a letter from Sister Thigpen some time ago, and as I enjoyed reading it so much I thought some one else might enjoy it also. So I herewith send you a copy of it, and if you think it worthy of a place in the Landmark please publish it.

I remain as ever your brother in the Lord.

A. B. DENSON.

Rocky Mount, N. C.

My Dear Brother Denson:

For some reason I have an impression to write you a letter. I have been thinking of you today and how you seemed to sympathize with me that day in Parmelee when I was in so much trouble. I remained in that awful condition for just one week. Oh! how I feared to die and meet a just and wrathful God. I saw there was no good thing in me. I knew not what to do or where to turn until sweet Jesus was revealed to me the way, the truth and the life.

"What peaceful hours I then enjoyed—
How sweet their memory still."

Only those who have experienced the same can know what love and rest and rejoicing in the Lord I have felt since then. How I do love all of God's little ones. Sometimes my heart is so full of love for Jesus and all His little flock I can hardly refrain from shouting aloud for joy.

Brother Denson, Mrs. Robert Thomas was telling me yesterday what you said about seeing me in so much trouble that evening. I believe you said you had more rejoicing from that than you did from the association. I am thankful to know that I have in one way been a source of enjoyment to one of God's dear people. It seemed I just

could not help from speaking to you that evening. I wanted some one to comfort me. My burden seemed greater than I could bear. I felt that some where there was relief if only I could find it. I felt that some one could rescue me from everlasting banishment from God, but to whom should I go. I could not call upon the just and Holy God. — I trembled at the very thought. But when Jesus spoke my whole soul was filled with that peace that passeth knowledge.

I certainly enjoyed myself when I was up there in December. It seemed so good to see you and Sister Daughtridge, Brother Joseph and Brother Jesse Brake and all whom I enjoyed being with at the association. I went to the meeting at Skewarkey where we had a good union, but the preaching was not for me; my heart seemed frozen and I could not enjoy what I heard. I hadn't been so cold and shut up since I joined the church. We had a mighty good meeting at our church last Saturday and Sunday. I certainly enjoyed both days. The second Saturday Sister Hurst and I went to Cross Roads to hear Brother Harrison preach as I had never heard him.

Oh, Brother Denson, the feast I got is better felt than told. Words fail to describe that sweet feeling of love that pervaded my whole being. I felt like surely I could not only forgive mine enemies if I had any but could love them also. My heart sent up adoration and praise to "our Father who is in heaven." Nearly ever since then I have been blessed with a sense of His love and have felt to be in a spirit of praise and thankfulness.

Give my love to Sister Denson.

My brother, if you can feel to do so remember me in your prayers. I beg of you. Desiring that the Lord's richest blessings may rest upon you and yours

now and forever, I remain your unworthy little sister.

MARY JOHNSON THIGPEN.

Tarboro, N. C.

EDIFICATION VS. ANIMATION

It appears to me that there is a vast difference between these two and yet Animation may be taken for Edification.

Gospel edification is food from heaven that fills the soul and seals instruction in such way that one will live on it many days. When he sits down to meditate the sermon of edification will rise up and still be food to the hungry soul, will eat and drink deeply of the food of heaven and of the wells of salvation.

Animation is lifting for the time being and sweeps you off of the earth so that you soar away as on eagle's wings and forget that you are flying on empty air.

One may be so edified as to forget the world while his soul feeds on the good things of the kingdom but there is strength in that selfforgetting for he is led up to the spiritual and the quickened eye is beholding the Sun of Righteousness, how sweet!

Animation is fleshly and is as subject to take effect on others as it is on the children of the kingdom. Any man who is fond of eloquence may be animated into receiving an eloquent sermon, and a Christian may be deceived by it and mistake it for the food of heaven but afterwards he will find such a leanness in his soul.

True spiritual edification does not leave him that way. Wherever you see this burning eloquence you may find a large and flourishing membership but you will find little judgment as to the difference in the kind of preaching one is listening to. Where the preaching is full of the rich food of heaven, even though it is given in a much dryer

manner, you will find strength in the church whether the membership is small or great.

I want to illustrate this if I may: Some twenty years or more ago a brother preacher told me that he saw in Zion's Landmark some appointments for a certain brother whose name he did not tell; he said to his wife, "I have been so lown down of late that I believe I will go to such a church and meet this brother who is coming through and be with him several days,, it may be of some comfort to me." She said, "I think that would be good and you can take him along in your buggy so you will be together all the time." Accordingly he went, and he noticed a certain sister there who lived farther than he did. She appeared to have about the same mind he had, and had gone to see if there might not be a crumb for her.

The visiting preacher was there and while he preached there was a streaming of tears all around. When he had finished the brethren would have the other preacher to say a word; he got up and tried but every eye was dry and he felt that his effort was a failure. Therefore he sank lower and felt that his desire to go and meet that brother was all of the flesh. However he went on the next day but the result was exactly the same as the day previous. The third day it was the same. This brother had now felt so much of his own unprofitableness that he determined to go home on the afternoon of the fourth day. But on that very morning that same sister drove in where the two preachers were stopping and she sat down by the traveling preacher and began to tell him about the three sermons she had heard him preach, how she was animated and made to soar away and to forget herself, where she was and what she was doing; but, she said, "All that is gone now and I don't

know one thing about it only that I had that animated feeling." Then she turned to that dry, despondent preacher and said, "Your preaching did not have that effect on me. I listened to you in all three of your sermons with much interest and it was real food to my soul. I was not animated and swept away but I just sat there and stored the pure gospel food as it was given from heaven and I have it now and shall never forget it. Even when I am in my home and at my work I will have something from the Lord to meditate on and to feast on.

That brother told me that no words had ever been spoken to him that did him more good, and he went on his way rejoicing.

Was not that a difference? Was it not worth something? Oh! the sweet gospel food when it is given from heaven as seed sown in a well fallowed heart to produce fruit, to the praise of God. So much better than a lot of empty air of animating eloquence.

Animation is sometimes dangerous to the churches.

Once a preacher had finished his discourse, he voluntarily extended an invitation for membership. A man walked up and folded his arms and said about as follows: "I have tried the Missionary Baptist and the Methodist and now I have come to try you old 'Hardshells'." A brother said, "Why have you come to try us?" He replied, "Because the brother said we ought to." Of course he was rejected. He was overcome with eloquence.

At another meeting a strange woman sat on the front seat and while the preacher was delivering a very eloquent discourse she kept her elbows on the back of the seat so that one would naturally think of a bird ready to fly. All the time she kept her eyes looking steadfastly in the speaker's face. When he was through he opened

the door and she went to him as if she had no control of the matter. The membership began to say to each other, "Who is she?" but no one knew. The preacher said, "She is a Christian or I am not one, and I move that she be received." in this way she was received and baptized the next morning, but the manner of her life soon led to her exclusion. Thus it was proven that instead of her being led to the church in the love of the church and the purity of the gospel it was the animating eloquence of the preacher that had overcome her, and she was powerless to help herself.

There was there listening to that sermon a wise sister who saw things as they were. She stepped up to the pastor and said, "How was that?" The pastor said, "It was the best of the kind I ever heard." She said, "Yes, but I am glad that he is not my pastor, for I would starve to death on that stuff."

The sheep need the pure food of the gospel and anything else is an injury to them and gives troubles in the fold.

I know of a case where a church had an old preacher for their pastor; he had right much of eloquence about him and used it in such a way that when he was speaking he would use such harsh and abusive language that those who listened to his words more than his manner would feel shocked to think that such words should come from our pulpits, and yet the very people who were thus abused would gather around that man and weep and praise his sermon. I do not remember to have seen him close a regular meeting that he did not do it in singing and "striking hands" with all who would strike with him. and generally that was the most of the congregation, for the most of the people prefer exciting, animating things to those which edify,

and are done decently and in order.

By this exciting, animating method he managed to gather in a large membership and many of them were only excited, unconverted, worldly people as was fully proven by the trouble the churches had with them very soon after they became members.

The above circumstances I am not referring to at random but by knowledge and from good substantial evidence.

We feel that we need an ingathering in the churches but as sure as we go to any fleshly means to bring it about there will be born more Ishmaels than Isaacs. We should carefully avoid everything of an exciting way and that which stirs up the flesh. The old man with the affections and lusts must be crucified instead of animated. Crucifixion is a hard and laborious death and only the children of God can be made willing to go on the cross, and they cannot only as there is that destruction of the flesh which the world does not know. To animate the flesh and make it feel good is sure to stir up enmity to God and His pure gospel and a turning away from those who declare it with boldness in the spirit.

The music and choir singing are the principle means of the worldly religionists in filling up their churches with an unconverted membership who Ishmael-like, stand by to mock Isaac as he is suffering in being weaned from the things of the world. Added to these are the beggings and pleadings while there is animating singing going on, to the people to go and unite with the "church." If we employ any such means wherein are we different from them? Why claim to be a separate people.

Why not let us preach and practice the sacred truth as our Lord did that the pure gospel food may be given out to the glory of God and to the edification of the saints?

This we expect the world to hate for it hated the Lord who is the author of these things. The world cannot know the church for it knew not the Lord, nor can it know nor receive the gospel when it is preached by His servants for it knew it not when it was preached by the Head of the church.

Just as the ten commandments were the base of the law which was given to Israel, so is the sermon on the mount (Mat. 5th, 6th, 7th) the true base of all gospel reaching and acts in the gospel, therefore whatever is not exactly according to this base, however it may animate and please us, is out of line with the gospel and to be condemned and avoided by all gospel churches and gospel subjects.

Let us speak those things that edify and act accordingly. Let us shun anything that is fleshly animating as being unworthy to do in the churches of the saints.

If in eating the good things of the heavenly kingdom one is filled to tears of joy let him weep in the praise of God.

The Lord bless us to live altogether unto Him that we may have fellows'hip with Him and one another in our Lord Jesus Christ. Amen.

L. H. HARVEY

Reidsville, N. C.

ABILITY AND OBLIGATION.

It is frequently asserted that man is able to fulfil the commandments of God and that nothing prevents the salvation of the greatest sinner on earth except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation. 'This attitude toward God' is said to be easily changed and that man can voluntarily change that attitude.

This conclusion is not sustained by any of the proof texts quoted to prove

it. The New School articles of faith quote Rev. 22:17 Isaiah 55:1 and Luke 14:17. In Rev. it says, "Whosoever will." There is no suggestion for any one to change their will, but their will is merely the attitude they are in. If God wills in them that change is the attitude which God puts them into. These have the will of God. Whosoever will have therefore both the power and the will, for it is God who works in them both to will and to do His good pleasure. Phil. 2:13. In Isaiah 55:1 "Ho everyone that thirsteth" does not call upon any to thirst, but simply calls the thirsty, and we know that thirst is not the act of the will but a vital result of living tissue; therefore this is not in point of proof that man can change from his actual nature or attitude toward God. Again in Luke 14:17, Jesus put forth the parable of the great supper, not for the purpose of giving an indiscriminate chance for all man-kind as individuals, but to show that the preaching of the gospel was designed to be for only the poor, the maimed, the halt and the blind, in distinction from the Jews who had so much to do, were so rich, were so full of business and enjoyment that they did not feel to need any other man's supper, so were content to pass on in their own self-supporting independence. Therefore the true gospel preaching is published to all men but the application is to none but those who bear the true character of the needy; and no man will put himself into an attitude of hunger, or poverty, or actual barrenness, or indecision in order to get a charity or social supper. Such characters as volunteer or pretend to be poor, halt, and blind are not called, for without are dogs, sorcerers, whoremongers, and idolaters and whoever loveth and maketh a lie. Therefore none of these characters were capable

of being a true guest at that supper, for no man can be what he is not. A liar was not invited. These characteristic texts, used to mislead God's people or perplex them, are examples of all the false doctrines that are brought to be taught by them. All such texts are only descriptive of character and not one of them is or was ever used by the speakers or writers to make or change character. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. A tree is known only by its fruit. A good man, out of the good treasure of his heart, bringeth forth good things. Can the leopard change his spots or the Ethiopian his skin, then may they learn to do good who are accustomed to do evil.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "But he that is spiritual judgeth all things, yet He himself is judged of no man; for who hath known the mind of the Lord that He may instruct Him? But we have the mind of Christ." 1 Cor. 2:14, 16. This conclusion is positive and from it there is no appeal; and it follows that without the mind of Christ no man can understand Him and His words. The actual, vital mind of Christ is as essential for the understanding of spiritual things as the natural mind of man is essential for the understanding of natural things. And as the natural child receives its natural faculties from its natural birth, just so a spiritual man receives his spiritual faculties from and in the new birth of the spiritual and Divine Father. Jesus Himself has left this record and His record is true, that "except a man be born of the water and of the Spirit he cannot enter into the Kingdom of God." John 3:5.

In order to place His meaning beyond cavil, Jesus said, "Marvel not that I said unto thee ye must be born again." Therefore even Nicodemus, though a ruler of the Jews, with all God's special favor to him in common with every one of Abraham's specially elected children as a nation, in having God's law and in having all the historical records of God's deliverances and salvation in every phase of natural and national advantages over other nations, could not see the actual children of God until he was born again—born from above, and this necessity arises from the fact that the children of the flesh are not the children of God.

That which is born of the flesh is flesh and that which is born of the Spirit is Spirit. Therefore all men, both Jews and Gentiles are alike in that respect, and as pertaining to their national advantages over other nations, could not see the actual children of God except by promise of adoption, until they are by the resurrection fully adopted and changed from a natural to a spiritual child or body.

Now if these facts be clearly kept in mind, it will never be forgotten that every one of the guests who were invited bore a specific description in that very characteristic invitation itself, even in its broadest and most comprehensive generality. A great supper, with all its appurtenances has always been gotten up for some specific purpose. I never heard of one that was otherwise. A man who was successful enough in business to master the means and plan the arrangements and had authority enough to control his servants surely had sense enough to know who and what kind of guests he might expect would appreciate his invitation; therefore this special case was selected by our Savior to show this special feature of God's spiritual repast. Under God's wise provisions of grace there

is no effort to hide His works of grace but to exhibit them. The proclamation of the gospel is public made, but until a soul is prepared to appreciate a gospel feast—a call to eat at the Master's table—there is no attraction there for him; he has neither "ability nor obligation" in a gospel sense. In fact he has no taste for the songs of salvation until he has been sensibly saved; he has no taste for the bread of eternal life until he has been born into eternal life.

Sensual enjoyments in this life are amply satisfying; there is no longing for righteousness, no hungering and thirsting for holiness pure and simple until there has been a Holy taste bestowed by the life giving hand of God.

All selfish, covetous desires for happiness are not holiness to God. There must be a sense of life like the tastes that the life bestows. Every quality of life has tastes and desires like itself—like its own nature. The false delusion of the natural religion of this world is only based on selfishness and is therefore a violation of even the Jewish tenth commandment: "Thou shalt not covet," etc., and according to Paul's reckoning of the catalogue of sins he classes this as the climax of all iniquity. He admonishes the Colossians to mortify their members which are upon the earth; "Fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." Col. 3:5.

Could we possess a suitable sense of the heinousness of covetousness before God we could see all the sum of sin wrapped up in it so absolutely and inseparately united that we would see our own eternal ruin and damnation sealed against us forever.

Idolatry, therefore, is forbidden by both the first and tenth commandments, with every obligation in every other one of the decalogue. If there-

fore we keep the whole law and offend in one point we are guilty of all. James 2:10. For He that said, do not commit adultery, said, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. This must not be construed as unjust, for God does not reckon guilt as man does. We might, save by the enlightening grace of God, be tempted to rebel against His justice in this line of judgment; but when we reflect on the infinite authority of God we also reflect upon our own infinite responsibility to obey, and our loss of all supposed ability does not relieve us of obligation but places us in still deeper and most inextricable labarinths of despair. This is the true condition of man. He may fancy himself able to stand, but liable to fall, but that is not his true condition. Man is already fallen. Death passed upon all men, for that all men have sinned. The penalty of death has both disqualified and destroyed every former condition, position, attitude and standing in which man originally stood before God except obligation and the penalty of the law does not cancel the obligation or effect till redemption, atonement and satisfaction are provided by some capable, solvent and willingly acceptable party provided for by lawful and wholly constitutional authority. This authority is provided in the covenant of grace through Christ who is fully competent in every way to fulfill, and did fulfill every particular when by one offering He did "Perfect forever them that are sanctified." Heb. 10:14.

This sanctification is no act of the sanctified, but in the act of the sanctifier. They were sanctified by God the Father. The act of sanctifying therefore, is the act of God; and the preservation of the sanctified is equally a divine act wholly confined to the divine will, for they were "preserved in

Christ Jesus," and lest there be some deficiency in Christ Jesus were "called with an Holy calling," and again, lest there should be left one uncertainty, deficiency or failure in any possible contingency their calling was not left to any capacity, power, will or volition of the called, for it was "not according to our works but according to His own grace and purpose which was given us in Christ Jesus before the world began." 2 Tim. 1:9. This wonderful display of wisdom and power is so securely sealed by the will and oath of God that all their pretended efforts for the salvation of the world are wholly superfluous and abortive, the calling of God is effectual and consummate.

Personally felt by His subjects, it comes to them with power and understanding; they can no more escape God's call and teaching than an infant can escape the parental affection and attention of its mother. The preaching of the gospel is but a declaration of that power of that call and teaching; and they who have experienced them are made to rejoice at the comfort and elucidation of what God had done therefore is of God and their obligation is acceptable to them, for it is God that worketh in them to will and to do of His own good pleasure. All good works flow from the law of the Lord which He has put within them. "I will put my law in their hearts, and write it in their inward parts." Until that work is done there is neither ability nor obligation to pretend it. Earthly ability to obey is but measurably given (Rom. 12:3) and but partly fulfilled, yet obligation remains in full. But Jesus has proven His ability and fulfilled every obligation in behalf of His people.

A. B. BREESE.

ZION'S LANDMARK

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

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EDITORIAL

Brother A. W. Thomson requests my
view of Mark 3:27-29.

What strange things sounded in the
unwilling ears of the enemies of Jesus,
and what gracious sounds saluted the
ears and cheered the hearts of believ-
ers in Him.

Jesus is opening his labors. He goes
up into a mountain, and called unto
him whom he would, and they came.
Jesus has his choice always.

He ordains his preachers that they
should be with him—apostles. There
is great stir. His friends say he is be-
side himself. His enemies, the scribes
that came down from Jerusalem say,
he has Be-elzebub, and by the prince of
Devils casts he out devils. This was a
very malicious charge. Be-elzebub was
the chief of devils, the most unclean
of all devils; and to ascribe the work
of Jesus in casting out devils as being
in collusion or partnership with the
chief of devils, was the bitterest accu-
sation they could bring against him.

Jesus reasoned with unjust, unrea-
sonable men. He called them unto him
and said, How can Satan cast out Sa-

tan? Could he? Satan has his cunning—
he is more scheming than men. Does
not Satan know that a kingdom divid-
ed against itself cannot stand? You
yourselves know a house divided
against itself cannot stand, and Satan
divided against himself cannot stand.

No man can enter into a strong
man's house and spoil his goods, except
he will first bind the strong man, and
then he will spoil his goods.

Satan's kingdom is in the hearts of
men. The power that casts out devils,
that causes men to turn from the ser-
vice of Satan, and repent of their wick-
ed deeds, is not Satan's way of doing.
To abase men causing them to repent
of their sins, and do works meet for
repentance and love holiness is not
Satan's way.

When Satan this strong man leaves
his palace voluntarily—that is when
he goes out of a man voluntarily, which
he owns, he walks through dry
places—no pleasure to this unclean
spirit—but when he desires to do so he
can return into this same man whom
he has voluntarily left, for it is still his
house, and he says I will return into
mine house whence I came out, and
there is no difficulty for him to re-
turn, but he takes other spirits more
wicked than himself, and finds the man
or house he had left ready furnished to
receive him with all his company, for
it is still his house, and the last state of
that man is worse than the first.

This is all while Satan the strong man
armed keeps his palace—the man dead
in trespasses and sins—for Satan
the god of this world, and the
prince and power of the air
now works in the children of
disobedience. But Jesus is stronger
than Satan, and when he comes he binds
the strong man Satan. For Jesus enters
into the house of Satan and binds him,
and spoils his goods. He spoils his armor.
He shows the sinner whom he quickens
from the dead the nature of Satan's
kingdom. The man now begins to

mourn over his misspent life. He sees the wicked character of his pride and vanity, he laments the darkness of his foolish heart, and Satan cannot now control him as he once did. His goods are spoiled. Now he bemoans himself and feels he is undone and ruined. The beauty of holiness is wrought in his understanding so that he desires purity of heart, and longs for freedom from the bondage of death. Satan is cast out of this man by Jesus and this is the blessed work of the Son of Man in turning men from darkness to light, from the service of Satan to the service of God.

All manner of sins shall be forgiven unto men but the blasphemy against the Holy Ghost shall never be forgiven. For while Jesus was casting out devils by the Spirit of God these enemies charged him with being in league with the devil. It was the most malicious and bitter charge they could utter against him, because they said Jesus had an unclean spirit. Those people who feel their own vileness and feel that Jesus is pure and holy, and therefore worship him, are never guilty of this unpardonable sin. No sinner that desires mercy of Jesus, or that feels that Jesus cannot do wrong can ever be guilty of this sin or blasphemy against the Holy Ghost.

For when Jesus casts Satan out of a man he (Satan) can never return into that man, for he is a subject of the kingdom of light, and Jesus dwells in him the hope of glory.

How and why is the last state of the man worse out of whom the unclean spirit went voluntarily, or was never bound and cast out, but into whom this unclean spirit returned when he desired. It was because he took so many other spirits more unclean than he was, and they all dwelt in that man.

False religion is devilish, and therefore the more of it one has the worse he is. He is more oppressive to others,

more bitter, actuated by false zeal, has no forgiveness, nor pity, is righteous in his own eyes, and full of pride which is the spirit of the devil.

P. D. G.

**ALL THINGS TO ALL MEN.—1ST
COR. 9:19-24.**

Who are the greatest men? Jesus said of those born of women none are as great as John the Baptist; yet he that is least in the kingdom of heaven is greater than John. Then the kingdom of heaven is so far above the kingdom of this world that the least in that kingdom is greater than the greatest in any other kingdom.

It is the kingdom of heaven that makes the truly great; for no man can enrich the kingdom of heaven.

He that is least in that kingdom is greatest. Jesus made himself the least, the servant of all. He laid down his life for the sheep. Such a life too it was—the most precious life ever known.

But it is of his servants we desire now to speak. Among these let us single out Paul the apostle. By their gifts and the wise use of them, for the happiness of others, men are best known. Those that employ their talents to enrich themselves, or to heighten their fame are not truly great; while those that use their talents, gifts, time and give themselves wholly to the ministry of the Lord Jesus minister to men of the manifold riches of grace to impart unto others the true favors and blessings of the Lord God that enrich men with the best of all blessings for eternity as well as for time.

Paul asserts his freedom, yet he made himself a servant unto all men. What for? Was it that he might gain something of them or of others. No. It was that he might benefit them—that he might save some. What sort of salvation? Was it the salvation that Jesus has accomplished which is described in such words as 2nd Tim. 1:9-

11, and many other scriptures? No. But the Lord sends as it pleases him his servants to preach Jesus Christ and him crucified, the wisdom and power of God unto salvation to every one that believes.

The remarkable example of Paul is good at all times. He stands out as chief in gifts, self-denial, labor, condescension, skill, craft, wisdom, wit, expediency, logic of spiritual reasoning, adaptation to all cases, removing difficulties, harmonizing apparent discrepancies, teaching and instructing the ignorant. He is all things to all men that he might thereby save some. To them that are without law—not without law to God but under law to Christ. This is the law of love. He loved the Lord Jesus, and this love wrongs none, works no ill to his neighbor.

To the Jews he became as a Jew. That class of men was hampered with their view of the requirement of the law of Moses. But Paul had the gift of proving from the scriptures that nothing satisfies Moses but Jesus Christ crucified. He could appreciate the perplexity of a Jew, yet honor the law of Moses in showing that the blood of Jesus answered all the demands of that spiritual law. To the weak he became as weak, being as a gentle nurse to such as could not walk, nor labor. He could reach to the case of one so helpless and weak that in their weakness was the strength of Christ made perfect. If one was so foolish in his own view that he knew nothing Paul could preach the wisdom of God in Christ that made such foolish ones as wise as the chief. Such perfect equality is attained in the gospel that there is no schism in the body of Christ.

Such was Paul's service that whatever was lacking in all thirsty, hungry souls, destitute and unable of themselves to do or be anything the labor and gifts of Paul supplied such with all fullness, presenting each one

perfect in Christ Jesus, and this was Paul's reward. He loved men and he loved the Lord Jesus, and his great joy was in espousing the church to Christ as a chaste virgin.

He was no burden preaching the gospel freely, and testifying the grace of God that brings salvation, and showing forth with all gentleness, meekness and long suffering in a most wonderful example the effect of the grace of God that displayed in Paul its glorious power, so that he could say by the grace of God I am what I am.

Did some one say that Paul preached "let us commit sin that grace may abound?" His reply was, How shall we that are dead to sin live any longer therein? He preached that we are dead to the law by the body of Christ, and married to another (not again to Moses or the law, but to him that is risen from the dead even Jesus). Now if we are such lovers of sin that we commit it that grace may abound, it shows we are not dead to sin—therefore are not crucified with Christ—not true believers in him—not dead to the law. For while we are alive to or under the law we are transgressors, for by the law is the knowledge of sin, and he that is under the law is under its curse.

Why doth he yet find fault? Who hath resisted his will? Nay but O man, who art thou that repliest against God? Shall the things formed say to him that formed it why hast thou made me thus? What if God endured with much long suffering the vessels of wrath fitted to destruction? What a rebuke to the fault-finding pride of the creature against his maker. But what a defense to the trembling one that is destitute of righteousness, and feels that he deserves the wrath of God as a guilty sinner. How wonderful Paul's reasoning. He will have mercy on whom he will have mercy.

Did Paul ever make any apology for the predestination of God? Never. But he proves that its effect always is that

we should be holy and without blame before God in love. Nor does the predestination of God ever leave or cause a doubt in the understanding of a single one born of God that it ever shelters any one in any act of his wickedness.

Paul's gifts were always used for the glory of God, and are always to the comfort of every one that fears God and hopes in his mercy. His preaching was always to save, to encourage, to help every thirsty one to hope in the Lord, and to call on him, and to serve him. He was a wise master builder.

P. D. G.

AGONY—PRAYER.

"And being in an agony he prayed more earnestly," Luke 22:14.

The mystery of the humiliation of the Son of God eclipses all other self-denial, and forms the greatest of all mysteries. He who thought it no robbery to be equal with God, who was and is God, without whom nothing was made that was made, made himself of no reputation, took on himself the form of a servant, was found humbled to the shameful death of the cross, that we (sinners of the deepest dye) should be rich, is a mystery so contrary to man's ability or disposition to perform that it will forever remain the wonder of all who know of it, calling forth every feeling of wonder and praise to all eternity.

Nothing but faith produced and wrought in a heart abased and humbled because of sin, and purged and purified by its cleansing-power, can ever embrace this marvelous truth.

Every principle of adoration, love and trust in his Father coupled with pity, love and compassion toward sinners lost, not deserving the least attention from him, is exhibited in the Lord Jesus. He knew beforehand all that he must endure, and undergo and

suffer unto death, yet he comes delighting to do the will of his Father.

Strange, mysterious is it for him to be born of woman, thus being found in fashion of a man, passing beneath the nature of angels, taking upon him the seed of Abraham, made like unto his brethren, touched with the feeling of their infirmities, being made sin for them, yet without sin, in the likeness of sinful flesh, yet holy, harmless, undefiled, separate from sinners, going down into the corruption of death, yet seeing no corruption, suffering the just one for the unjust, he offers himself without spot to God, and obtained eternal redemption for all for whom he laid down his life.

When the appointed time arrived, the hour for which he came, the impending curse of the death of the cross draws near when his soul must be made an offering for sin. Knowing what he must endure he takes three of his disciples a short distance from the others and began to be very sorrowful. He tells them to tarry there and pray, while he goes a little further and prayed, saying, "Father, if thou be willing remove this cup from me, nevertheless not my will, but thine, be done." How faithful while so deeply feeling the sorrow unto death. An angel appears strengthening him. He was heard in the deepest sorrow of Gethsemane, and being in an agony he prayed more earnestly. His sweat rolled down as great drops of blood. I have never read or heard of another being in such agony.

What is your course when you are in excessive pain or deep sorrow of soul? The life Jesus led was one of sorrow. The path of sorrow he trod. We eat bread in the sweat of his face. What a miracle for Jesus to appear in flesh. Without controversy great is the mystery of godliness.

When the poor, afflicted sinner ab-

horing himself and being in an agony cries unto the Lord, Jesus is touched with the feeling of his infirmity, and he follows him in suffering. The Lord hears Jesus and also hears every distressed soul that cries or prays unto him. This is the way through great tribulation that we have fellowship with Jesus and follow him in humiliation. This is the deepest poverty of spirit. Such have come or are coming through great tribulation and washing their robes and making them white in the blood of the Lamb. P. D. G.

RESURRECTION.

"Now if Christ be preached that he rose from the dead how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen." 1st Cor. 15:12-13.

If Christ is not risen then is our preaching vain, and your faith is vain, and we are found false witnesses of God. Could language be more positive, or the testimony of witness clearer? Above five hundred brethren had seen Jesus after his resurrection, the greater part of whom were living when Paul wrote this epistle. One qualification of his apostleship was that he had seen Christ. Though born out of due time and not meet to be called an apostle, yet Jesus appeared also to him as the ascended and glorified Jesus. Christ was seen of Cephas, then of the twelve, that includes Matthias who was numbered with them as a witness.

What Paul preached and what they all preached was that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day. Then he appeared to so many as Paul here states.

Have I not seen Jesus. The Lord took me in hand and showed me the darkness and enmity of my heart. For I had often in my feelings condemned

Adam for his transgression, not knowing that I was Adam. For when the Lord brought me into judgment he showed me my own guiltiness, that I am the sinner, and I had no hiding place. I was naked. My mouth was shut. I saw the righteous judgment of the holy Lord God in my condemnation, and felt there was no place fit for me but everlasting banishment from his holy presence, and that I had to say amen to my own condemnation for it was so just. It seemed to me I must adore his justice when cast into hell. I did not know that one could feel that God is so holy that he must love him if cast out from his only presence forever.

It seemed to me that a great stone let loose in the air had no more power to stop itself than I did to keep from going instantly into destruction. I was riding on horseback the 15th day of Feb., 1865, and never expected to see another person living. It was the day of Jacob's trouble the darkest agony of my soul. When suddenly the Lord Jesus appeared to me in heaven filling all things with the glorious appearance of his unspeakable beauty. The words sounded out, "If God give you Christ how shall he not with him also freely give you all things?" Suddenly the fear of death and hell was taken away, brightness filled the universe and I thought I should never have any more trouble. I knew it was the Lord Jesus yet I cannot describe him. He is the chiefest among ten thousand, and the one altogether lovely.

This was a new thing, a new world to me. I knew it as the way of salvation. How shall I deny this or forget it? To hold this fast or keep it in memory is the sweetest thing to be cherished, whereby ye are saved if ye keep in memory what was given you, or what you have seen, unless you have believed in vain. You do not feel

or rejoice in salvation, or in that sense are not saved unless you hold fast that which is given you; for if any man draw back the Lord has no pleasure in him; for unless he holds fast or keeps in memory that which is shown him he cannot rejoice in the Lord, or feel that he is saved. But we are not of them that draw back to perdition but of them that believe to the saving of the soul.

Jesus said to his disciples, ye are my witnesses. He appeared to them by many infallible proofs after his resurrection. No man has seen God; but he that has seen Jesus has the witness in himself. It is Christ in you the hope of glory. The revelation or shining of Jesus in one brings salvation for he is salvation. To believe on him with the heart unto righteousness witnesses in that heart or soul the salvation of God. For blessed is he that hath not seen Jesus, yet hath believed on him. Jesus said to Thomas, Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed. Jesus reproved his disciples who did not believe them which had seen him after he was risen, Mark 16:14. Unbelief is the barren, hardened, unfruitful state of heart that excludes the joy given to those that believe.

Paul found members in his day disputing or denying the resurrection of the dead by saying that the resurrection is past already, and overthrew the faith of some, 2nd Tim. 2:18.

If the dead rise not then is Christ not risen, then all our preaching is in vain, we are found false witnesses, and we are all yet in our sin. Notice that all salvation is based on Christ, and our comfort of it on our faith in him.

The doctrine is that Jesus Christ died for our sins, according to the scriptures or prophecy and that Jesus is the Saviour who bore our sins in his own body, and was able to do this, because

he is God manifest in the flesh, and that he was crucified for us and made an end of sin by offering himself once, perfecting forever them that are sanctified in him. He is the good shepherd that gave himself, or laid down his life for the sheep, and was buried, lay in the grave three days and three nights, went to the place of corruption, but saw no corruption. He was delivered the just one for our sins, and God raised him from the dead for our justification, and by him all that believe are justified from all things from which they could not be justified by the law of Moses; for through this man Jesus is preached unto us the forgiveness of sins.

But if Jesus did not rise from the dead it is all a failure, nor is there any hope of salvation but in him. Did it ever occur to you that it is impossible for one not to be saved who believes that Jesus Christ is the Son of God and equally true that there is no salvation for any one that rejects Jesus Christ? He that puts Jesus far away has no hope of salvation. For there is none other name under heaven given among men whereby we must be saved neither is there salvation in any other.

We thus judge if one died for all then were all dead or all died in his death and were raised in his resurrection. The people for whom Jesus died and rose again are crucified with him, and being quickened together with him they that live should live unto him, or by the faith of him. Then if Jesus is not risen where is our hope? If in this life only we have hope we are of all men most miserable. Faith honors God and owns Jesus and brings the greetings of Jesus complete in glory into our souls the hope of glory.

If there is no resurrection of Jesus why do we suffer loss of all things of earth? Why are we persecuted? If the dead rise not then why are they baptized for the dead? If when you go

down to the water to be baptized confessing you are dead to self, to self-works, to the world, and therefore are buried with Christ by setting forth that you are baptized into his death, and set it forth by being buried with Christ in water, baptized to show your resurrection with Jesus, if Jesus is not risen from the dead? Why should the Holy Ghost give you the fruit or proof of his resurrection in the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead if he is not risen from the dead, and if the dead rise not?

Paul says if Christ be not raised from the dead then are they which have fallen asleep in Christ perished. But now is Christ risen from the dead, and become the first fruits of them that slept. All that died before Christ came in the flesh that had faith in him that then was to come died in the faith, not having received the promise, that is Jesus not having then come that they without us should not be perfect some better thing being reserved for us who have seen the days of the coming of the Son of Man. When Jesus arose from the dead the graves of these saints were opened. When Jesus was crucified behold the veil of the temple which had shut up the view into the holy of holies was rent in twain from top to bottom, thus showing the way into heaven is open, and many bodies of saints which slept arose and came out of their graves, after the resurrection of Jesus, and went into the holy city and appeared unto many. Hence Jesus is the first fruits of them that slept under the first testament. If Jesus who is holy is become the first fruits of them that slept they are also holy and in Jesus who is the minister of the circumcision for the truth of God to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy, so that Jesus is the Saviour or resurrection to all God's people that

died before he came into the world as well as for all of his people who have lived or shall live since he came into the world. 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 shall be caught up together—all that have ever lived or shall live. This is the resurrection of the bodies of the saints, and it is not past, but is yet in the future, and is all guaranteed and assured, pledged and made sure under the seal of the Holy Ghost. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Paul in setting forth this glorious matter thrusts in a question to the denier of the resurrection of the bodies of the saints, "But some man will say, how are the dead raised up, and with what body do they come?" He refers to the sowing of the seed. For the types which nature furnishes do their part well. "Thou fool, that which thou sowest is not quickened except it die." God gives a body as it has pleased him, and every seed has its own body. There are bodies terrestrial and there are bodies celestial—the glory of the earthly is one, and the glory of the heavenly is another. So is also the resurrection of the dead. It is sown in corruption, It is raised in incorruption. It is sown a natural body, it is raised a

spiritual body.

The first man is of the earth earthly; the second man is the Lord from heaven and as we have borne the image of the earthly we shall bear the image of the heavenly.

P. D. G.

* * * * *

OBITUARIES

* * * * *

Virginia Frances Suit.

In the midst of life we are in death. Near Berea, N. C., on Wednesday night, April 19, death entered the home of Mr. Hawkins Suit and claimed for its own his dearly beloved wife, Virginia Frances. She was the daughter of Simpson and Sarah Hobgood, was born in Peron county near Allensville, Oct. 17, 1853, was married June 22, 1870, joined the church at Flat River the third Sunday in August, 1900, and was baptized by Elder Isaac Jones. This dear sister's sudden death was a great shock to her family and also the entire community for she was more generally beloved than any one it has been my pleasure to know. There was about her a calm and unfeigned dignity and Godliness of manner that was felt if perfection could dwell in the flesh I would say it was found in her. I have lived almost in sight of her home for the last twenty years and in all that time her walk has been Godly, strictly upright, dutiful in all things and faithful to the end; my individual loss is exceedingly great for in all my trials and afflictions she was a mother to me at all times in all things both spiritual and natural. I could lay bare my heart before her and profit by her loving council and words of wisdom. We talked, wept and praised together. She had her sorrows and was acquainted with grief yet today I feel glad that the Lord carried her through the deep

valleys of sorrow and distress, brought her out on the side of joy and peace, filling her mouth with songs of praise, for thus we have the blessed evidence that she is at rest. All her dear loved ones can do here is to put their trust in the Lord for we are poor, helpless creatures of a moment, but our God is the great God of eternity and he will strengthen us to bear all that comes from his hands. Truly she has fought a good fight, kept the faith and finished her course. Our dear sister had been suffering with a difficulty in breathing but was up and helped about supper and made her usual preparations for breakfast. About 11 o'clock she was taken with a sick stomach and in a few minutes quietly passed away. She was perfectly in her right mind, said she was dying and told her daughter to be good to her children and tell them to be good too. May the dear children ever heed her advice, for the last thoughts of that faithful heart were for them. She leaves nine children, Mrs. P. L. Thomasson, Mrs. J. W. Thomasson, Mrs. James West and Miss Mollie Suit, John L. and Prosper Suit of Oxford, Hubert, Charlie and Aubrey Suit, also one motherless boy Henry O. Briant whom she took when a tiny babe and raised to manhood in such an affectionate manner he never until now has known the loss of a mother. We could write pages enumerating her many acts of kindness but when we sum it all up her life was a daily sacrifice, one long untiring effort to serve and our entire community mourns as one family for our beloved mother in Israel. May the Lord enable me to be to the heart broken husband and children what she has been to me and mine. She was buried in the beautiful family burying ground of the late Elijah Sherman. Elder Peed conducted the burial services amid a large and grief-stricken concourse of relatives and

friends. Her favorite songs "How Happy Are They" and "While Sorrows Encompass me round" were sung. She was a worthy member of Tar River Primitive Baptist church.

One by one the Lord shall call us
When our labors here are done
Then beyond the gates eternal;
May we met her one by one.

MRS. CLARA B. ADCOCK.

Berea, N. C.

James Benjamin Roberson.

By request of his family and because I have known Uncle Benjamin during my life I am prompted to attempt this sketch of his life.

He was born in Griffin township, Martin county, on December 22, 1833. His father, Harmon Roberson, died when Benjamin was a small boy. His mother, Betsy, was remarkable for strength of mind and purity of heart. He was one of eleven children, three of whom survive him, Joseph Roberson, now in his eighty-first year, H. T. Roberson, Sr., and one sister, Polly Hardison, now in her ninety-first year, her mind still bright and her memory perfect.

Benjamin grew to manhood on the farm, receiving such schooling as the schools of those days afforded. When the Civil War began he was one of the first to volunteer, joining the Light Artillery in the early part of 1861. He was later transferred to the 61st Reg. of N. C. troops. He was wounded at the battle of Drury's Bluff by a ball passing through his heel, from which he suffered very much. After his recovery he returned to his command, and served faithfully until captured at the battle of Ft. Harrison. He was then with many of his comrades imprisoned and endured the horrors of Point Lookout until the close of the war, when he returned home, possessing nothing but the honors of a brave soldier. In the face of poverty he bravely set to work

in the task of rebuilding the state and to make for himself a home.

On December 22, 1865, he was married to Nancy Biggs, sister of the late John D. Biggs. To them were born five children, one daughter who died in infancy, and four sons, who with his wife survive him. His sons, Buck, Henry, Harmon and Alonzo, are all married and are highly respected and prosperous farmers.

Uncle Benjamin was remarkable for many strong traits of character. His spirit of frankness and openness was refreshing. Pretense or affectation of any kind had no place whatever in him. Whatever he seemed to be, that he was. He never spoke a word or did a deed for effect. He was overflowing with the spirit of fun, wit and humor. His sparkling eye and merry laugh were spice to his associates. His sense of honor, the golden rule, was the law of his life. He had the rarest kind of honesty, that of the "inward parts." True to his friends and charitable to all, kind and affectionate to his family. His wife and children were his joy and crown, his loved and longed for, a delight naught else could give or supply. He was a kind and gallant husband, a loving father, an affectionate grandfather. He loved his home. It was indeed a palace of peace, plenty and truly a place of rest and hospitality.

He was public spirited, giving of his means, time and counsel to establish schools, churches and charities. He was a true Democrat. He was elected to the office of county commissioner, served the county acceptably for two terms. Uncle Benjamin made no parade of religion, but his life was a reflection of the highest and purest principles. He rejoiced in and was happy with God's people. He was good, kind, tender, loving, forgiving, merciful, always the same. To his mind Jesus was the perfection of beauty and holiness, abundant in mercy, plenteous in redemption

after whom he should pattern his life and to whom he looked for salvation. To him death came as a friend and not as an enemy, a servant and not a master. And we trust, it was his pathway to eternal joys. Only a few moments before the end he remarked to his nephew that he was well satisfied with his past life, that he had worked hard in his life, that he had enjoyed the fruits of his labor with his family, but he was ready to surrender all and go home to rest. He was sitting in his chair saying that if he knew he could lie down and rest only twenty minutes he would be glad. As he was laid down at the golden sunset hour, October 26, 1910, the light went out of his eyes and the smiles played no longer on his lips, his hand moved no more. He went out at sunset of the last day of life on earth but he went into the perpetual sunrise of the paradise of God. If we could see him today, we hope, that his ransomed spirit would be clothed in the garments of a fadeless immortality, his eye flashing the gladness of his savior's presence, and his face bearing the divine likeness of his blessed Lord, his hand striking the harp of celestial praise. "May his memory still live in our midst, and ever,

In minds made better by his presence,
live

In thoughts sublime that pierce the
night like stars,

And with their mild persistence, urge
men's minds to better things."

Uncle Benjamin was a true believer of the doctrines of the Primitive church and was a regular attendant of her services, often entertained her ministers and members. However, he never connected himself with the church. He was a regular reader of the Gospel Messenger, deriving much comfort from it. It was a habit of his to sing Lord's Day evening one of his favorite hymns, "A Few More Days on Earth to Spend." He died exclaiming, "O, Bless the Lord.

O, Bless the Lord."

The funeral services were conducted by Elder A. D. Mizell basing his remarks on the text, "A good name is rather to be chosen than great riches.

A large company of friends and neighbors followed the remains to the family burial ground. The body was placed in the ground to await the last day, when it shall be raised in power and glory, and made incorruptable by the power of the God of mercy who will receive it into everlasting habitation, through Jesus Christ, his well beloved son.

May we, through the love mercy and grace of God, be prepared to meet him and join in the song of redeeming love on that Eternal Day. In loving remembrance,

W. H. DANIEL.

Resolutions of Respect.

Whereas, It has pleased Almighty God, who doeth all things well, to remove from our midst our dearly beloved sister, Margaret L. Broadway, and

Whereas, We deem it proper that we make some mention of our loss by her death, and to show our love for her, and our sympathy for our beloved elder; therefore,

Be it Resolved,

First. That in the death of Sister Broadway the church has lost a worthy member, one that will be sadly missed.

Second. That we desire to bow in submission to the will of Him who watches over Israel, and never slumbers or sleeps, but gives and takes away.

Third. That we express to the family of our deceased sister our love for her and our respect for them by sending them a copy of these resolutions.

Fourth. That a copy of these resolutions be spread on our church book, and that a copy be sent to Elder P. D. Gold and request him to publish same in Zion's Landmark.

Signed by order of the Salisbury

Primitive Baptist church in conference assembled on Saturday before the 1st Sunday in May, 1911.

Elder C. A. DAVIS, Moderator.

A. L. OWEN, Clerk.

NEW CHURCH CONSTITUTED.

According to a call made by brethren and sisters desiring to be constituted into a Primitive Baptist Church, Elders H. M. Williams and B. L. Treece met with the brethren and sisters at New Zion, five miles south of Concord, N. C., on Saturday before the third Sunday in February, 1911, after sermon by Elder H. M. Williams from Eph. 2:4, 5, and by Elder Treece from no certain text of scripture.

The presbytery organized by choosing Elder H. M. Williams Moderator and A. L. Owen Clerk.

1. Seven members presented letters of dismission from the Concord Church for the purpose of organizing said church, which were read.

2. The Articles of Faith, Rules of Decorum and Church Covenant were read and approved and ordered to be recorded on church book.

3. All things being satisfactory to the Presbytery, the members who had presented themselves for organization were pronounced the Primitive Baptist Church at New Zion, with all the rights and privileges belonging to a regular organized gospel church.

4. After the charge was delivered by Elder H. M. Williams, the Presbytery adjourned in order.

Elder H. M. WILLIAMS, Mod.

A. L. OWENS, Clerk.

The church then organized a conference and chose Elder H. M. Williams Moderator and S. M. Underwood, Clerk.

1. Elders B. L. Treece and H. M. Williams were chosen pastors and W. M. Whitley was chosen deacon.

2. Agreed to meet on the second and

fourth Sundays, with the Saturdays before, in each month regularly.

3. Agreed to send a copy of these proceedings to Elder P. D. Gold and Elder C. H. Cayce and request them to publish same in their papers, and that we invite all Primitive Baptist preachers who are in good order to visit us.

4. The church door was then opened for the reception of members. None came forward.

5. On motion the minutes of the day were read and received, and Conference adjourned in order.

Elder H. M. WILLIAMS, Mod.

S. M. UNDERWOOD,

Church Clerk.

Concord, N. C., Route 7.

Dear Brother Gold:

Please publish in the *Landmark* that the 156th session of the Contentnea Union is appointed to meet with the church at La Grange on Saturday before the fifth Sunday in July, 1911, and that Elder J. W. Gardner was chosen to preach the introductory sermon and Elder A. M. Crisp, alternate.

Yours unworthily,

LEVI J. H. MEWBORN, Clerk.

Notice.

Th. Lord will, there will be a three days' meeting held with the church at Hunting Quarter on Friday, Saturday and 2nd Sunday in June. Our brethren and sisters of our sister churches are invited to be with us.

L. H. HARDY, Pastor.

JOHN B. ROBINSON, Clerk.

Happiness consists in the delight to do what is right in itself. If that spirit to delight in doing what is right in itself controls me then I am in harmony with what is right. But why is not every man possessed by the same spirit?

Consider it as you may, is not the doctrine of the dominion of God true? Does not nature teach that?

My wife is sick. I wait on her in her suffering state. This I rather do than not do. But would I not prefer her to be well so that there would be no need of my waiting on her? I decide to do what I consider ought to me done, and I could not be content not to do that. Is there not a power above me that decides what I should do, and is not that power the power that is free?

The common objection to the doctrine of God's choice is that it allows man or gives man chance. But really if God does not choose for me and choose me it is all left to chance, and nothing but chance. So that such people as oppose election have all the chances they want, or it is all chance with them. By chance the priest and Levite both passed by and left the helpless sufferer without any relief, but what was there in that that helped this helpless, suffering man? What are a thousand chances worth if there is nothing in them?

Is it not so much better that God should rule me, and appoint all my changes, than that I should be left to myself to manage according to what is in me? Where can you find that any one has done as well where he was allowed to walk after the light of his own eyes, and his natural or carnal mind, as those have done whom the Lord God has led forth by the right way?

What is free agency as it is called? It is the supposed freedom to do as one pleases.

I find myself surrounded by circumstances I have not created, and cannot change; but I must act in some way. Such a course seems to me to be the best thing for me to do. I am free to do that way in the sense that it seems to me to be the best thing to be done. But if the circumstances over which I have no control were different, would

not I act differently? Then where is my freedom of will?

If one lives as well as he desires to live whom does he thank for his supposed good living? Has he not the right to congratulate himself for this success according to the adage, "Every man is the architect of his own fortune?" Would it not also follow that the man who makes a failure is the cause of all his misfortune?

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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.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Elder P. D. Gold,

My Dear Brother in Christ:

The vital point with us, and every soul that has a hope in Jesus is, "Am I His, or am I not?" This is the question that predominates in my heart. I go to bed with it, and rise up with that prayerful question. Am I indeed Thine, my gracious God and Father? "Whosoever believeth that Jesus is the Christ is born of God." And every one that loveth Him that begot loveth Him also that is begotten of Him. "We have this seal, "the Lord knoweth them that are His." We also have the witness in our hearts that we are born of God, the Holy Spirit of which we are born, witnesseth to the truth in the Word of God and layeth up or keepeth the testimony of that Word which is written on the fleshy tables of that new heart, and can set to His seal that God is true. His Word (Jesus) is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:12. But oh, my brother, how my heart crieth out to Him for His love. Oh for that unspeakable love in this poor heart! Oh my dear and precious Savior give me, Oh give me Thy love in my heart to bless and keep me in all, in every moment of my sinful wayward life! Am I thine my God, Oh, am I indeed Thine? Then let me have Thy precious love shed abroad more abundantly in my heart!

Some one at the corresponding meeting last October preached upon the precious ointment that ran down from the head of Aaron, the high priest of God (typical of Jesus, our everlasting high priest, who is now in the holy sanctuary of God, not made with hands, to intercede for Spiritual Israel) to the hem of his garment, signifying that not one of the blessed and elect of God could possibly be left out or escape this holy anointing. It came home so sweetly and powerfully to my needy soul. The first thing I knew I was sobbing aloud in the comfort and blessedness of that sacred truth. Oh for such ministrations of God's sacred Word—the gospel's joyful sound. The door of the prison house is opened and the poor tried prisoners go free, rejoicing in God their Savior.

Yes, Jesus is the door of His sheepfold; "I am the door. By me if any man enter in he shall be saved and shall go in and out and find pasture. I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." The hireling fleeth because he is a hireling and careth not for the sheep. "I am the good Shepherd and I know my sheep; and I am known of mine." "As the Father knoweth me even so know I the Father; and I lay down my life for the sheep. Other sheep I have which are not of this fold, (Jewish): them also I must bring and they shall hear my voice; none shall pluck them out of my hand and there shall be one fold and one shepherd. I give unto them eternal life and they shall never

perish, neither shall any man pluck them out of my hand. Amen." St. John, 10th chapter.

Dear Brother, I read several nights ago dear old Elder Gilbert's exposition of the parable, John 10:1-6. I never before so plainly saw its import and strikingly the two covenants and fulfillment of them as testified in the scriptures and verified in my own heart's experience and travel these forty years. Editorials Vol. 2, Page 282. I turned back last night to reread, but the same extent of beauty and truth I could not see as I did. But what I saw remained. It is this: God's covenant with natural Israel, but embracing a remnant of His Spiritual Israel. This natural covenant held this Spiritual remnant in bondage of sin and death, but He (Jesus) that entered in by the door, death, the grave and resurrection, is the Shepherd of His sheep (His bride, the church, the lamb's wife.) She was born in sin under the curse of the law, in bondage under this natural covenant to Israel and in her generation in Adam.

Thence Jesus enters this state—is born of a woman, made a little lower than the angels—enters this door for His people, endures suffering and humiliation in this carnal life, though free from sin of His own, is made sin for her, takes upon Himself the sins of all His body or church in time and goes down through the door into death for her sins. "Forasmuch then, as the children are partakers of flesh and blood, He likewise took part of the same that 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 life time (natural) subject to bondage." Heb. 2:14, 15.

Yes, here is the bondage—"Am I His, or am I not?" Suffered the ignominious death (the door Jesus entered) of the cross, and when He cried, "It is finished!" and gave up the

(Ghost, sin then had no more dominion over Him for His people or bride. Her sins were put as far from her as the East is from the West.

It is now fulfilled what the Psalmist wrote: "Blessed is the man whose transgressions are hid and unto whom the Lord doth not impute sin." Jesus goes down into the grave three days and three nights (the door.) The Porter—the justice of God openeth. No further demands made the prisoners for whom Jesus thus suffered. Go free! "Since Jesus hath laid there I dred not its gloom." To Him the porter opens.

He calleth His own sheep by name and leadeth them out from under the law, death and the grave to arise in His likeness and be like Him. "As we have borne the image of the earthly so shall we also bear the image of the heavenly and be satisfied when we awake in His likeness." Oh glorious Leader, Shepherd of His sheep—the only name given whereby we must be saved. He giveth unto them eternal life—Jesus, our Shepherd has it to give. He has grappled with the devil in the lowest parts of the earth—in hell—conquered him, death, hell and the grave, arose triumphant for the redemption for all the Father gave him in eternity before Adam's dust was formed in the shape of man, and arose triumphant their Savior. "I am the door; by me if any man enter in he shall be saved." All that ever came before me are thieves and robbers, but the sheep did not hear them.

"Lift up your heads. O ye gates, even lift them up ye everlasting doors and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, He is the King of Glory. Selah."

"Am I His or am I not?" Love to all the prisoners of hope. Your sister in this precious Jesus.

Manassess, Va. LOUISE H COX

Elder P. D. Gold,

Dear Brother: Enclosed please find P. O. money order for \$3 in settlement for last year's subscription and renewal for this year, and I hope you will overlook my negligence for not remitting ere this.

I hardly know how to get along without the Landmark for it is the only messenger that comes to me except at times. I feel to hope that the sweet messenger of peace manifests itself to me, whispering the sweet words to my troubled breast, "Peace be still," and cry out in my feelings and say, "I know that my Redeemer liveth." And in the latter day He will stand upon the earth and I shall see Him as He is for myself and not another, and be like Him.

Now, my dear brother, if it were not for this little hope of a better world beyond this vale of tears I feel I could adopt the words of the apostle: "If only in this world I have hope of all men most miserable." Dear brother I am in a barren land as far as gospel preaching is concerned. They, the so-called preachers, give me nothing but husk to feed on and I can't eat it, and in fact some of it is so mouldy the swine turn from it, and if I happen to get a little unawares it gives me dyspepsia. It will not digest and I have to go to the Word of the Lord for an antidote.

Brother Gold, I have been thinking for some time that I would write some thing for publication—that is a sketch of my life from my seventeenth year to the present time, for I can say with David, "surely goodness and mercy have followed me all the days of my life." While I have passed through some sore trials, even to dispose of life if it was His will, but as it was not His will I remain until this day by His sustaining grace and mercy. And if any poor sinner has cause to be thankful I

am, for I am so wonderfully blessed in my declining years with good health, which is the greatest of natural blessings. And then a little hope which I received forty years ago, though seeming at times very dim to me, but like the little star in the distance, has never gone entirely out.

My dear brother, I want the prayers of you and all the Lord's people, and while I am in a land where money and means is the burden of the preaching, I hope the Lord will continue to hold sweet communion with me by His Spirit.

Brother Gold, I did not intend to write only a business letter, but when I began to write my mind took the lead and my pen followed, so I have penned a few thoughts as they came to me.

I wish to say if any brother or sister who reads this and feels inclined to write me I will be glad to hear from them whether I ever met them or not.

With love and best wishes for you and yours and all of the Lord's people, I am, I humbly hope, your unworthy brother, a sinner saved by grace.

J. C. HOARD.

Forest City, Ark.

Remark: Write on Brother Hoard when your heart indites such good matter.—P. D. G.

Dear Brother Gold:

For some time it has been on my mind to write and more so, it seems, since I went to the union meeting at Danville.

When I went into the meeting house a feeling of awe and reverence came over me and as the first speaker, Brother Walker, commenced preaching I felt he had been taught in the school of God's grace and knew whereof he spoke. Though nearly all were strangers to me in the flesh yet I felt a witness within to what they said. The

second preacher, Brother Fry, preached a most excellent sermon. It seemed to cover the whole ground. His text was: "Whom do ye say that I the Son of man am?" This was Christ's question to Peter, and Peter replied: "Thou art the Christ the Son of the Living God;" to which Christ replied, that flesh and blood had not revealed this to Him but my Father which is in heaven. Brother Fry made it so plain that the creature can't know anything about God or spiritual things only as they are taught by the Holy Spirit which takes of the things of God and shows them to us. This, every heaven born child of God knows. But says one, can't you teach the people the bible? Most certainly you can teach one to read the letter or written word, but what does that amount to- They must have an experimental knowledge of this and no power here can give that. They would only know the written word. God can teach independent of that. He does not need that. The creature needs, after he is quickened by divine grace, the scriptures and the Holy Spirit to apply them to his heart and mind—to benefit him or her. But some will say, how selfish you Baptists are. You don't want any saved but your denomination. If we wanted all the world saved we can't save them for God alone has the power.

"The preparation of the heart in man and the answer of the tongue is of the Lord." So we see the creature is not consulted in the matter.

A long time ago I saw a picture of a room in the city of Rome, filled with human skulls—thousands of them, and this thought presented itself; God knew all those people in the sense He created them, but in a special sense He knows and loves His chosen ones, and when they die they are said to fall asleep—the humanity goes to dust, the spirit to God. The question comes up

what is eternal life? The scriptures tell us it is to know God and Jesus Christ whom thou hast sent. Now, how does the creature come into possession of this knowledge? Only by the revelation of God. Why is it that God does not grant this knowledge to all creatures? simply because it is not His will and purpose to do so. Shall we as His creatures find fault with Him over it? It is foolish and presumptive to do so. Every one that is born of the Christ knows that it is by grace and mercy of God that he knows God and rejoices in Christ Jesus and has no confidence in the flesh, his flesh or the flesh and humanity of any one. We love the brethren but our love is not perfect, far from it. God's love is perfect, and He draws His people by this love and it is everlasting.

People are disposed to scoff at revealed religion. I am not surprised at this because it is human nature for us to ridicule what we don't understand, besides no one understands these things except those that have been born of the spirit. We should rather pity such and especially do I think it best for our preachers not to use rough language in the pulpit in speaking of the unregenerated. The servant of God must not strive, but be gentle to all men. But for God's mercy we would be in the same condition.

I overheard a part of a conversation between two ladies in the church at Danville. One said that the church was the house of God. The other replied that it was only the place of meeting. I touched her shoulder and said, you are right, what a vast difference between a structure of human make and the redeemed people of God. Yet some have not the eyes to see the difference, and we can't show them although it seems plain to us. I am satisfied as to the doctrine the Baptists preach. There is no doubt in my mind about that. Let

each one examine ourselves to see if we be in the faith, for this is a personal strife, and love as becometh the professed followers of God should. I have been tried and evil spoken of and but for the assurance given that God had not forsaken me I feel would have given up in despair. But thanks be unto God who giveth us the victory through Jesus Christ our Lord. Blessed though that trials end here in time with the redeemed, and though hard to bear, drive us to the throne of grace in humble prayer to God for His mercy.

This is a disconnected letter, but please accept it in the spirit it is written. Your sister in hope.

ANNE ASTEN.

Danville, Va.

In the year 1892 while attending a series of meetings held by the Methodists at Cedar Grove, N. C. my mind was forcibly impressed with these words, viz: "Saul, Saul, why persecutest thou me?" and it was a deep question to my mind. I thought that up until that time that I was a very good fellow, and now, lo! I was in God's eye a Saul. Oh, wretched me, that I was a Saul and persecuting those whom God loved. Oh! it was too much for me. Now, the preacher said you could give your heart to God and be good and God would save you, but how could I give this heart unto one. I knew not and who was not visible to me I went home sad and troubled in the extreme. I slipped Grandmother's old Bible and carried it into my room lowered the shades, lifted my lamp, locked the door and began to search that book for a promise to poor me; but to my sad dissapointment I found but one promise, and that was eternal punishment after death. Needless to say that all this time my poor heart within me was crying unto God to have mercy on me, a poor hell-deserving sin-

ner, and, dear reader, if my tongue had been taken from me, I would not have stopped that prayer. For many, many times have I stood behind the counter, selling goods, and that prayer being breathed, as it were all the time, and later on in my life while operating at my chair, I'd find myself breathing out unto God to have mercy on poor me. Now, dear reader, this was not a constant or continued burden with me, for sometimes it would leave for weeks or possibly a month, and I would not think of it; but when it returned it was always more severe. I went on in this way two years or a little over, and then I decided that my health had given way so badly that I couldn't live long; but in the meanwhile I had made my arrangements to go to Atlanta, Ga., to take a course in dentistry, and I felt like when I parted with the dear ones at home that I should never see their faces on earth again, and that they would never see mine only as a corpse.

And oh, how sad I was, and on Sunday before I left, the second Sunday in October, 1895, I went to Wheelers Primitive Baptist church and old Brother David Moore used this scripture for a text: "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" I don't know anything that he said. Those words filled my mind entirely and for many, many days I thought deeply of them, and I was satisfied that if the righteous were scarcely saved that there could be no chance for me. Oh, bitter thought, that I must go down to endless woe. I thought when I got to my father's I would ask father and mother to pray for me, but my heart failed, for I was afraid that they would think that maybe I was under conviction and I was satisfied that I was not, and I didn't want to deceive them. I went on to Atlanta, Ga., in a few weeks, and hoped to wear off this

trouble when I got there, but oh! my Lord, if anything, it grew worse and worse. Of course there were times when I would seem to forget it and I would pray for conviction and when I could slip away I would go out to the cemetery and sit among the tombs as it were to see if I couldn't be troubled great enough and made to feel sad enough for God to have mercy on me. I felt that I must satisfy Divine justice by a sufficient amount of sorrow for my past sins, but I could never feel that I was sorry enough, and all my prayers seemed to me were an abomination in the sight of God. Thus I went on for 6 months and when I came back to my father's in March, 1896, I still was no better, but gradually growing worse, seemed to me, and I felt that I would try to quit trying to pray and never again call on the Lord to have mercy on me.

But I found then that I was not my own keeper, for though I would close my lips and clench my teeth, the very breathing of my soul was or seemed to be an appeal unto God to save my soul from endless woe. On the 19th day of March, 1896, as I was riding along the road from Hillsboro, N. C., toward Cedar Grove, I thought I would try once more to ask God to have mercy on poor me, and I did after I had gotten out of town, and for a few hundred yards, as I rode along, I seemed to be away from this life, for I don't remember feeling the motion of my buggy nor any other objects on the road; but suddenly my eyes seemed to be attracted upward, and to my left, above the tree tops, and by an eye of Faith I saw or seemed to see the Father and the Son sitting behind a stand similar to the judge's stand in a court room, and in front on the stand was a large volume and it was open about midway, and they were looking on it, and presently they looked down on me and smiled and it was the sweetest smile I

had ever seen and before I hardly knew it, I exclaimed aloud these words "O love surpassing knowledge; O grace so full and free, I know that Jesus saves me, And that's enough for me." And, dear reader, it was enough too. Then I went back and sang the whole song through, and it was sweet to me, and is yet. Then I thought what good news I had to tell father and mother when I got home, but no, I hadn't traveled over a mile before the tempter came and said "It was not religion. It was only my health," for it was much better now than it had been for some time previous. So I decided that I would not tell anyone, but if it was religion it would save me when I died, and if it was not, I would deceive no one; and I really thought I could keep it, and did for about six weeks but then I was asked if I had a hope, and I denied it, and the one who asked the question told me not to tell a story. So I received two whippings at once, for I felt that I had done wrong as soon as I said no, and the next day I began to be troubled about refusing to own my Lord, for if he had died for me surely ought I not to be glad to own him as my Lord and Savior and it seemed that now this trouble was greater than the first and this scripture continued to bear on my mind, That he that is ashamed of me and my words in this adulterous generation, of him will I also be ashamed when he shall come before my Father and the Holy angels. Then I wanted to tell what I hoped the Lord had done for me, and I did tell it, and then doubts came and I was sorry I told it, and when asked by my wife, if I had any mind or impressions to unite with the church. I told her that I never expected to join any church, for this was my reason, I didn't tell her, though. I loved the Primitive Baptists, but I thought they were too few and so unpopular that I couldn't afford to unite with them,

and as I could not afford to join them I wouldn't join any other, but again I was shown that I was not my keeper, and I was willing to go to them and asked them for a home with them, and I was over 400 miles from home and family at the time, and I was made to feel that God would take care of me if I did my duty and that he would punish if I failed and I conferred not with flesh and blood but went as early as an opportunity permitted and I thank God that he made me willing. Thus it has been all along the journey of life with me. I deserve no credit for anything I do, for I am a rebellious child, if a child at all, and I have to be driven into duty it seems every time. But God has been graciously kind to me, far more so than I deserved, and I'm an unprofitable child, if one at all. And now dear reader, if I am saved it is by grace and God deserves all the honor and praise and, oh, that I could praise him in an acceptable manner for his goodness and mercy unto poor me. But words are inadequate. But when we see Thee as Thou art, we'll praise Thee as we ought. Written with the hope that some poor child of grace may take courage and go forward in the performance of their duty to their Savior. Your little brother in hope of a blessed immortality beyond the vale of tears.

C. B. HALL.

Elder P. D. Gold,

Dear Brother: I beg space in the Landmark to publish this letter for the consideration of the ministers who compose the Durham Primitive Baptist Association (colored.)

Dear Brethren. I shall endeavor with divine assistance to interest you by calling your minds to the valuation and worth of your calling if you or I are what we profess to be. Ye are spectacles to the world and to men and to angels, feet also to the lame and eyes to the blind. Now as a minister is shown

to be all this and more than I have here mentioned, then what an exalted, but responsible position the minister of the gospel fills, the weight of which the apostle Paul felt, when he said, "Woe is me if I preach not the gospel. Are the ministers of the Lord any less responsible in this our day, or, is it that they know it and suffer a condemned conscience? I wrote a letter similar to this two years ago and Elder Gold was faithful enough to publish it but it produced no commentation among the brethren of color and if so it was in a corner or, secretly—but nevertheless I received letters from white ministers of our faith and order endorsing my views though their associations are held under the incorporated laws of the State.

First. Shall we endeavor to serve God according to the taste and notion of men, either in or out of the church? My mind and views two years ago remain unchanged and my foundation for the same is based upon the 13th chapter of Nehemiah, the Prophet of the Lord. In the face of the truth I call upon anyone who have visited our associations to compare them with the above mentioned chapter and they will testify that the performance is identically the same.

Reciprocity with another nation sometimes becomes necessary, but in this case I am opposed to exchanging any part of worship with traffickers who come far and near to mingle in worship with us. Some one will say "it has been the case ever since I can recollect." To this I will say that men have been murdering ever since I can recollect and before, but does it justify murder? No. The law of God forbids it, as also the law of the land. So the man who discovers and brings the murderer to justice the law does not question the integrity of the man, but seeks evidence of his statement. The dead man is sufficient proof,

The word of God forbids any and all such union as an auxiliary in divine worship. People outside the aisles of the church will go to our leading preachers in great sympathy seemingly with and for the association's success and how the association would be damaged, etc., by cutting off such and the preacher perhaps not weighing what is said by the word of God, or maybe not thinking, will sanction what he or she says. In such cases Jesus said to his disciples. Be wise as serpents, harmless as doves. Bring me the tribute money. Whose image and superscription is this? Caesar's. Render to Caesar the things that are Caesar's and to God the things that are God's. Old Caesar in the flesh is dead and the men of his day also, but his principle is still living—pretending to be so obedient to the law and law abiding, simply to deceive and beguile somebody. They sometimes praise you and your preaching and at the same time have, as it were, a concealed saber to cut the doctrine of Christ to pieces. We have been often times put to our best to defray the expenses of the association and if conditions ever be so again never anymore suffer the ground to be rented or leased to raise the needed amount. You just as well advertise the grounds. You would get more by it and out of it. The discipline of our association points out how such money should be raised, respectfully from each church composing the association. Such moneys should be raised prior to the association and would if we had some system adopted to that effect. Now, brethren, if we don't make a change along the lines mentioned, it would be more pleasing in the sight of God just to drop such gatherings as we call associations altogether, rather than to resort to such sources as heretofore to run our association. Brother ministers and deacons too, why not come together and consult each other in a way that

will be to God's glory and enjoyment of Christians whose only purpose is to serve the Lord and not any longer go round and consult men and women who do not even belong to the church nor have any responsibility upon them whatever. You may say you are not trying to please man in your endeavors to serve God. They say we cannot support an association only in this way and I believe they have got the ministers and delegates too to believe it. Remember the devil's doctrine to Christ on the mount when he said after showing Him the glories of the world in a moment of time, "All are mine and whomsoever I will I give it, if you will worship me." What they say now is the same in essence.

How much longer will you listen to such vain persuasion? How can you sing the song conscientiously and look up toward heaven, which says, Through floods and flames if Jesus leads, I'll follow where he goes. Hinder me not shall be my cry, Though earth and hell oppose—evidently such singing must be from the lips and not from the heart if our acts contradict it.

It is not necessary for me to say more along this subject to convince you of the truth set forth by the holy scripture. Paul said to King Agrippa, "I know that thou believeth." The king hoping to be profited by money of Paul deferred Paul to a more convenient season. Now as to our protection the condition explains itself to all, without the slightest shadow. May the Lord, in his infinite wisdom, give all his servants a right and correct understanding of all that he has enjoined upon them that they may love and serve him in the beauty of holiness, both now and forever, is the prayer of one who, I hope, loves the cause of Jesus Christ our Lord. I am, yours in love.

Elder W. E. SLADE.

Greensboro, N. C.

Elder J. P. Via, Critz, Va.

Dear Brother in Christ: As it was your request, I will with a sad heart, attempt to write a part of what I hope the God of all grace has done for such a sinner as I.

When I was growing up my only desire was to have what I called a good time, and did as I thought, for it was all pleasure to me. I did not for a moment stop to think that I even had a soul to be saved or lost. I was well pleased as far as wishes could be. About fifteen years ago I had a dream that caused me to have some serious thoughts about myself. I dreamed that some one came to me and said that judgment day was coming but there would be time enough for me to be saved. And right here was the first time in my life that I had realized the need and the help of my God and Savior Jesus Christ. My first thought was, have I sinned and I have got to die and what will become of me then. I called upon the Lord to have mercy on me and to save me a sinner, for I found myself to be one and lost without the help of God. This seemed to bother me for a long time. I tried to forget it and think it only a dream but I could not and I would find myself still begging the Lord for His mercies. There seemed to be everything for me but pleasure then.

About this time the Presbyterians got up a Sunday school and I joined them and went to work with them, and I thought surely I had found the right place for it seemed to be very good. I thought I had done my duty all except join the church, and being a Christian then I made a vow that I would join the church and become a Christian helper and help carry on the good work. And yet I would put it off from time to time.

The Presbyterians had a revival and I went. I saw the rest of my friends join and I thought I would too. I told

my mother I was going to join the church and she told me I had better think what I was going into. But I did not give it one thought, for I reasoned I had disobeyed her in going to Sunday school and I might as well disobey her in joining the church. So while they were singing the last song and when the preacher said if there was one there who believed in the Lord Jesus Christ and who thought they could live a Christian life to come up and give him their hand and God their heart, I was almost persuaded. But as I started to go this thought came to me, you can deceive people but you can't deceive God. This was sad to me. I didn't go but I was made to wonder what all this could be, if it was because of the thought that I was disobeying my mother or that I was such a sinner. I was left to ponder over all these things and I wanted to know if they were right. So I begged the Lord to show me in some way if they were right. Then I dreamed I was travelling a little **narrow path and the straight**

est I ever saw. And it seemed to be so firm I could hear my own footsteps. I seemed to walk that path for several miles when I came to an open field. It was the prettiest, greenest field I had ever seen and the path seemed to divide it. And to the right of the path I saw a large oak tree with a crowd of people under it, and they seemed to be seated. When I got to where they were all were sitting down except one who was standing and with his hand pointed to me said, "This is I and my disciples." I stopped and looked at them for some time. Then I looked to the left and saw a woman who seemed to be in great trouble and was crying. I knew her. She was my Sunday school friend and was one of the teachers. I thought I would ask her what the trouble was, and as I turned to go the one who was standing said, "Turn from her for her heart is black as

ink. I dreamed this for the third time and yet I did not feel willing to give up my place in the Sunday school and I said I was not going to. But a short while after this I found out I could do nothing. I went but would feel blank and would forget what I was there for. I could not repeat the Lord's prayer with them nor read the responses. Here is where I had great heaviness and a continual sorrow in my heart. I was made to weep as I never wept before and I begged the Lord to show me the right way. I had a dream and in this I trust and hope I was shown the way. I dreamed the people in the whole community had started out to find the baby. I didn't know which baby we were looking for, but we went to the church where we had Sunday school. It was dark, and the Christians' homes which we went by were dark and gloomy looking. We came to a large pine thicket which we wandered through and as we came to the outer edge of the pines we saw a light. We went to where it was and I thought it was BillyJoyce's and it was the lightest place I ever saw. It seemed brighter than the noonday sun. We went to one door and it was closed but when we went to the other door it was opened to us and one of the girls who was sitting on the bed asked us to come in. I told her that we did not have time — that we must find the baby. She said she didn't know whether there was one there or not but for us to come in and see. We went in and the house was filled with people and they were the happiest looking people I ever saw. All were rejoicing except two and they seemed to be miserable. Elder J. P. Via was preaching and such preaching I never heard before nor since. Oh what a joyful sound it was to me. I walked toward the stand where he was and he met me with the open Bible in one hand while with the other he was pointing out

verses. And I tried so hard to get the verses and not let those two people know it because they were my Sunday school friends and I did not want them to think I was even trying to learn a verse out of his Bible. But I came to a verse and I called it at the top of my voice. It was, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." After I had repeated the verse those two looked so grum at me, and one of them said to the other, "I told you if she joined any church she would yoke herself with the Old Baptists." Then Brother Via closed his Bible and looked at them for some time, when he said, "Friends, I have told you the right way and have tried to show you, I can't do anything more and you will have to go." Then I awoke and my first thought was of heaven. I looked up and said, Lord keep me in the right way. And right here was where I was made willing to give up my place in the Sunday school. I was treasurer and I went and carried in the money and didn't go back any more.

I had been going for six years and had tried as hard as anybody ever did to make a Christian of myself and the mess I made of it only I and my-God know. I can now look over these years of my past life and I can't see or even think of one good thing I ever did. It has all been naught. One thing I can truthfully say, I had love in my heart for the dear Old Baptists that I never had before and my whole desire was to be with you people. I felt that my troubles had all banished and that my pleasures had returned. But oh, how long did it last. It was not long before I felt cast off as one alone. I felt I had no friend on earth or in heaven. Sometimes I thought that father,, mother, brothers and sisters had forsaken me. I oftentimes asked mother why she loved the rest of the children more than she did me. There was no

rest for me and no where could I go to find peace.

Some time in May, 1910, I went to bed feeling as usual. I had not been lying down long before it seemed everything began to turn dark and I saw myself lost. I raised up and was made to cry aloud and say, "Oh Lord, forgive me of my sins which are many." I could not pray and I hardly knew what I was doing when this came to me, "The prayer of the righteous prevaileth much." I thought my mother was the first one I asked to pray for me. I told her I wanted the prayers of all God's children. Some time after this I went to sleep and dreamed I was called to see the stars fall. I went to the door and thought they were falling as thickly as I ever saw snow fall. The whole earth seemed to be perfectly light. I called mother to come and look and I walked out into the yard when some one told me heaven and earth were passing away. I looked up and saw great waves going from the East to the West, and as they would pass over the East would be light and the West dark. Brethren, Sisters and friends, I just as much believe as I know that I am living today that it was my sins that were leaving me, for the next day was the brightest day I had ever seen. Everything seemed to rejoice, and I could sing:

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Written by your little sister, if one at all, and still asking the prayers of God's dear children.

NANNIE M. JOYCE..

Richmond, Va., April 27, 1911.

Dear Brother Gold:

I am enclosing herewith check for \$1.50 to cover my subscription to the Landmark to April 1, 1912. This should have been sent you the first

of the month. I esteem the Landmark very highly and I recall when my father was sending it to my brother, when he would throw it in the waste basket, how it would pain me, and even though I had a copy of the same issue, I would take it out and keep it together with all others that I ever received. I don't think I have lost a single copy. Anything bearing the sweet news of Jesus and His love, I do not like to see trampled under the foot of man, and even now when I glance over the papers and see the name Jesus, I read to find out what that writer thinks of Jesus. He is so precious to me and oh! how I like to hear of his dealings with other poor sinners, but it makes me shudder to read and hear what some think of Him. I dearly love to read the Landmark, for it is always full of rich matter and the hungry soul can feast on the manna it contains. Sometimes, I feel impressed to write for it, but when I read my last article in the April 1st issue, I became so thoroughly disgusted with myself that I determined never to write again, but I am taught daily that I am not my keeper and master, but that I have to submit to the power of one who knows no yielding. A very dear sister to me remarked to me at our last meeting that she enjoyed the article in question, felt comforted by it and wanted to encourage me to write more, but, Brother Gold, I feel like I should not crowd out valuable matter with my imperfect scribbling, and I hope you will not publish anything that I may submit for the consideration of the readers of your paper when you have anything else to fill the space. I am made to wonder at times why some of our good people, who, I hope, have a love for me, for Christ's sake, do not write me to quit writing for publication but the Primitive Baptists are such a long suffering, kind and loving people that they have not cast me out from among them, deserving as I may be of

such action on their part. Sometimes while meditating I am given to reflect upon my past life, and it is, indeed, with much remorse and regret that I view it. I have nothing credited on the good side of my ledger, but every deed has been full of sin. Unclean, unclean, is my cry. I am poured out like water and all seems vain within. Surely there is no good thing in the flesh, and vanity of vanity, all is vanity. My life has been so different from what it should have been, and instead of having strewn flowers along the pathway of my good brethren, friends and associates, I have oftentimes made it very disagreeable and unpleasant for them. Sometimes at my work when things seem to go wrong, I get impatient and fretted and do or say things I ought not, and for which I feel sorry afterward, and feel like I would delight in going to those whose feelings I may have hurt, get down on my knees and ask them to forgive me. O, wretched man that I am! who shall deliver me from the body of this death? I am made to hate my very life, yet, notwithstanding all this, there seems at least a spark of hope left in my bosom, which I would not exchange for ten thousand worlds, leading me to believe that Jesus has loved me with an everlasting love, even before the foundation of the world, and has redeemed me by shedding of His precious blood. This is my only hope, and is this not enough? At times I can recall visitations of the Holy Spirit to me when this old vessel of clay was tossed to and fro, almost ready to sink beneath the angry waters of a troubled sea, speaking "Peace, be still!" Sometimes they have been in presentations of some sweet scripture; at others, as though a small still voice had spoken, and, oh, how it strengthens me when surrounded by black clouds of trouble to think of the time, place and manner in

which the dear Lord made His presence known. What a consolation to a poor sinner to know that no depth is too low for our blessed Jesus. "If I make my bed in hell, behold, thou art there," said David. This Scripture was seemingly spoken to me once while I was in much trouble, and what a comfort it has been to me since. I can hardly believe it was intended for me though at times I feel to get in the bottomless pit, but if I am given to realize His everlasting arms beneath me, surely I will not fall through.

We had a good meeting last Saturday night, Sunday and Sunday night. Our beloved Elder M. L. Compton preached for us, and I feel much to my edification and comfort. He spoke on one occasion of Lazarus' being raised from the dead, etc., and said this typified a servant of the Lord, called to preach His glorious gospel — feed the sheep — encourage the kids hovering 'round the Shepherd's tent to go home to their friends and tell them what great things the Lord has done for them, whereof they are glad, and to cause those who are in Babylon,—outside of the church militant and in other orders and so-called churches, which are legion — to come out from among them, take up their cross and follow Jesus. Surely this is the work of the preacher. Not to quicken, but to preach the gospel when moved upon so to do by the holy spirit to the poor and the children that have been made alive and can hear and understand the meaning of the ringing of these bells of glad tidings and great joy. The fact that Lazarus had died set forth that he had at one time been alive (a member of the church, so to speak,) and that when this second burden came upon him he tried the Jonah act — ran off to Bethany, died and was cast into the belly of hell, the grave, hence when Christ had raised him He said, "Loose him and let him go" — meaning for the

church, of which Mary and Martha were here a type, to give him liberty (their consent) to preach. I had never heard this Scripture explained in that manner before, but this seems a very plausible interpretation to me. To my mind, the Lord's power is wonderfully manifested in this dear brother. He is not very learned and has a poor delivery, but his doctrine is sound and the Lord has blessed him with a deep insight to the holy Scriptures and I am persuaded he has been in the belly of hell with Jonah and others and knows that salvation is of the Lord. Surely this is where they are taught to preach Jesus and Him crucified, and when one has been there they will know the joyful sound, and oh! how joyful it is to them. How sweet the name of Jesus sounds in a believer's ear? I hope the good Lord will use this brother for a good purpose to the church at this place. We have had many trials and obstacles to overcome. We are trying to build a house in which to worship and I believe the Lord will crown our efforts with success if we will continue to push forward, looking unto the giver of every good and perfect gift to smile upon us with a house if it is His will.

I long to see the day when we will have a church here in a live and prosperous condition. If the Lord has engrafted this little branch into that True and Living Vine, we know it will grow and prosper whereunto He pleaseth, and the gates of hell shall not prevail against it. What a God of love, mercy and of Power, is the Lord our God. All things are under his subjection, and, as dear Brother Shaw once said, Even the street cars, trains, steamboats, etc., yea, and all things that are, are at all times under His wonderful control. He watches over His children all through the dark nights of trial, and when they least expect Him, He reveals himself to them. Isn't this a great consolation to poor

sinners, who find it so hard to walk in that straight and narrow path—to know that the Lord rules and super-rules, both in things seen and unseen to us. Not a sparrow falls to the ground without His notice.

Some time ago I was asked How did the Lord convert sinners if he did not use the preacher or some person as the instrument. I would like to ask what agency of man did God employ when Saul (Paul) while on his way to Damascus, yet breathing out threatenings and slaughter against the disciples of the Lord, and desiring letters of the high priest to bring any, whether men or women, that he might find on his way bound to Jerusalem, when suddenly a light, brighter than the midday sun, was caused to shine about him, and fell him to the earth, and a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, who art thou, Lord, and the Lord said I am Jesus whom thou persecutest. Then Paul desired of the Lord to know what He would have him do. It is the nature of man to go in the opposite direction of the Lord to find him, but when the Lord comes up behind the man and speaks, he falls to the ground and is then made willing for the Lord to guide and direct him in all of his out-goings and incomings. O, but some will say this was a miracle, and, indeed, it was, but are not all of the Lord's people even to this day subjects of His miraculous power and divine grace. It seems to me that it is nothing short of a miracle now that the blind (spiritually) are given eyes to see; the lame walk; the lepers are cleansed, the deaf hear, the dead raised, to the poor the gospel is preached. This was sufficient for John the Baptist, when he sent two of his disciples to Jesus to inquire of him "Art thou he that should come? or look we for another?" The disciples returned telling him of these things, and this seemed to have satis-

fied John, for we never hear of his sending any more. "The wind bloweth where it listeth, 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." So then this spiritual life is the gift of God through Jesus Christ our Lord. This is imparted to one by the Lord before he can have life, and the power to quicken, lead or influence, or effect this object is not delegated to man or any class thereof.

Brother Gold, I fear I have been too long in my remarks. May the Lord sustain you by his grace and may you be spared many more years, if it is His will is my prayer for Jesus sake, Amen.

Your unworthy brother.

R. LESTER DODSON.

If one does not live as well as he desires to live then he does worse than he he desires to do. Why does one thus live? Could he not avoid that and do better? Is a man the judge of his own case, and has he the right to the final disposition of it?

If each man sits in judgment on his own case, and determines it, where is the power above man, and who is the Lord ruler?

If it is true that it is not in man that walketh to direct his steps then who does direct them?

Does a man love or hate according to his own will, or is there something in the one he loves or hates that is pleasing or revolting? If he loves a certain one because that one possesses agreeable qualities who put them in that one? If he hates a certain one because he has repulsive qualities then did he put them in that person—or did some other put them in him?

ZION'S LANDMARK

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

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

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

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EDITORIAL

Paul used his wisdom and knowledge in the noblest form of service. See 1st Cor., 9th chapter, as expressive of his motive and manner in preaching. He asserts his freedom and his right to favors as well as others, rights ordained of God, yet he had used none of these. His reward was that he had preached the gospel without charge that he might not abuse his power in the gospel. "for though I be free from all men, yet have I made myself a servant to all, that I might gain the more. To the Jew he became as a Jew, to those without law (Gentiles) he became as one without law to God, but under the law to Christ. To the weak he became weak. He said I am made all things to all men. What for? To make a gain of them? No, but to gain them, or that he might by all means save some. He was not seeking any profit out of them, but he desired to profit them. "I am made all things to all men that I might by all means save some." His skill was used in debating great questions for the betterment of others

—not to triumph over them—but to instruct them, to teach and help them. He used all his skill of oratory and research to direct men in the best endeavors of their powers in order to elevate them. He was all things to all men that he might thereby save some. Being crafty he used guile and caught some. Yet he did not use the craft of one overreaching another. He caught them with guile. It was not the guile of fraud, but the childlike display of love and Godly simplicity in order to win his hearers to the acceptance of them.

He used great plainness of speech that the faith of others should not stand in oratory. It was the truth uttered with such convincing reasoning that men forgot the skill of the orator, while they listened to the inspiration of speech that could not be gainsaid.

The grace of God so used and sweetly mastered him that his natural powers were held under, kept in abeyance, or used to benefit others, without any thought or desire of Paul to honor or serve himself, or please the flesh. It is the case of a man possessing energy, ambition, ability, zeal, knowledge and will unsurpassed by that of any other man, yet it is all so fully used for the glory of God in laying down his life for others, and seeking nothing for himself, that grace made one of its richest displays in him, so that he could say, by the grace of God I am what I am.

P. D. G.

A BRAWLING WOMAN.

Brother R. L. Taylor requests my view of a brawling woman. Prov. 1:9.

The Lord says good things of certain classes of women. One is the aged woman that in behaviour become holiness, not false accusers, not given to much wine, teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste,

keepers at home, good, obedient to their own husbands. This class of woman are not brawlers.

Paul said, I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary. These are not brawlers.

But what think you of the women that desire to rule their husbands, to leave their homes to preach, make speeches, lecture, gather in assemblies to rule the nation, to influence legislation, or take part in the works that belong to men? Are they meddlers, brawlers, busy bodies, tattlers? Sarah set an example worthy of imitation. She was adorned with modest apparel, and was of a meek and quiet spirit, and honored her husband. Let it also be remembered that the husband is to love his wife as he loves himself.

Such women are not brawlers.

In the olden times it was honorable and useful for women to bear children. It was then a reproach to be barren. To be fruitful and multiply and replenish the earth was a command of our Maker. Then the women that love their husbands, bear children, are keepers at home, and guide the house, are not only no brawlers, but the most useful class of women.

True women not only desire to keep their bodies under, and behave decently, shunning a quarrelsome, brawling, contentious, scolding life, but they desire to give good heed to the scriptures, and abide in their lot. It is a shame for a woman to teach (preach) or usurp authority.

Better dwell in a garret, or corner of the house top, than to dwell in a large, fine house with a brawling woman. She is a snare to a man. Outlandish woman caused even King Solomon to err.

P. D. G.

WHY?

We note that preachers of other de-

nominations change their pastorate, or the members change it for them, by signifying a change is desirable. One of their pastors remains only a few years in one place, and then tries another field, and soon removes to another.

Why is this? They write off their sermons often, and their stock not being very large they soon get to the bottom of the barrel. The meal gives out, and if they will move to a new ground, or to a new field, they can use the same sermons again. Besides it is in the nature of the natural mind of man to want and crave something new. Hence they become wearied with the old preacher and his style, and their taste demands a new speaker. For they are not as were the disciples of Jesus in the olden times desirous to hear the same things the next Sabbath. The gospel is perfect and those born of God do not desire any thing else but the gospel of Christ. It is to the gospel hearer new every time he hears it. It is older than time, yet new every time it is heard and felt. Nothing can be better than that way, but the gospel or good news of salvation.

According to the scriptures which always declare the truth, no one can preach the gospel with the Holy Ghost sent down from heaven except he is called of the Lord to this service. Such as the Lord calls he endows or qualifies to preach it: for the Holy Ghost enables them to preach or speak. It is not you that preach, but the Holy Ghost in you. It is given in the very hour of preaching what is to be preached. It is always Jesus that is preached, but no man can say that Jesus Christ is Lord but by the Holy Ghost. To merely repeat or utter these words is not what is meant by such declarations.

That is the reason why no man can prepare or write off a gospel sermon.

How often the preacher does not know beforehand what is his text for such a day. Suppose a Primitive Baptist or gospel preacher should announce one Sunday what his text will be the next Sunday, state that it is all written off ready for next Sunday, what would you think of him? No spiritual minded man would want to hear him. It would be a denial of the faith of the apostles, and contrary to their practice or custom. How much better to open ones mouth and it shall be filled as it was with Phillip when the Holy Ghost directed him to preach to the Eunuch, and he began where he found the Eunuch and preached unto him Jesus.

The world considers that the Primitive Baptist preachers are a lazy set, and do not study these scriptures, and hence are careless about preaching. They have perfect help, but they cannot call for it, nor preach Jesus, except when they are weak and dependent, going out by faith as Abraham not knowing where or how they are going.

t They preach a new sermon every time they preach the gospel—new to each gospel hearer—just as a hungry man eats new or fresh food every time he eats a meal or mess of food. That is the reason a church of Jesus Christ does not want a new preacher every one, two or three years. An old preacher is as good to them as a new one, an old cook as good as a new one.

Why is it that the other denominations prefer young preachers to old ones? I know an old preacher among them that once was in great demand, but now he is laid on the shelf, and not preaching—not because he is physically too old, but his natural mind is wasted away and cannot devise or think any thing new, such as the appetites of their hearers crave; hence they do not want to hear him. But the Lord

gives one of his preachers who is old in years a new sermon every time he sends him to preach, for he is not hindered or lettered by the old age of the servant whom he sends. Hence such preachers bear fruit in old age. The preparations of the heart, and the answer of the tongue are of the Lord, and are as good in an old man as in a young one. Fathers or old men in the gospel are as good as the young ones. A Moses, a Caleb, a Joshua, a Samuel, a Daniel, a Paul, a John, or a Peter, are as good as a Timothy or a Titus, because it is the same gospel from the mouth of each one to a scriptural hearer.

The preacher who is supplied and furnished by the Lord with a message has the advantage over one who has to get up his by rising early and sitting up late, and who when he gets it up offers a dry, soupy, sorry mess to a babe or grown man in grace. The Lord knows what his people need, and sends such a message as is proper, and supplies it fresh from the great pot, and it is always good to him who is hungry to hear the gospel. P. D. G.

WOMAN.

"Give not thy strength unto women, nor thy ways to that which destroyeth kings," Prov. 31:3.

One of the blessings of God that is given to man is a wife. Whoso findeth a wife findeth favor of the Lord. Among the many blessings bestowed on man perhaps woman is one of the most needful, yet if there is wrong in the man it is apt to be manifested towards her. A virtuous woman (for this only is a wife) is a great safeguard to man. But the enticing ways of Delilah reached the strongest man that ever lived. The fairness of woman ensnared the greatest ruler over men. The idolatrous women caused the

wisest man that ever lived to err. Judah, the lion's whelp, is entrapped in the snare of woman.

Surely these warnings should be heeded. But what protection are they when lust is aroused? Women, wine and money are decoys that ensnare and entrap foolish man.

While man is the head and should be the protector and defender of woman, and should honor her as the weaker vessel, if he is not just he will take advantage of her and consider her the prey of his lust if he can overreach her, and will justify himself in his baseness.

What a crown of joy and glory is a virtuous wife to her husband. By so much as the corrupt nature of man enticed by an imprudent woman, by so much is the chastity of a virgin a crown of glory to him who finds a wife. How bright is the conduct of Joseph when Potipher's wife sought to ensnare him. His conscious innocence, yet suffering under such calumny when he could not deny the charge without increasing the displeasure of his employer, and his long imprisonment ripening him for the renowned service rendered in Egypt that couples him with the worthies of Bible history, so that no monument of Egypt equals the glory of the service of Joseph. Some of the greatest deeds of man have been in displaying his devotion for noble women; while others among the blackest have been connected with dissipation of unclean women.

Men show their character as they treat women, for as they act toward them an exhibition of what is in man appears.

When Adam hearkened to his wife, and not to his Creator, it showed the disobedience of man in loving the creature more than the Creator. The lusts of men in looking on woman with unclean desires constitutes wickedness

in their hearts and characters. When men are debased in falling down before lewd women ruin follows. For nothing will sooner defile a man than such conduct.

When men defend the honor and chastity of women it is a crown of glory to them. Woman is set forth as the weaker vessel and man as the stronger; when therefore the stronger defends and protects the weaker it shows his loyalty to virtue.

One of the most praiseworthy traits in a noble husband is his faithful, affectionate service to his wife. While mankind looks with contempt on the man falsely called a husband who will take advantage of the marital relationship to oppress his wife in any way of cruelty.

He who is above all, the chief among ten thousand and who is altogether lovely, and who is more precious than the golden wedge of Ophir, who is the brightness of God's glory, and the express image of his person, displays his love, mercy, compassion, suffering unto death, the just one for the unjust, in giving himself for his beloved who had sold herself for nought, and should be redeemed without money. She was polluted in her own blood in the open field of ruin, a sinner without one redeeming trait or one single excuse for her unfaithfulness, and with no desire to love the best of all husbands. Jesus lays down his life for her, and puts his exceeding comeliness on her, endows her with the dowry of everlasting life and glory, puts his truth in her inward parts so that she shall be called the Lord our righteousness. He loves her as he loves himself. He is the model of all perfection. He puts no burden on his bride he has not fully borne himself. He inspires her with his love thereby enabling her to adorn a godly walk with a meek and quiet spirit which is of great price in the sight

of God. Jesus so loves his bride he gives her everything.

It is said that when husband and wife love each other they look like each other, and their thoughts and ways are alike. In the unity or oneness of Jesus Christ and his bride he has put his lovely, holy spirit so completely within and upon her that in the resurrection life she will be like him and be satisfied. She now loves to honor and glorify him, though she does not feel worthy of such a husband. But he loves and defends her so that none shall do her harm nor touch his anointed. He will present her to his Father in the perfection of beauty without spot or wrinkle, or any such thing, and Jesus the glory of heaven, the admiration of angels, in whom there is no guile, nor anything unclean, but every perfection, being full of grace and truth, crowns her in the day of the espousals and in the day of the gladness of his heart with the riches of eternity.

P. D. G.

THE PIG RIVER ASSOCIATION.

I was enabled to visit the late session of the Pig River Association, which met with the church at Little Creek, Va., where Elder John C. Hall lived and passed away, and where his dust sleeps in the rest of death, the decree executed on sinful man, but who in the embrace of Jesus awaits the resurrection of the dead unto immortality and eternal glory.

Elder Blankenship has succeeded the beloved and noble Elder Hall, faithfully following and serving in the same field of usefulness.

It was my pleasure to pass one night at his pleasant home. He is blest with a faithful wife, has a fertile farm, knows how to cultivate it, is industrious and energetic in business, fervent in spirit and an excellent preacher.

Many brethren gathered at this ses-

sion of the Association. Among the gifted preachers were Elders Corn, Philpott, Hurst, Shortt, Cole, Weeks, Diekerson, Dyer, Jessee and others. The preaching was able and as a garment without seam — all of a piece. How good is such dwelling in unity.

After the Association several appointments were filled. Elder Peter Corn accompanying me. Eight persons united with the different churches, one at the Association. Six joined at Republican where Elder Corn has long been pastor. It is so pleasant to see the esteem in which this dear, faithful brother has been held — the effect of godly living. I greatly enjoyed his company.

At River View, one of the churches our highly esteemed Elder A. B. Philpott is pastor, old Brother Bassett was baptized by Elder Philpott in Smith's river. Some said he was the oldest man they had ever seen baptized—about 84 years of age. I met many dear ones on this trip. One was absent I have been accustomed to meet for years in attending this Association, Elder Z. T. Turner, the clerk of said Association. He has been prostrate for more than two months with pneumonia. He has been a very upright, zealous laborious, useful, minister, and highly esteemed in that Association.

P. D. G.

A NEW SEPULCHRE.

“And he took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid,” Luke 23:53.

It was Joseph, a counselor among the Jews, but a good man and just, that, consenting not to the death of Jesus, went to Pilate and begged the body of Jesus, and wrapped it in linen and laid it in his own new tomb hewn in stone.

Jesus was not of the dust, nor did

his body see corruption. He is the Rock and his work is perfect; nor does his flesh mingle with dust.

When the angels said to the weeping women, the Lord is risen, he is not here, come see the place where the Lord lay, we know whom you seek, fear not, they were speaking the most comforting words to them. Truly it may be said to all that seek Jesus, fear not. For blessed are they that seek him.

It is good to see the humble place where the Lord lay. It is good to see that the entire Jesus is risen — that he saw no corruption, that nothing of him is left in the grave. For he is the Rock, the shelter for all his people. Jesus is the New Man, the perfect man. All he did is new, perfect, never waxes old, is everlasting. His covenant is new. The song sung by such as know him is new. His praise is new every morning, and all born of him are born of incorruptible seed, and shall die no more.

Hurriedly they laid his body in the new tomb, because of the Jews' preparation day, not knowing that he should not linger or tarry in the grave, but soon be in the heart of the earth only three days and nights, and hasten to glory, and leave a long, sweet perfume in the grave that all his followers should rest in hope in the peaceful sleep of the grave.

P. D. G.

DOMINION.

One taught of God knows that man has no shelter or excuse for his wrong doing — knows that God cannot be tempted with evil, and tempts no man with evil. It is manifest to him that God rules in perfect wisdom and with no abuse of power.

He uses the wicked to accomplish his purpose, yet so that the wicked cannot question his right to such use of them. Nor can they say, What doest thou Jehovah?

Obituaries.

Sallie Williams Cox.

The angel of death has come into our midst, and claimed for his own the spirit of our darling mother, Mrs. Sallie W. Cox. All that skilled physicians and kind, experienced nurses could do could not prolong her stay with us.

The Lord had claimed her for His own and called her home above where sickness is known no more.

She was the daughter of Ambrose A. and Polly A. Jackson and widow of our dear father, A. C. Cox, who departed this life January 31st, 1897.

She was born near Spring Garden, Pittsylvania county, Va., Jan. 21, 1851, peacefully fell asleep in Jesus, Friday evening, July 15, 1910, in the 60th year of her age, in the hospital at Stuart, Va., where she had gone twelve days previous for treatment under the care of Dr. R. S. Martin.

Mamma had during all her life been a stout, healthy woman, with the exception of a light attack of rheumatism about two years before her death, from which she never fully recovered, yet she was never confined to her room, but kept going and attending her daily duties.

A few months before her death, the hand of wasting disease fixed itself upon her. I don't think I ever saw anyone lose flesh as fast, although she didn't suffer any pain, nor complained, only from loss of strength and appetite nor took to her bed only for a few hours at a time. Seeming to strive so hard to overcome her bad feelings and to keep them hid from her children. She called in the family physician and he pronounced her disease "Brights," and advised her to go to Patrick Springs, hoping the change and mountain water, with his treatment, would prove beneficial, but instead she grew

weaker and suffered with a very sick stomach. At the end of two weeks we took her to Stuart, Va., and Dr. Martin pronounced her case nasal catarrh of the stomach, apparently she improved for a few days under his treatment.

We felt so hopeful of her, but oh, so suddenly our bright hopes were banished like a snow against a summer sun.

Her death, I think, came as unexpected to the doctor and nurse as it did me and the loved ones at home. The doctor said her heart failed her, due from weakness caused by her stomach not being able to retain sufficient food to strengthen the body. She sank into a state of coma from which she never regained consciousness, only for a moment at the time, and passed away without a struggle, with a sweet smile resting upon her dear face that will ever linger in our memory.

It is almost heart-breaking to know she was called while away from home from all her children except myself, whose lot it was to be with her during her stay at the hospital and a great comfort to me and all the family to know I was with her and could help administer to her needs.

I believe the doctor and nurse did all in their power but could not stay the cold hand of death. Her time had come, when Jesus calls "Home" we must obey, though distance may divide us from our loved ones.

Mamma was for quite a number of years a member of the Primitive Baptist church at Malmaison, filling her seat when Providence would permit. Her doors were ever open to the brethren and sisters and a hearty welcome received.

She was a dear reader of Zion's Landmark and looked forward to its coming as one of her greatest pleasures.

As a neighbor she was loyal and true, ready and willing to assist them

when in need in any way she could. I never knew her to turn a beggar from her door without contributing to them even if it were small.

She was a faithful, loving mother, ever watching and caring for us in sickness, in health, at home and away, with the tender sweet love that none but a mother can bestow upon her children.

So sad to know, we can never see her on earth again. Many times I want to speak to her, so many times each day I want to hear her answer to that dear sweet name "Mama," but alas, she cold, never speak to me again. In the cold, dark grove her lifeless body must lie with her dear eyes and lips sealed in cold death.

'Tis hard, Oh, so hard, to give her up, but I try to look on the bright side, and be resigned to the Lord's will, feeling to believe that He does all things well and will not put more on me than He will enable me to bear.

She leaves eight children, three sons, five daughters, all grown men and women and all married but the baby child and myself; twelve little grandchildren, one sister, one half-brother and a host of relatives and friends to mourn her absence, but we feel that our loss is her eternal gain and we have hope and evidence to believe she is now at rest.

The funeral services were conducted Sunday evening, July 17th, at her residence by Elder T. W. Walton of Danville, Va., after which she was gently borne to the old family burying ground in the presence of a large gathering of sorrowing relatives and friends where she was tenderly laid to rest by the side of Papa, to await the resurrection morn.

Sleep on, our darling mother, we dearly loved you but could not call you back to this world of sin and sorrow, but hope some day to meet you in heaven above, where will be no more

pain, sickness, sorrow, death, nor sad farewell, but all will be joy, peace and love. Her daughter,

MOLLIE COX.

Mrs. Delsora Robertson.

Entered into rest Sunday, April 16, 1911, Delsora White Robertson, in the 62nd year of her age. She was born January 7th, 1850, and was married quite young to the late William P. Robertson, a brave Confederate soldier, who preceded her a few years since to the "great beyond." To them were born nine children. One died in infancy, one a promising young man whose life went out when it looked its brightest; a daughter, who married Mr. John B. Dunn, of this place, was called away when she had but a short time enjoyed wedded happiness and the joy of motherhood. Six survive her, two sons, Messrs. J. Willie and Joshua Robertson, well known here, and four daughters, Mrs. John B. Dunn, of Enfield; Mrs. J. A. Weathersbee, of Scotland Neck; Miss Naomi Robertson of Norfolk, Va., and Miss Kathleen Robertson, of Scotland Neck; one brother, Dr. Herbert White, of Elizabeth City; one sister, Mrs. Jordan Johnson, of Edgecombe, and her youngest brother, Mr. Burton White, who has been her care since the death of her father.

She had been in feeble health some time, but when well enough would want to attend her church (Kehukee) whenever there was service, so feeling as well as usual, she went that morning to the worship she loved best, until she should be called to worship in the upper sanctuary. After the services were over, she and her son-in-law started home, but before they got there, she was taken with paralysis and never regained consciousness. No tears or prayers offered by loving hearts or ministrations by willing

hands could break the bonds death had placed over her senses. Her gentle spirit wafted its flight about eight o'clock Sunday evening. Her body was lead to rest Monday afternoon in the old family burying ground a few miles from town. She was a woman of strong character and faithful devotion, exemplary in her domestic relations, a loving mother, a true friend, and of an influence always good in all her associations.

Her kindness of heart, geniality of manner and unflinching constancy won and kept friends for her during her long life, and although her departure has left many to mourn, yet there is none who is not happier for having known her. Those who mourn her should remember she has only put off the outer shell, and that her body alone is hidden from their sight. Her immortal soul is in Paradise rejoicing and praising Him who loved her and redeemed her from death. It was a glorious Easter day, and while the angels in Heaven and the saints on earth were singing "Allelulia," "Christ is risen," she was not, for God took her.

"Blessed are the dead, who die in the Lord."

A FRIEND.

Martha A. Griffin.

I will try to write a few words in remembrance of my dear mother, Martha A. Griffin (nee Martha A. Proctor). She was born Jan. 8 1843, and died Oct. 13, 1910, making her stay on earth 67 years, 9 months and 5 days. In 1867 she was married to James Haverson Griffin, to which union were born eight children, all of which survive her but one daughter.

There never was a more faithful wife and mother. She was a member of the Primitive Baptist church 35 years before her death and always filled her seat unless in case of sickness. She had an inward cancer and her sufferings

were dreadful but she bore her affliction with much patience. She would often say it is all right, the Lord's will must be done.

She told us when she was first sick she was going to die and that we must do the best we could and put our trust in God and not in man, for He has promised to be a Father to the fatherless. Oh, how great the loss when one so loved is taken but I hope our loss is her eternal gain. She would often repeat the song

"A few more days on earth to spend
And all my toils and cares shall end,
And I shall see my God and friend,
And praise His name on high.
No more to sigh or shed a tear,
No more to suffer pain or fear.
But God, and Christ and heaven appear
Unto the raptured eye."

She told us she dreaded the sting of death and would often pray to the Lord to make death easy. When death struck her she reached out her hand and said, farewell, I am going home. She kissed us good-bye and told us it was our last good-bye on earth but hoped we would meet in heaven. She talked as long as she could. About an hour before she died she repeated:

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

All was done for her that loving children, kind friends and physician could do but none could stay the hand of death. Her funeral was preached by Elder Frank Farmer after which she was laid to rest in the family burying ground. Written by her daughter.

RUTH.

James K. Duncan.

By request I will try and write a short obituary notice of James K. Duncan, deacon and clerk of the church at Surl.

Brother Duncan was born May 6, 1840, and died February 25, 1911, making his stay on earth 70 years, 9

months and 19 days. He was married twice, first to Rebecca J. Duncan, October 7, 1857, who made him a faithful wife. They were both members at Surl. Sister Duncan died March 1, 1896, in her 57th year. He had four daughters by his first wife, two of whom are members at Surl.

He was married the second time by the unworthy writer, December 13, 1899, to Annie Snipes, whose maiden name was Denny, the fruit of which marriage was three children, one dead and two living. His late wife was a faithful member until her death which was in 1908.

I am sure that Brother Duncan has two good wives. He told me he never had a cross word with either of them.

He was received into the fellowship of the Flat River church and made deacon, and when the church at Surl was organized was chosen clerk and served faithfully as long as he was able. He was sure to be always at church on time to help sing in which he delighted.

He served as justice of the peace for some time. In all his walk he seemed humble and quiet. May we meet in that world where there is no death and where sorrow is felt and feared no more, but where all is joy and peace.

J. S. CLAYTON.

Resolutions of Respect.

The church in conference at Surl Saturday before the first Sunday in March, 1911, with sadness and regret at the loss to our membership by the death of our beloved brother, James K. Duncan, deacon and clerk of said church.

1st. That we cherish his memory, try to imitate his example and bow in humble submission to Him whose mercy endureth forever.

2nd. That we deeply sympathize with the children and relatives of the deceased in this their bereavement.

3rd. That a copy of these resolutions be spread upon the minutes of the church book and a copy also sent to Zion's Landmark for publication.

Done by order of the church in session on Saturday before the first Sunday in March, 1911.

Elder J. W. Peed, Moderator.

J. E. DEAN, Clerk.

OBITUARY—

Margaret Mason.

Sister Margaret Mason departed this life in Martin county, N. C., March 22nd, 1911. She was the wife of John G. Mason of Pitt county, N. C., and was born in the year, 1840. She joined the church at Briery Swamp in the year 1899 and was baptized by the writer. She was faithful as a member of the church and was a quiet, humble godly woman. Though she was infirm and her health bad for a long time she would be at her meetings when able. She was the mother of five children, four of which yet survive her to mourn their loss. May the Lord comfort them in their bereavement. Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., April 13, 1911.

Hassell C. Harris.

This friend passed away recently—more than 60 years old. His father was deacon John W. Harris of Rockingham county, N. C.

There were many noble traits of character clearly shining in him. One was his love of his father and mother proven in his obedience to them, his tender care towards them, and his ceaseless devotion to their comfort. He honored his father and mother. Another trait was his love and deep concern for his wife and children, providing well for them and solicitous of their welfare always.

His faithfulness to his friends endeared him to them as one who could be relied on to do what was proper.

His truthfulness and integrity of character in business stamped him as a man of integrity. He hated sham and pretense, and profoundly respected sincerity.

His industry and close attention to business fostered and built up a very lucrative establishment which was conducted by him and his brother Robert H. Harris, in Reidsville, N. C. For nearly or quite 40 years they conducted their affairs in a most friendly partnership as brothers, and practiced the noble principles that should guide brothers always in harmony and peace, neither doing or suffering to be done anything that either one of them opposed. He was liberal with his wealth in aiding those he considered worthy, and was helpful to Primitive Baptists. He was a believer in and therefore a lover of what they loved.

For several years he was nourished with hope in the Lord Jesus. His last days were much enfeebled by disease. He was made willing to cease from the labors after worldly goods, for he was shown the vexation of this sore labor, and desired release from the toils and sorrows of earth, and gladly bade farewell to all of time that he might be with Jesus which is far better; and peacefully fell asleep in Jesus.

P. D. GOLD.

SCRAPS.

Crumbs are as savory a part of the loaf of bread as any part. The fact that they crumble off easily proves that they are well cooked.

There is no part of divine truth not perfect as every part is, nor shall any part ever be lost. Predestination is no more perfect than mercy is perfect. It is all of a piece. One thinks there is sin mixed with predestination, because he thinks that embraces wickedness. But all wickedness proceeds from the wicked. For both good and evil proceed not from the Lord.

Humility is an unfailing sign and proof of true discipleship. He that forgives a wrong and thinks no evil gives the most gracious proof that he follows Jesus. He that loveth is born of God.

EXCURSION TO JACKSONVILLE And Tampa, Florida, Via the Atlantic Coast Line.

On Tuesday, June 6th, the Atlantic Coast Line will sell round trip tickets from Wilson to Jacksonville, Fla., at \$7.50 and to Tampa at \$9.50, limited returning to reach Wilson not later than midnight on Tuesday, June 13th, 1911.

Extra sleeping cars and coaches sufficient to accommodate all passengers will be placed on trains and everything will be done by the management of the Atlantic Coast Line to make this a first class excursion.

Proportionate rates will be made from other points in Virginia, North Carolina and South Carolina.

For tickets, pullman accommodations and schedules see the nearest Agents or address,

T. C. WHITE,
General Passenger Agent,
W. J. CRAIG,
Passenger Traffic Manager.
Wilmington, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 15



Mrs. J. A. Evans R. 2
Care D. D. Wagoner

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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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order, check or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Four Oaks, N. C., April 25, 1911.

Dear Brother Gold:

I have been impressed for several weeks to write you a few lines, telling you of some of my experience which I have seen and felt for the last twenty years. Brother Gold, this is the greatest task I have ever undertaken, feeling my unworthiness and inability to write of spiritual things to one so learned in the school of Christ as I believe you to be. I will ask you, dear Brother Gold, to bear with me if you will, for if this be of the flesh it will fail and if it be of the spirit I hope to feel relieved. I can only write as I feel it and I trust that the Lord will guide my thoughts in what I may attempt to write. Brother Gold, about twenty-one years ago I was at work in Raleigh, N. C., and was enjoying good health and was satisfied but I used vile language. Very often I was at work on a two story building and I dropped a small piece of lumber and it fell to the ground. I cursed as it fell and started to the ground after it and before I reached the ground I felt condemned for the language and this feeling increased until I felt like I could not bear it. I stayed at the building until night and went to my boarding house and went to my room and I sat down and began to try to promise the Lord that if he would forgive me I would do better and stop cursing. The feeling of condemnation grew stronger and stronger and when supper came I could not eat. I felt like I was going to die. I spent the night in my room fear-

ing to lie down. I was afraid to go to sleep for I thought if I did I would not awake so I sat up all night and promised the Lord if he would forgive me I would never do anything wrong again. It seemed that my whole life was before me as black as night. The next morning the lady I was boarding with came up into my room and asked me what was the matter with me.

When she spoke to me I commenced to cry. I never have felt so condemned. I could not eat nor sleep. I felt sure I was going to die. I wrote my mother and told her about my condition and asked her to pray for me. I had a Bible she had given me and I tried to read it during the day and every line seemed to condemn me and I felt myself condemned and bound to die and hell my destiny and justly so; I spent the day in agony and when dark came I went out in the dark and tried to pray. I felt myself the greatest sinner living without God or hope and condemned to die. I went back to my room and lay down and after a few hours I went to sleep and during the night I dreamed I was riding on horseback and was passing Old Fellowship church and after I had passed the church about one hundred yards to my left I saw old Brother Moore Stephenson lying on the ground helpless. He called to me and asked me to help him up and I dreamed I cursed and told him I had no time to spend with a preacher. So I hurried my horse along to leave him. I went down a hill about three or four hundred yards and I saw to my right a terrible

snake coming up out of the earth and while looking at this I saw the devil come up out of the earth with the snake and he came straight to me and I tried to make my horse go on and he would not go. So I got down from the saddle and tried to run but I could not cross the fence and there the devil caught me and carried me to the place where I saw him come up out of the earth and when I looked at the place I could see nothing but fire and smoke. I could feel the burning heat and stifling smoke and the devil was entering this awful pit with me when on my right appeared a man dressed in snow white garments; he came to me and as he came I could feel the cooling effect of his presence. He took me from the devil and carried me away in his arms and set me down on the ground and told me not to curse another preacher and then I awoke trembling and crying for mercy. I lay awake I think the remainder of the night thinking of the dream and I was sure I was going to die and I decided to go home to die and I went that day and when I met my mother I could not speak, I was completely overpowered and I could only cry for I thought my mother knew also that I was going to die. Up to this time I had never heard but one Primitive Baptist preacher and then I did not pay much attention to it. My mother had showed my letter to some of the Baptists and in a short time several of them came to see me and began to talk to me and this was a revelation to me to hear them tell of their condemnations and trials. I could not talk. I would break down and cry, O, I felt so unworthy. It seemed to me that if they had known me and my sinful heart that they would not be talking to me about the glorious riches of Christ. I continued feeling that I was going to die for some days and I went to prayer meeting one night and I thought the Old Baptists were the best people I

ever saw and O, how I did wish I could be like them and be one of them. I felt like if I could be one and not let anyone know it I would give the world if it had been mine. I felt so small, so guilty, it would make me shrink to think of being with them, knowing my guilty and condemned feeling.

After the meeting was over I started home and when I got into the grounds at home I tried to pray and how long I was kneeling on the ground I can't tell, but when I did come to realize things it seemed that the darkness was gone and around me was as light as day. This did not last long but when I arose I felt that I had been forgiven of my sins and that was the sweetest moment I have ever experienced. This was on Friday night and on Saturday I went to church and heard the first Primitive Baptist sermon I had ever paid any attention to. It seemed to me that it was all for me and I could not listen without crying. After preaching the church went into conference and the doors of the church were opened and I went forward and offered to the church and to my surprise was received and was baptized on the following Sunday by the beloved pastor, Elder J. A. T. Jones. After baptism I felt that all my troubles were gone but this feeling was but of short duration. I soon found myself anything but what I wanted to be and in a short time after this I had a dream which I have thought of thousands of times and it is still fresh and as new as it was when I first awoke and still it is a mystery to me. The interpretation has always been hid from me. I dreamed that I was an old man and was in a little house. I dreamed that I was a cripple. I could not walk without a stick to support myself with. I thought I was alone in this little house and with me scattered over the floor were all my mechanic tools and the rust had almost ruined them. I looked at them and did not try to pick

them up. I went to the door and opened it and looked out and all around me was the prettiest wheat field I ever saw. I thought the wheat was fully ripe.

I started to try to get out of this field of wheat and I found a small but plain path and I went this path; I thought it was so hard to walk with a stick without treading the wheat down. After I had gone some distance I climbed over with some difficulty and continued on in the same little path. I soon came to a stream of black water I had to cross; there was no way of crossing except one small, slick pole. I knew I could not walk this for there was not room to rest the stick I had in my hand and I was wondering how I should cross, when I saw a piece of white linen lying on the ground. I picked it up and crossed over the stream and when I was across I heard a baby crying and I began to look for it and at last I found it lying on the ground, naked. I picked it up and wrapped it in the piece of linen and I awoke and I did not know what became of the child. This has been almost continually on my mind for twenty years and still I can't tell any cause or meaning for it.

Soon after this trouble came I was excluded from the church; then I suffered untold agony for a while. Then I was re-instated, but I felt that no one had any confidence in me. I can't tell my feelings as I felt them in a year or two; trouble arose again and I asked the church to drop my name which they did and I then fully decided never to go to the church any more in my life. I did not go for about fifteen years and I did all I could to forget the church; I tried to live without talking of the goodness and mercies of God and when I was with people who talked of the future welfare of the soul I would say nothing: I felt that I was not worthy to even speak of the goodness of the Lord. I stopped reading the Scriptures

much, when I would read anything it would be continually on my mind and I could think of nothing else; I would often catch myself quoting something I had read and then I would feel so small, I would feel like hiding from anyone I saw.

I lived this way for about twenty years and I have had some very trying hours in these years. Affliction came on me and I have suffered untold agonies and have been sick several times during these years, when doctors and friends had no hope for my recovery, and many times I have longed to go to my long resting place for the comfort of the flesh, for I preferred death rather than to suffer as I have. Conditions like these continued until about April of last year, 1910, my health became so bad that I had given up all hope of ever getting any better. I tried all the doctors I could but received no benefit. I went to different springs but received very little benefit. I was advised to go to a noted physician in Raleigh, N. C. So as the last resort I went last October and I had been there several days under his treatment, but not improving; so I had decided to go back home in a day or two and I felt sure I would not live long—I had told my wife I was going to die.

I felt sure that in a few days I would pass away and I did not mind dying at all, except for the sake of my family for I hated to die and leave them destitute as they would have been. I went to my room while in Raleigh and decided to go home next day. I retired early and as I had passed many nights without sleeping any at all I was again restless and could not sleep on this night. I felt like I was fully awake but was in a great forest and standing at the edge of a lake of black water looking at it when to my right there appeared a man of great stature; he came to me and told me that in this lake of water I must die; he took me up and

carried me into the water and he laid me on the surface and then bore me down as I was lying and I could realize that I was drowning. I could feel my life ebbing; I sank to the bottom and when I was on the bottom I found that the bottom was covered, many feet deep, with the bodies of dead men. I put my right hand down and I placed it on the naked thigh bone of one of the corpses and when I had touched the bone of the corpse I arose and was standing in the same place where the man of great stature appeared to me. I looked toward the south and it was a mountain and was covered with people, all looking at me and I was trying to tell them of this lake when I noticed that between each person was the beautiful white lily growing; I could see them move as the wind blew them. At this point I came to realize that I was still in my room. I lay there until I had thought this occurrence over for some time and then sat up until almost day when I lay down again and I dreamed the same thing. I had gone to sleep this time and could realize that this was a dream. I feel like I had been awake the first time.

The next day I felt so strange, it seemed that all the love for the church and the dear Old Baptists came on me with full force and I would have given all the world to be with them. I talked and cried and still felt sure that ere long I would be gone. I grew worse in health, I went home and took to my bed. I felt sure I would not be in this world for many days. My wife would call the doctor in two or three times a day but he could do me no good. I continued in this condition for a long time; my desires grew for a home again with the Old Baptists but I felt sure this could never be for I felt that no one could ever have any confidence in me again. I did not say anything to any of them for a long time. Brother J. P. Temples came to see me one evening

about dark and he asked me how I was. I could not hold back any longer; I began to tell him of my troubles and to cry and he sat down and talked with me for some time; he then went home and he saw Brother R. E. Adams the next day and they both came to see me. O, the joy of hearing them talk I can never tell. Brother Adams said, "Thus far shalt thou go and no farther." Then he talked to me and advised me to go to Smithfield church on the next meeting; this I promised to do if I felt able. After this meeting with Brother Adams and Brother Temples several of the dear brethren and sisters came to see me and O, how I enjoyed their company when the day came that I had promised to go to Smithfield if I was able. I went out in the yard and it was very cold and while I was out in the cold I decided it was too cold for me to go and started to go into the house when my strength left me and my wife came to me and helped me in and got my clothes off and I was put in bed. She sent for the doctor and he came and gave me medicine but it did me no good. I was as helpless almost as a baby my strength being gone. I went to sleep and slept from about 9 o'clock in the morning until the next day about twelve when I awoke feeling a little stronger. I then promised if I lived and was able I would go to the Smithfield church on the next first Saturday and after this I began to improve a little and on the first Saturday in December I went to the church and when the doors of the church were opened I went and was received. This was the greatest surprise to me of anything that I have ever experienced. Brother R. E. Adams preached on Saturday and the weather was so bad I could not go on Sunday and I do not think there was any service on Sunday.

Dear Brother Gold, I have tried to write you a part of my trials but feel now that I can't send it to you; I fear

so much and feel so unworthy. I was hoping after I had been re-instated that I could live more like I wished to than I ever had but O, I am so full of things which I hate and I feel a burden on me; I feel like sometimes I can't stand it. I have a great desire to go to church. I feel like I am bound to go somewhere every Saturday and Sunday though I do not. I often go out on the streets and find some of the dear brethren and I talk to them of my feelings and of the goodness of the Lord until I fear they will grow tired of me; what shall I do? How I wish I could be with the dear people I love and could feel as good as they appear to be; if I could how happy I would be, but I am so vile, so prone to sin, I fear I am not born again.

Dear Brother Gold, if I should send this to you will you read it when you have time and will you please write me and tell me what you think the dreams and the appearance, of this. You may grow tired of this poorly written letter but I have felt impressed for some time to write you, and if it is of the spirit you will read and be able to comfort me by your answer, I believe, but if it be of the flesh then there will be no comfort for me, for the flesh is not to be comforted by the things pertaining to God, as the flesh is of the earth, earthly. Brother Gold, remember me in your prayers and forgive me if I have asked too much of you in my request. May God bless you to continue to comfort the dear believers who are seeking to know the truth as it is in Christ. I am your unworthy brother, if one at all,
W. J. JACOBS

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

Dear Brother Gold—I have just read your views on a certain scripture, and it has been on my mind for several days, and I feel compelled to tell you how much comfort it has been to me.

“If in this life only we have hope in Christ we are of all men most miserable.”

I know this precious scripture was written to comfort poor, burdened sinners like me. I feel like I could not live without such promises from my dear Savior. It is the precious hope that sustains me both day and night, and for the sake of meeting Jesus when my days on earth are finished, I pray the dear Lord will give me strength and patience to endure to the end.

As you know, Brother Gold, my trials have been severe, but if it is needful for me to suffer, I hope to be reconciled. Our Saviour had to suffer for all the sins of His people which was far greater than our suffering. Shall we receive good at the hands of the Lord and shall we not receive evil?

I know from experience that it is through much tribulation that I am kept humbled. I want to live at the feet of my Savior and die praising His Holy Name. If I can only see Him then as He is and be like Him, it will be enough for me.

Pray for me, Brother Gold, that I may have patience to endure to the end. Love to Sister Gold and all the members in Wilson; I often think of them. Yours in Christian hoopes.

MAGGIE C. FARMER.

Rocky Mount, N. C.

Southampton, Pa., Apr. 11, 1911.

Dear Brother Gold:

The foundation of the church is not discovered by investigation, as are the foundations of other buildings. Neither the church nor its foundation can be seen by the natural eye, nor be observed in any way by one who has not been born from above. One who is capable of seeing the church and its foundation does not look abroad to a dis-

tance to see them, as we may look away to see some great and beautiful structure. Whatever we see of spiritual things we see within by faith. Peter said, "Thou art the Christ, the Son of the living God." Mathew 16:16. This he knew, and declared it without hesitation, doubt or question. But how he knew it he did not know. This knowledge concerning his knowledge the dear Saviour now gave him, saying, "Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Then the Lord gave him a name suitable as material for building upon a rock foundation, Peter, a stone, and said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it. This rock was Christ revealed in the experience of Peter and of every living soul. To know Christ is to experience the revelation of him as the rock upon which rests every good hope, every sure promise, every holy thought, every pure emotion. Peter was a sinner, but Jesus had satisfied the law for his sins, and so had put them away so that now, while still a sinful man, by faith he sees, or feels, Jesus as having justified him by his death. And as therefore a sure foundation upon which rests his hope of righteousness. Peter is not the rock, but is now built, as a living stone, upon that rock which has been laid in Zion. As it is written, "Behold I lay in Zion, for a foundation, a stone, a tried stone, a sure foundation stone; he that believeth in him shall not be confounded."

But now comes the laying of this foundation in Zion. Peter, and all the saints must know something of this: It is not only Christ, but Christ crucified, who is the foundation. His death is necessary in order that the law shall be satisfied; not his death as a man, merely, but as the one man who could and must bear all the sins of his people

while without sin himself. "Thus it behooved Christ to suffer." The foundation was laid and when he died and was revealed, or made known, when he arose again.

So "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and rise again the third day." Then Peter took him and began to rebuke him, saying, "Be it far from thee, Lord; this shall not be unto thee." But Jesus turned and said unto Peter, "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." This sympathy of Peter was, and is, all natural. Nothing spiritual about it. It would intrude upon the sacred things and purposes of God, and would, if it were not rebuked and held back, prevent the laying of that foundation upon which the dear Saviour has built his church. For he says himself, "Ought not Christ to suffer these things, and to enter into his glory?" So Peter, and all the saints must learn spiritual things, the things of God, through suffering. They must know Jesus by having the fellowship of his sufferings. They must take up their cross daily, and must deny themselves, which is a work that can only be done by a daily dying. If we do not die with Jesus we cannot live with him. If we do not suffer with him we cannot reign with him. It is only "as the sufferings of Christ abound in us, that our consolation also aboundeth by Christ."

Brother Gold, I have a good deal of trouble in my mind which is real suffering, and it seems to be on account of the sins and sinfulness I see and feel in my life and nature. I sometimes hope and believe that these sufferings are the fellowship of Christ's sufferings. If so, I ought to be thankful. I began to

write some time ago, but had to stop, or thought I had to. Near two months ago I had a fall and was severely injured. It will likely be some time before I have the full use of my left arm. What a wonder to me that I have lived so long, when I have so many times come so near death, apparently, in the past 78 years.

"Our life contains a thousand springs,
And dries if one be gone;

Strange! that a harp of a thousand strings,

Should keep in tune so long."

We all join in love to you and Sister Gold and your family, and also to the brethren and friends. Cannot you and your wife come to our Association at Kingwood and spend a Sunday here?

Your brother in hope,

SILAS H. DURAND.

Hurricane, W. Va., Mch. 7, 1911.

Dear Brother Gold:

I have been a reader of the *Landmark* for two years and have read very carefully for that period of time and have also read my Bible and to my understanding of the Bible the *Landmark* is partial toward the Bible in regard to the atonement made by Christ for the sins of the people. It seems as if the *Landmark* holds the idea that Christ only made the atonement for a part of Adam's posterity, and the rest of the people are lost on the account of the sins and yet there is no Christ for them. This is unreasonable—that men are lost and no atonement made for them, and, still they are God's creation just the same as those who are saved. I do not so understand the Bible to teach this doctrine. I believe if men are lost there must be a cause for it and the Bible plainly sets forth the cause why men are lost. It is because they reject the counsel of God to their own condemnation, for I believe the atonement of Christ shows every man that is sane that he is a lost sinner in the sight

of God by that spirit that he sent into the world of sin, and of righteousness and of judgment as the scripture could not be true where Christ said, "I am the true light that lighteth every man that cometh into the world." The *Landmark* claims that all that are called come; but I read in my Bible, I have called and ye have refused, and many are called, but few are chosen, and many such Scriptures of like nature I could mention, but space will not admit. The call comes to all men and the Gospel commands all men to repent, everywhere; and John said, speaking to the church, he is not the propitiation for our sin only which is the believer, (but for the sins of the whole world.) So you will from these Scripture that the atonement reaches all men, or men could not be condemned justly. I have been a Primitive for sixteen years but I never could understand the doctrine of the special atonement. I believe the atonement to be general in its application to the whole world, and special to the believers, because after you believe then are ye sealed with the holy spirit of promise and not before.

LEONARD OXLEY.

Remarks: We have above some statements made why those holding to a general atonement reject the special atonement view.

The writer admits that all men will not be saved, yet Christ died equally, or made an atonement for one man as he did for another, and hints that it is unjust not to make an atonement equally for all men.

I do not see or know of any point common to these two classes of mankind. Those holding to a general atonement cannot contend that the atonement is the cause of the salvation of any; because if it is the cause of the salvation of any it must be the cause of the salvation of all that Jesus perfected by the offering of himself. To per-

fect forever causes the salvation of all thus perfected, for Jesus has perfected forever them that are sanctified by offering himself once, Heb. 10:14. Again he has by his own blood obtained eternal redemption, having entered into the holy place, Heb. 9:12. Now, if Christ perfected forever all men, or died for all, and has obtained eternal redemption for all, why will they not all be saved?

Such as hold to a general atonement say because they will not receive it, or will not believe. Then the atonement is not sufficient to save them.

We hold that no man of himself can come to Christ—that the Father draws all that come to him, and that all this is provided, secured and given in the atonement. Christ said all that the Father giveth to me shall come to me.

Jesus said he laid down his life for the sheep and that all the sheep hear his voice and come to him. Of others Jesus said, "But ye believe not because ye are not of my sheep," John 10:26. All the sheep do believe. But all are not sheep.

The atonement is explained in Rom. 5th chapter, As by the disobedience of one man many were made sinners; so by the obedience of one shall many be made righteous.

Now if the atonement of Jesus made all mankind righteous will not all mankind be saved? Would it not be unjust for a righteous man to be lost? Can you seriously hold or think that one for whom Jesus made atonement is lost? If when I was an enemy Christ died for me, and reconciled me to God how much rather will not his life save me? If the death and resurrection of Jesus does not save me what could?

What a precious truth it is that Jesus came to seek and to save that which was lost, and that every one that calls on the name of Jesus shall be saved.

How much freer do you wish salva-

tion to be that without money and without price, and is freely given to all that feel they are unworthy of it, but sincerely desire it? P. D. G.

Dear Brother Gold:

Having to write you on business I thought I would let you and the readers of the Landmark hear from our little church at Robersonville and how we are getting along there. I feel that the Lord has been so good to us and has so blessed us in the short time the church there has been organized I want to tell you something of it. The church has been organized just a little over twelve months and during that time, through the efforts of the brethren, sisters and friends and the blessings of the Lord on their labors they have built and finished a commodious, neat and substantial building, and on the Saturday of last meeting the last dollar was paid on it.

It was a good meeting and the spirit of love and rejoicing was manifest not only by the church but by our friends who have so substantially aided us in the work. And I want to repeat publicly, in your paper, the thanks and gratitude expressed in our meeting then so that those who see this and were not there may know that the church returns thanks to all everywhere who have, in little or much, aided them in this work.

We have a body of dear brethren and sisters there and it is a pleasure to meet and worship with them. Here you know dwells our dear and venerable old brother and deacon of our church, Brother Outerbridge and his dear companion. He, on Monday after our meeting was eighty-six years of age, and I had the pleasure of breaking bread with him. He feels like a father to me, having gone to school to him over fifty years ago, and I was cared for by him and his dear wife as father and mother. Now in the even-

ing of their useful lives they are still bearing fruit that is manifest to those who know them that will be seen for many years, for he has been a liberal help to us in this work. But as it is in all the walks of life with our dearest comforts and joys there is always a mixture of sorrow, and with the sweet there is a blending of the bitter.

Though we have added to our little number some dear ones, the Lord has taken away from us two of our lovely sisters who we believe have gone to the church triumphant in heaven.

Brother Gold, pray for us that we may continue in the faith and practice of the church of the living and true God. We want you to run down from Tarboro some first Sunday night and preach for us, if you can not some other time. We also want to be remembered to our preaching brethren and want them to visit and preach for us. We wish to be remembered to the household of faith everywhere in their petitions at a throne of grace. With love to the family of God and good will to men, I remain your little brother I hope,

M. T. LAWRENCE.

Hamilton, N. C.

Dear Brother Gold:

We sometimes don't want to think of our past lives but there is some of mine that is sweet to me. Do you remember when you baptized me in 1872 and in 1875 you married me? and do you know I have never seen anyone that could take her place? She has been as bright in my mind every day as though it was yesterday, instead of July 23, 1888.

Do you remember the week after you baptized me my going to see you and spending two days and nights and feeling I wanted to stay all my life? I was taught my first lesson at your home. I loved you and could not see how such a holy man as I thought you were could

get mad and at that time I felt as if I should never see any more trouble, and I felt sure that you had no trouble. Now I know you have forgotten and it may not make you feel good but it does me, and I hope it won't do you any harm.

That night when all the children came in you told me you had to have an hour to help them with their lessons. I thought they were the smartest children I had ever seen. Each one knew his and her place and it looked a little heaven to me. And you gave the "Gospel Messenger" to read while you helped them.

Johnnie came first, and I thought he was the smartest boy I had ever seen to be so small. His lesson was in Latin and he missed the first question. Now you and Sister Gold may have forgotten this years ago. You got mad, pulled Johnnie's ears and gave him back his book and told him not to miss it the next time.

Now you know I had those golden slippers on and that I loved you so much that I could not see how you could get mad. The next morning you took me to see your wheat crop, and I had missed Joe all the morning. And as we entered the wheat field up went a gang of rice birds. You hollered for Joe as if you were going to kill him, and the little fellow ran as fast as he could and fired at them as they flew away.

Now I have thought of these days and shed tears often. Mary was so small she had to stand upon something to make the beds, Sister Gold's health not being good at that time. I thought I loved you then, but I lost those slippers years and years ago and I love you more. I often think of you and your dear family and may God help you to do His dear work for I do feel like you are of Him.

You don't know how glad we would be for you to come and see us and

preach for us. Brother Strickland's health is not good, he has been quite sick for some time but is some better now. Good-bye, give my best love to all the family and excuse me.

Yours in hope,

J. D. SHEARIN.

Hobgood, N. C.

Dear Brother Gold:

I have felt impressed all day to write and there is a heavy burden with it. I know not from what source the impression came. But if it is from the Lord what I write will be beneficial to some poor child of God and I will receive a blessing and comfort too. For what the Lord does is good and just and he never begins a work but that he carries it out, leaving nothing undone. I have been asked by several of late why I have stopped writing for the public. I know I haven't written in some time and it has given me some trouble too, and has caused me to feel that perhaps the Lord has never been in anything I have written. And then I think why I can't I write as I used to, but if it is all of myself or the flesh why can't I write one time as good as another, but I can't do that Brother Gold. I have learned that I can't write unless I am impressed to do so, and it is better for me not to make the attempt. Just so with a preacher, it is best for them to keep their seat than to try to preach without the Spirit of the Lord, for there is no sweetness nor substance there. The Bible tells us to let our words be few, but we don't do that. I have had a mind several times to write but felt my unworthiness so much and felt that the people were tired seeing my name so much in the dear old Landmark, and I was ashamed to see it so often too that it has kept me from making the attempt when I would. I love you all with the same love I hope that I have always loved you with, and hope it is for Christ's sake. I am no better

than I have been, but feel to grow viler every day, instead of growing stronger I feel to grow weaker and weaker every day and more dependent on the Lord for everything. The older I get the more I stay down in the valley. I don't rejoice in anything as I used to. I travel mourning the most of my time. I haven't the life that I used to have and that gives me a lot of trouble sometimes too. I am made to cry Lord why am I thus? I go to preaching and enjoy the sermon while I am hearing it, but it is so soon gone, and leaves me down in the dark groping along again. I sometimes wish that my brethren and sisters knew my feelings, and then sometimes I wouldn't have them to know them for anything. For Satan causes me to have some very unpleasant feelings and very imperfect thoughts. He tempts me, my brother, it seems more than any poor living soul. He almost persuades me that I am not a Christian and that there is no reality in it. He is busy all the time with me and as I said in my last letter to you, I don't love him nor any of his works. I wish to say to all those that have been left all alone in this cold and unfriendly world, just as I have, that you have my greatest sympathy in all your trials. I know something about them. Sometimes I have felt so lonely and so desolate and felt so forsaken by my brethren and sisters and the Lord too that I have gone choking for several days, unless I could cry as much as I wanted to. I have shed many and many tears in the dead hours of the night while all my little children were fast asleep, none but the good Lord knowing anything about it. My whole sympathy goes out to a poor, lonely widow and especially one with children and one that desires to live right and bring her children up right too. She has many trials to pass t'rough but the Lord has promised to be a husband to her and a father to

her children, and bless his holy name he has been such to me and mine. He has wonderfully blessed us and I want to give him all the praise. Now, I wish to say to all, you should be very careful indeed how you speak to and treat one of these little ones. They already feel at times like a poor castaway and their feelings are easy hurt, and they are very easy to wound and are made to shed tears many times at some little unkind word or deed from others that do not feel so dependent. We should all be very careful how we speak to one or about one, let our words be few. I used to think when we met together that we should talk about the goodness and mercy of the Lord or sing his praises and we did more than we do now. It is often the case when we meet now to talk about one of our brethren or one of our sisters in a very unpleasant way, or jesting or talking about something that is hurting to us instead of benefitting us, and it should not be. I don't believe the Lord is pleased with any such. My dear brethren and sisters what hurts me so bad is I am so guilty myself and have to suffer for it.

May the good Lord forgive us all, and may he lead us and guide us in this world of sin and sorrow, is my desire. I hope you will all have a mind to pray for me that my last days may be my best days, and that I may hold out faithful until the end.

With much love to you Brother Gold, and all the household of Faith.

Your humble sister, I hope,

MATTIE LUPER.

Sharpsboro, N. C.

Wilson, N. C., April 14, 1911.

Dear Brother Gold:

I hand you a copy of a letter which I received from a sister about a year ago and my reply thereto, both of which you may publish in The Land-

mark, if you think proper.

Yours in hope,

J. F. FARMER.

Elder J. F. Farmer:

My Dear Brother, In Christ, I Hope: After reading yours and Sister Luper's letters in The Landmark (Feb. 1, 1910) last night, an impression came on my mind to tell you a dream that I had about you four years ago? It makes me feel like you have a light whether I have one or not. We are told in the Bible to "let our light so shine that others may see our good works and glorify our Father in heaven." But I feel like my light is so dim that no one can see it, if I have one, for I am always stumbling and feel like I am never on the line only when I cross it, even if I get near enough to it to cross it. At the time I had that dream, there were some of my neighbors (of another denomination) expecting two of their preachers at their house one night to preach, and they asked me if I was going, and I told them no, that I had no one to go with me. That night I dreamed of being in a meeting house and you and those two preachers were in the pulpit together and it was night and there was a lamp sitting on the front of the pulpit, and when the time came for preaching one preacher arose from his seat and went to the front to preach and the light went out and he sat down. The lamp was relighted and the other preacher got up to preach and the light went out again and he sat down. The lamp was again relighted and you got up to preach and the light kept burning and you stood there and preached. After dreaming that I felt like you had a light that the others did not have, and that there was no light in them nor in their preaching. Since that time four of those neighbors have joined our church. Your little sister, if one at all,
S. D.

P. S.—It seems to me that I can see
plainer each day I live that
"God moves in a mysterious way,
His wonders to perform,
He plants His footsteps in the sea,
And rides upon the storm."

S. D.

 Wilson, N. C.

Dear Sister D.:

Your letter was received a few days ago and I am certainly glad that you wrote to me about your dream. This is an additional evidence to me that I have not run in vain. I know that the Lord is able to show His people even in dreams, whatever He sees fit

There are a great many scriptures about dreams. The Lord says "The prophet that hath a dream, let him tell a dream," Jeremiah 23:28. "And it shall come to pass in the last days, saith God, I will pour out of my spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams," Acts 2:17. I believe it is the case with us sometimes when we sleep that the Lord in a dream seals instructions to our hearts," Job 33:15-16. And I must hope that one purpose in your dream was to show you that I was a called servant of Him. In this view of it I am much comforted, encouraged and strengthened and feel glad that you thought enough of me to write and tell me of it. I think I know your meaning when you speak of your "light being dim." I am in that condition often and then I get discouraged and feel that the "Lord's mercies are clean gone forever and that He will be favorable no more," Psalms, 77:7-9. But as David said, "This is my infirmity." The truth of God's word is that "He will never leave nor forsake His people," but the trouble with me is, am I one of His people?

"'Tis a point I long to know

Oft' is causes anxious thought
Do I love the Lord or no?
Am I His, or am I not?"

"We know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 8:23. The following scripture came very sweetly and comfortingly to my mind today, "O Lord, truly I am thy servant," Psalms 116:16. I read the whole chapter and it did me good and I felt that the "Lord had remembered me with the favor that He bears to His people and had visited me with His salvation." Psalms 106:42. "In the mouth of two or three witnesses shall every word be established." 2nd Cor. 13:12. Now you are one witness by your dream; the word of God (the Scripture which came to me today) is another witness, and if you ask for the third witness I would say the Holy Ghost which I hope God has given me. The 280th hymn is now very sweet to me.

"Poor, weak and worthless though I
am

I have a rich, almighty friend,,
Jesus, the Saviour, is His name—
He freely loves, and without end.
He cheers my heart, my want supplies,
O, what a friend is Christ to me."
Truly,

"God moves in a mysterious way
His wonders to perform."

May the Lord who is our light and our salvation "shine in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ to whom be glory and honor," now and forever.

Your brother, in Christ, I hope,
J. F. FARMER.

 Dear Mr. Gold:

As it seems to be on my mind this evening to write you a few lines I will try to, hoping you won't think strange if I tell you some of my trials and feelings. As I sit and ponder and

try to see what it is people crave to live for in this cruel and wicked world. It is all vain and shall soon pass away. I see nothing to crave to live for. There is no pleasure, no happiness here for me but I pray that the Lord will give me rest and peace and happiness hereafter when this life is done. Ah! what a world we live in. I am so much in the dark and I know not what to do. I am so wretched at times. I know I am mean and vile and full of sin that my prayer is Lord be merciful to me a sinner.

It seems I am without friends, without a home and am so often hurt and cast down that everybody is against me and I know not what to do.

Mr. Gold, it seems I have a mind to go to Wolf Island church and ask for a home among them. Oh! it is my heart's desire to go but this thought arises, they will not receive such a one as you. You are too vile and sinful, you don't live the life of a Christian, but a hypocrite, and I don't want to by any means for I know it is not in my heart to. Next Sunday is meeting at Wolf Island. Oh! if I could just be there how I would enjoy it.

It seems I must write a little more then quit. I know I don't live like I ought and I don't claim to be a Christian but nobody knows the trials I have to bear and go through with which keeps me away somewhat. The burden gets so heavy I can hardly bear it but I trust in the Lord to carry me to the end. I have three small babies which keeps me closely confined at home. I can't go to the Baptist meetings like I want to but I try to pray that people won't think me a hypocrite. Please don't think me better than I am for I feel to be the vilest and meanest one on this earth. Please pray for me and mine. Your little friend.

Mrs. T. W. WALKER.

231 Gray St., Danville, Va.

Dear Brother Gold:

I enclose a letter from Brother Harnage, and if you can give place to such matter you can publish it.

Yours in Christ,

M. L. GILBERT.

Dade City, Fla.

Elder M. L. Gilbert, Dade City Fla.

Our Esteemed Pastor: As the time is drawing near for you to visit us and deliver the great message our Lord has handed down to you to bring here to give out to the poor (and I am very glad you are not bringing it to sell to poor thirsting souls, because if it was I could not get one morsel of it.) But as it is a free gift it makes my soul rejoice and my spirit magnify the Lord to see the great blessings He has blessed the poor with and to see that He has sent one that He has strengthened with mighty power and wisdom to bear the glad tidings to His favored few. And may it be with you as the Lord to the seventy He appointed and sent out to preach His gospel to every city and place wither He Himself would come. Therefore said He unto them, the harvest truly is great but the laborers are few, pray ye therefore the Lord of the harvest that he would send laborers into his harvest. Go your ways! Behold I send you forth as lambs among wolves, carry neither purse nor scrip, nor shoes, and salute no man by the way. That must mean that you must preach to no man of that message that is given you to carry and deliver into that city or place, for it is food and clothing to the poor, hungry, thirsting soul that feels to be destitute of all spiritual food and drink and clothing. And no man will give aught unto them until we can see the messenger of the gospel coming with all the glad tidings to tell of the precious love of our crucified Saviour Jesus Christ, and making melody in his heart of God's love and singing God's praises to the chil-

dren of the King and his heart is filled with psalms and spiritual songs of our blessed Redeemer.

But the poor feeling servant feels so unworthily burdened. But oh, how thankful he is at times for his burden as the messenger of the true and living God, and he is made to rejoice at his burden by the blood of the Lamb of God for sinners slain.

Now I will stop and leave this to you. Pray for me and mine.

Yours unworthily,

J. T. HARNAGE.

Harney, Fla.

Dear Brother Gold

I have just returned home. last night, and found your good letter awaiting me. How cheering it was and is to me to be thus remembered, and yet how unworthy I am even of the slightest notice of such as you.

I enjoyed my visit to your home very much. It was a treat to me to receive of the fatherly and motherly kindness of yourself and dear Sister Gold; but oh, you can never know just how unworthy I felt of such kindness. and how vile and loathsome I was to my self. I had many things in mind I wished to say to you but as is usually the case when I am with you I could think of nothing that was fit to say, and everything I did or said only manifested my ignorance, it seems to me.

It had been in my mind quite a while to visit your home and I feel that I shall always be glad I went. I shall cherish the memory of it as long as I live.

I wanted to visit the Landmark office and see where it was printed.

Brother Gold, all the blessings I have been favored with along this line I accept as from the Lord, and in answer to the desires of my childhood. All the meetings, associations and visits where I have been thrown among the people of my choice, and whom I feel

are the people of God. My mind followed them and my desires were with them and my whole crave was to be with them even in childhood. Surely the Lord has blessed me else I would never have been so favored.

Together with your letter I found one from Brother Ashburn awaiting my return, which I would love to copy and send to you, but will wait for his permission. I also had a card from Elder McMillon. in which he left the inference that he would be at our Association, saying that he could not come before that time, at which time and place we hope also to meet you and others of Zion's faithful watchmen as many as it is the will and purpose of our God to send.

Will not consume more of your valuable time on this, as I remember that little waste basket that sits by your desk. Lovingly,

LOUISE A. EDWARDS.

P. S.—Found mother not so well as when I left, but still up. L. A. E.
Polkton, N. C.

EXPERIENCE.

What is shown or revealed to us in experience is all that we know correctly of divine things.

Question? Cannot one correctly learn by reading the Bible what is the true meaning of the scriptures? One that has the spirit or mind of Jesus in reading the scriptures receives so correct a meaning of scripture as to know what should be done. Understanding is given unto him sufficient to guide him by the spirit of God.

ACCUSER.

Why should we desire to cause strife and accuse the brethren? Is not that the work of Satan? What beauty or good is there in it? Peace is the effect of righteousness, and quietness surely follows.

ZION'S LANDMARK

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

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.

Corresponding Editors.

J. H. Fisher.....Graham, Tex.
M. L. GilbertDade City, Fla.
J. W. Fairchild...Green Forest, Ark.

WILSON, N. C., JUNE 15, 1911.

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EDITORIAL

TEMPTATIONS & C

Mr. P. D. Gold, Dear Sir:—I feel impressed to write you how much I enjoy reading the Landmark and your editorials. There is no doctrine that does me any good but the doctrine of salvation by grace. I have no doubt of the Primitive Baptist being the church of Jesus Christ, but I have many doubts about myself as to whether I am one or not. But I have a little hope which I would not give for all the world.

Dear friend Gold, will you be so kind as to give your views on 1st Cor. 10:13; "There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape that ye may be able to bear it." Now did Paul mean that man could live without sin, or what did he mean? When he prayed God to remove the thorn out of the flesh did he mean that when one of God's people gets

captured and gets into Babylon that God makes a way for his escape? I am puzzled to know. It seems to me that some of God's people are tempted above that which they are able to bear. I will refer you to Samson and Delilah. I will also refer you to David and Uriah's wife, also to Solomon and his concubines. Now does the bible teach that Samson, David and Solomon sinned wilfully or ignorantly? It seems to me that David was ignorant of one thing or he would not have pronounced death against himself. And the Lord sent Nathan unto David, and he came unto him and said, "There were two men in one city, the one poor and the other rich. The rich man had exceeding many flocks and herds, but the poor man had nothing save one little ewe lamb which he brought up and nourished, and it grew up together with him and his children. It did eat of his own meat and drink of his own cup, and lay in his bosom, and was unto him as a daughter. David's anger was greatly kindled against the man and said, as the Lord liveth that man shall surely die."

Please give a pointed answer to these scriptures as I am greatly troubled.

I am your friend,

JAMES M. PRESNELL.

Rominger, N. C.

Remarks: The admonitions of scripture as well as the examples of sinners are written for our learning. The travel of Israel in the wilderness, and the judgments that befel them are to show us that men are sinners, and that God chastens his people and scourges them.

Israel has been shown things that others have not known. Whoever had such deliverances as Israel received at the Lord's hands out of Egypt? Thus they were taught that none but

God delivers or can deliver after this sort. Hence they should trust alone in God, and have no other gods beside the Lord. The heathen could not sin in running after false gods as Israel did. What folly it was for them to forsake the true God who had so wonderfully delivered them out of Egypt, and serve and trust in heathen gods that are no gods at all. A man had better have no god than a false one. He had better have no money than to have counterfeit money. He had better say nothing than to tell lies. He would act wiser to do nothing than to become drunken. No one can sin as Israel does when they forsake the true God and worship an idol. This is not only denying the true God, but also worshipping and serving that which is no God.

When Israel worshipped a calf, and said these be thy gods O Israel, that brought thee out of the land of Egypt, they not only denied the true God, but they said a calf had brought them out of the land of Egypt.

How wretched to have an evil heart of unbelief in departing from the living God.

Of the twelve spies sent out by Moses to search and report the character of the country of the Canaanites only two brought a true report. The ten that brought a false report, together with all that believed this lie, perished in the wilderness; while Caleb and Joshua that were faithful both entered the promise land.

The word temptation should be considered. James says, "Let no man say when he is tempted I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed &c." James 1:13-14. God does not put wickedness in the heart of any man. The lust of the flesh, the lust of the eyes, and the pride of life, these

are not of the Father. Jesus teaches his disciples to pray, "Lead us not into temptation, but deliver us from evil." God knows what is in the hearts of men. If one feels that he is weak and needs to be kept he will pray, lead me not into temptation. If a man thinks he is able to stand, let him take heed lest he fall. God so controls men in his righteousness as to show man what is in him. There was lust in David after woman, or he would not have been enticed. The wisest man Solomon was no more tempted to do evil than other men. He had power over other people uncommon to men, for he was a great king. Many other men would have done as Solomon did if they had his opportunities. The thing that ensnares and entices a man is his own lust. Men are led away and enticed with the corrupt desire in them which controls them. Lust is blinding, deceptive. The fact that men do such things in secret, and try to keep them hid from others, proves that they know such conduct is sinful and shameful. Brutes or beasts of the earth have no such shame or remorse.

The lust after an evil or forbidden thing is the strongest thing in a man when he is under its power, and it blinds him to the character of his offence. If David did not know that what he did was wrong why did he try to cover up his tracks, and hide what he had done? It is no evidence that David was deceived that he said, the man that has thus sinned shall die. A sinning man will pronounce a righteous judgment on another, not thinking he is then condemning himself. No man is severer on a wrong doer than is the one that himself is guilty and seeking to cover up his own wrong. If you see a man who is very harsh in his judgment on offenders you may set it down that man is not deeply sensible of his own vileness.

The strong man is as liable to sin as any other man. There is not a just man on earth that liveth and sinneth not.

Has man any excuse for his sin? When God showed David that all his wickedness was known did David try to excuse himself or offer any thing in extenuation of his wrong? No. Man has no covering or shelter for his wrong. When man is truly humble and abhors himself does he charge God with folly by trying to dodge behind foreknowledge or predestination? No. He can never get behind God's purpose, for it is holy and is older than all things else.

All manner of dodging, tricking, false pleas, excuses, subterfuges, lies, hypocrisies, and shuffling are used by men and devils to excuse or apologize for their wickedness, but none of them are worth a cent. All lies and false refuges and covenants with death and hell are swept away when God's holy character and just judgments appear. Then it is as David said, "Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, be clear when thou judgest. Behold I was shapen in iniquity, and in sin did my mother conceive me," *Psa.* 51:4-5. There is nothing will teach a man as a sight of sin as it appears before God, and as the sinner sees himself before God. He does not wait to excuse his sin. He abhors himself. How blessed for such a sinner to know, That God desires truth in the inward parts; and in the hidden parts he shall make me to know wisdom."

How merciful and faithful in God when he hows man his vile and polluted nature, causing man to abhor himself, and granting him repentance toward God, and faith in the Lord Jesus Christ.

While any man seeks any plea or excuse for his sin he is not right be-

fore God. Whom the Lord loves he scourges. As many as he loves he rebukes that he may humble man and hide pride from him.

God's people have their evil things in this world, and are chastened all the day long, or all their life that they may not be condemned with the world.

Christians have the trials that are common to man. God is not partial. God will not suffer the humble God fearing man to be tempted above that he is able. When one is humble and watchful the trial or temptation he has will not be more than he can bear, but God will make a way for his escape. What was David doing when he saw Bath Sheba, the wife of Uriah? Instead of being in the field or tent fighting for Israel, and watching, he was walking on the house top, *2nd Samuel* 11:1-5. Let him that thinks he standeth take heed lest he fall. How different was the case of Joseph when tempted by Potipher's wife.

God is faithful. The humble, prayerful, watchful soul finds as we read and see manifest in the scriptures.

When God's people presume on his providence, and do not take heed to their way a fall follows, and shame and confusion of face: but God is righteous, faithful and merciful. All Israel shall be saved.

Did Paul sin when the messenger of satan, the thorn in the flesh, was sent to buffet him? No. Lest he should be exalted above measure because of the abundance of revelation this thorn was sent to buffet him. Satan means for evil all that he does, but God meant it for good to prevent Paul from undue exaltation. God purposes good—satan means evil. If satan can puff and flatter a child of God to sin it is his pleasure.

The thorn which was satan's messenger was sent to buffet or harass Paul, on account of which it was so distressing that he thrice besought

the Lord that it might be removed. But that this distress might not overwhelm the apostle with vexation the Lord gave him strength to bear it saying, my grace is sufficient for thee. Therefore Paul could glory in his infirmities—not in sinning. There is great difference between sins and infirmities. The Spirit of God helps our infirmities—not our sins. Infirmities mean weakness. So Paul could say when I am weak then am I strong. For in his perfect weakness—that is when he was nothing but weakness—then was he strong, for then the grace or strength of Christ was more fully displayed in him.

The strength of Christ is our salvation. Any thing that exalts Christ in us and for us, and abases the flesh, is deliverance.

We are to resist the devil, deny self, endure trials, or temptations.

The righteous disposition of all things in the government of the world by the Father of all mercies is one of the most wonderful things to be considered. His throne has no fellowship for or with iniquity; yet he shows mercy in bringing sinners to repentance, and pardoning them, and blessing them in turning them away from their iniquities.

The father of lies flatters and deceives, entices and beguiles people into transgression, promising them much pleasure, but how bitter is the result that follows, and how sore the accusations of satan. But when God sets up judgment in their hearts against themselves, and they are brought to repentance how sweet is the pardoning mercy of God, and wonderful his healing, and we love Him because he first loved us. Then how hateful we appear in our own view.

P. D. G

WHY A NATURAL MAN CANNOT PREACH THE GOSPEL.

All the reasons I will not attempt to give. One is sufficient, namely, no natural man can declare any thing as good as the Gospel is. Men in nature speak of the vision out of their own hearts, or their own imagination. One of the charges God made against the prophets of Isarel he had **not** set was that they spoke according to a vision they had out of their own heart, and not one God had given to them. Such prophets are all false, because God has not sent them.

It matters not what may be the natural strength of a man's mind, nor his ability of penetration, nor his fluency of speech he cannot preach the Gospel with such powers. It matters not how sincere he may consider himself to be, nor how much he may read, search and study the scriptures, yet his thoughts and conclusions will be natural only, unless God commits to him a dispensation of the gospel. It will be the meaning or construction of a natural mind on the meaning of the scripture, unless the Holy Ghost interprets to him the spiritual meaning of the Word. It will be of the imagination or vision of his own heart, and therefore not of God, nor can it profit the people of God. But the power that works in one in whom Christ is revealed the hope of glory is above any thing we can ask or think. When the Lord Jesus opens the understanding, or gives understanding to his servants then he has the mind of Christ—for Christ is revealed in him that this man may preach Jesus Christ—and he preaches the preaching that the Lord gives him, or preaching with the ability that God gives, and it is always the truth according to the oracles of God, and hence is always profitable.

Eye hath not seen, nor ear heard, neither have entered into the heart of

man the things that God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God, and enables the gospel preacher to declare and interpret these mysteries to the profit and edification of every true worshipper of God.

It is not the one that commends himself, but the one whom the Lord commends that is approved unto God, and unto his church or people.

When men preach what they in their natural hearts desire it cannot be of God, because what they think or imagine cannot be equal to what is of God, nor can it be so holy, or so pure, nor so perfect, nor so glorious, nor so spiritual. For as God is holy so is his gospel and so are those that are born of the Word or incorruptible seed of God.

P. D. G.

Brother A. J. Ballard of West Virginia requests my view of this scripture, "If Christ be in you the body is dead because of sin: but the Spirit is life because of righteousness," Rom. 8:10. This brother laments his deadness as a pelican of the wilderness, and as an owl of the desert. Well these fowls feed on flesh, but there is no flesh in the desert or wilderness. The pelican feeds on fish. But there is no water in the desert, hence no fish. The owl lives in swamps and feeds on flesh, such as frogs &c., that infest swamps, but there are no swamps in the desert, hence no food for the owl. The natural man loves the principles of the flesh, for he is carnal. What a desert place therefore is this to one dead. If Christ be in you the body is dead because of sin. The child of God knows the law which has dominion over a man as long as he lives. While he thus lives sin is imputed. It is only where there is no law there is no

transgression. So that while one is alive under the law he is under the curse. When the commandment comes to him he dies, because sin slays him by the law. For the motions of sin by the law bring forth fruit unto death, so that sin slays him by the law which is good. It is by the law that he knows what sin is, and he dies. This is conviction for sin. Here he has fellowship with Christ in his suffering the just one for the unjust, who knew no sin, yet was made sin for us that we might be made the righteousness of God in him. None can ever know the grief of Jesus who bore our sins in his own body on the tree, and was made a curse for us. The sorrow, shame and reproach, the guilt, the convicted sinner feels never can approach to the sufferings of the Son of man.

But in righteousness he redeems his people from death, so that they become dead to the law by the body of

The coming of Jesus in the flesh, his obedience unto death for the sinner, this satisfaction to law and justice so that as Jesus is dead to the law so are we in him, and when the Son makes us free we are free indeed. That being dead wherein we were held, in the resurrection of Jesus we are quickened from the dead, and because he lives we shall live also. Wherefore my brethren ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who risen from the dead, that we should bring forth fruit unto God. Then such are dead to the law—that being dead wherein they were held. As the widow is loosed from the law to her husband who is dead, and is therefore free to marry again, so in a more wonderful sense the child of God thus described is free—dead to the law by the body or crucifixion of Christ—in order that he should be married to another, even

to him who is risen from the dead. Christ risen stands in another relationship than Jesus under law stands. His being lifted up in the resurrection life draws all unto him for whom he was delivered unto death and rose. So that this is the most honorable of all marriages, and the fruit is unto God. Christ is such to redeemed and saved sinners, but the body is dead. For if Christ be in you the body is dead because of sin. But he that is dead is free from sin. Your burial with Christ by baptism into the likeness of his death shows your death. Raised up with him proves your resurrection. How then can one dead to sin have any pleasure therein, or how can he live therein?

If Christ be in you the body is dead because of sin. Then you feel vile and polluted as one dead, unable of yourself to do anything spiritual or holy. Nothing is charged to a dead man. He is never accused of doing any thing either good or bad. Nothing is claimed or expected of the dead. So that there is no condemnation to them that walk not after the flesh but after the spirit.

The Spirit is life because of righteousness. The Spirit of the Lord Jesus bears witness with our Spirit that we are born of God. Hence we have hope toward God through Jesus Christ our Lord.

But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ the anointed one from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.

When we were in the flesh the motions of sins which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held that we should serve in newness of Spirit, and not in the oldness of the letter. If

any man be in Christ he is a new creature.

But the mystery of the law which we in nature thought was unto life, but when the commandment comes I, who before was alive, am now slain by sin. For when the commandment came sin revived and I died. Sin wrought death in me by a holy law. How sin thus appears. Thus I am a dead man. This appears to me as altogether hopeless. I am the most wretched man. Why? When I would do good evil is present. The good I would I do not; the evil I would not that I do. I see a law in my members warring against the law of my mind. For with the mind I myself serve the law of God. But here in my members is another law warring against the law in my mind to delight in the law of God. Thus I consent unto the law of God after the inner man in not being able to do what I desire, and abhor the law of sin in hating what my vile nature of sin does. Oh wretched man that I am. A body of death is in me. Revelation pronounces this the sure evidence that Christ is in me the hope of glory. If Christ be in you the body is dead because of sin. The Holy Spirit witnesses life because of the righteousness of faith.

P. D. G.

The Silver Creek Association appointed a Union Meeting to be held with the Globe church, on Friday, before the 3rd Sunday in August, 1911. All lovers of truth are invited, especially ministers.

Those coming by rail, and wish to get off at Olivet, will write to J. R. Moore or J. P. Coffey, at Rufus, N. C. Or if they wish to go on to Mortimore write to D. P. Moore or J. F. Green, at Globe, N. C., and you will be met at the train on Thursday the 17th.

This is done by order of the church at Globe.

Obituaries.

Death of a Mother in Israel.

Mrs Bethenia Shelton Harris was born in Pittsylvania county, Va., March 12, 1812, and died March 5, 1910, at the home of her son-in-law, Mr. F. Adolphus Ferrell, Mayfield, N. C., from the infirmities incident to old age. She was the sixth daughter of Leroy and Nancy Lanier Shelton. In 1832 she was married to Dr. John M. Roberts, of Albemarle county, Va., who died in 1835. Two children, the fruits of this union, followed their father to the grave in less than a year after his death. In August, 1839, she was married to Edwin R. Harris, of Rockingham county, N. C., who died August 10, 1890, in his 78th year. There were eight children by this union, four boys and four girls. The two oldest preceded her to the spirit world, Juliner at the age of ten years, and Mrs. Nannie Cobb at the age of sixty years. The following children survive: James M. Harris and Samuel S. Harris, of Reidsville; John M. Harris, of New York city; Mrs. F. A. Ferrell and John Sawyers of Ringgold, Va.

She was baptized into the Primitive Baptist faith seventy-one years ago and during the years which followed adorned the doctrine with a consistent walk and pious example.

These, in brief were the main points in a life covering the span of nearly a century. It is given to few to live so long and so well. Her church membership antedated the division of the Baptist family, and her life covered the administrations of all the presidents of our country save the first three. She was in many respects a remarkable woman. She was exceedingly modest, but of strong convictions. She always took a great interest in promoting the comfort and happiness of her friends; was kind to the

poor, charitable to the wayward, and always looked for the good in others. Unlike most old people, she kept her face to the sunrise, and did not dwell on the "good old times" to the disparagement of the present. Her thoughts were kept employed with the daily cares of the household, and she insisted on having something to do till failing strength denied her this boon.

The funeral service, which was conducted from the Primitive Baptist church in Reidsville on Monday afternoon by Elder P. G. Lester, of Floyd, Va., was unique in conception and might well be followed with profit by ministers in general. Elder Lester emphasized the thought that God gives such lives as this sainted mother in Israel lived, as truly as He takes them away. He dwelt on the doctrine which shaped her life and which was dearer to her than life itself. He said he had known her for thirty years; she was always the same. She had requested him to conduct her funeral and he had come from his home in Virginia to perform his duty. He did not know how to preach a funeral, he said, but he hoped he could preach the gospel.

Basing his remarks on the apostle's declarations, "For I am now ready to be offered," Elder Lester incidentally paid touching tribute to the deceased lady. "The thought here," he said, "seems to be with regard to readiness rather than fitness. We want to be fit to die, but God tells us to be ready. Be ye also ready.' Ready for what? For the coming of Jesus. This offering is a living one, a living sacrifice. Moses took away the life, and offered the dead remains, but Christ offered himself a living Saviour. He laid down His life while He was yet alive, and took it again while he was yet dead.

"The time of my departure is at hand.' Not only does our departure come to hand, but the time also must be at hand as well. 'There is a time

te every purpose under heaven. A time to (NOT FOR) be born, and a time to die.' It is just as certain that there is a time to the purpose of birth as there is to that of death. The time is to the thing. The time is to the departure, and the departure is in the time. When the people of God are brought to the time which is to the purpose, called to die, they are then brought into the consciousness of a presence which constitutes the essential readiness. This mother in Israel came to this time and presence and was ready. She had fought the good fight of faith, and laid hold upon eternal life. She kept the faith, through which she was kept by the power of God.

"God's people are taught of Him, and they don't forget his teaching. This dear old grandmother would sometimes forget the presence of her children, but the presence of the Lord never. He is with them always even unto the end and is their present and everlasting crown of righteousness at that day and forever and ever.

"None of us are now ready to be offered, but when He appears then shall we be ready and appear with him, if we love his appearing."

It was an inspiring yet tender and touching sermon and the beloved minister manifestly spoke from a full heart.

The hymns used were, "How Firm a Foundation," "Asleep in Jesus," and "I Would Not Live Alway."

The following were the pall-bearers: R. L. Hubbard, Jno. Y. Stokes, R. P. Richardson, P. D. Watt, J. H. Womack, Alvis Pearson, Wm. Giles, P. H. Williamson.

Flower-bearers: Will Williams, W. S. Allen, Dr. T. E. Baisley, E. F. Hall, R. S. Montgomery, G. W. Baker, H. W. Hines, C. H. Fetzer, J. J. F. Watlington

The interment was made in Green-

view cemetery.

"Precious in the sight of the Lord is the death of his saints."

H. L. Horn.

The subject of this notice was born in Onslow county, N. C., May 2d, 1836, and died at his home on Masonboro Sound near the city of Wilmington, N. C., January 23rd, 1911. At the age of nearly 75 years. Brother Horn was a man of sterling integrity, upright and honorable in all the walks of life, a kind and affectionate husband and father, a worthy citizen, and devoted Christian, he lived above reproach and died as he had lived. He came to this country many years ago and was one of its most successful farmers, provided well for his family, and has left a sufficiency to keep them from want.

In his early manhood he united with the Primitive Baptist church and remained a faithful consistent member until the end. He was always present at meeting time when not providentially hindered and was always ready and willing to contribute of his substance when need called for it. He was a confederate veteran and served in the 10th North Carolina Regiment, having been attached as cannonier to the field artillery company of Captain Bunting and later to the artillery command of the late Captain Southerland. He made a good soldier and as in everything else did his duty faithfully. He leaves a wife and nine children, nine grandchildren, three sisters, the church and a large circle of friends to mourn their loss, but we desire to be reconciled to God's will, knowing he is too wise to err, and too good to be unkind, while He has called our dear brother away by death, his beautiful example will live in the hearts and minds of those who knew and loved him and while he is so sadly missed in his family and the councils of the church we desire to submit to the will of God and say

with his servant Job, the Lord giveth and the Lord taketh away, blessed be the name of the Lord. His funeral was preached by Elder P. D. Gold at the family residence, to a large congregation of sorrowing relatives and friends, after which he was laid to rest in the family burying ground near his home to await the resurrection morn when mortality shall put on immortality and death shall be swallowed up in victory then

Arrayed in glorious grace
 Shall these vile bodies shine
 And every form and every face
 Look heavenly and divine.

Affectionately,
 E. E. LUNDY..

Wilmington, N. C.

NOTICE.

Dear Brother Gold:—Please state that there will be a meeting at the Wilmington church on the 5th Sunday in July. Elders Isaac Jones and C. C. Brown are expected to be with us. Brethren generally are invited to attend.

E. E. LUNDY,
 Clerk, pro. tem.

UNION MEETING NOTICE.

The next session of the Cedar Island Union is expected to be held with the church at Bethel, Pamlico County, N. C., on Friday, Saturday and 5th Sunday in July, 1911. A general invitation is extended to brethren to attend.

E. E. LUNDY,
 Pastor.

The Lord willing, Elder W. T. Broadway will preach at Salem church in Johnston county Saturday, July 1st, 1911. The next day, Sunday, he will preach the funeral of Miss Pattie H. Johnson at the same church.

J. E. ADAMS.

Concord on Friday night before 4th Sunday in June.

New Zion on Saturday and 4th Sunday.

Concord on Sunday night.

Mill Creek, S. C., 1st Sunday and Saturday in July.

Cool Springs on Saturday and 2nd Sunday.

Philadelphia on Saturday and 3rd Sunday.

Charlotte on Monday night.

Mr. A. Compton's on Wednesday night.

Pleasant Hill on Saturday and 4th Sunday.

Salisbury on Monday night.

Pine on Tuesday.

Lexington on Wednesday and at night.

High Point on Thursday.

Greensboro on Thursday night.

Burlington on Friday night.

.. ELDER ISAAC JONES.

Morehead City, Thursday night before 3 Sunday in July.

Cedar Island, 3rd Saturday and Sunday.

Goose Creek Island, Tuesday.

Hunting Quarter, Thursday night.

North River, Saturday and 4th Sunday.

Brother Jones will leave the train at Hollywood on Thursday morning, and will Sister Abbie Willis get some one to meet him there and if there is no fish boat going down to Lupton on Friday get him over to Beaufort on Friday morning in time for him to get on the mail boat.

Affectionately,
 E. E. LUNDY.

The Lord willing, Brother E. C. Oakes and myself will be at Cow Branch on Monday after the Fourth

Sunday in June.

Draper on Monday night.

Spray Tuesday night.

Ridgeway on Wednesday.

Martinsville on Wednesday night.

Camp Branch Thursday.

Leatherwood on Friday.

North Folk on Saturday.

Fairfield 1st Sunday.

THOS. N. WALTON.

UNION NOTICE.

Dear Brother Gold:—Please publish in the Landmark that the next session of the Staunton River Union meeting is appointed to be held with the church at Old Union, beginning Friday before the 5th Sunday in July and continuing three days. All traveling ministers are especially invited, and we would be glad to have all brethren to visit us during the three days meeting.

All coming from the South will get off at Toshes, Va., Friday morning at 8 o'clock, and those from the West will get off at Sandy Level, Va., Thursday afternoon at 1:30 o'clock. Conveyances will meet all trains.

Done by order of the church.

J. C. MARTIN,
Moderator,

A. H. FOWLER,
Clerk

The next session of the Cedar Island Union will be held with the church at North River, Friday, Saturday and 5th Sunday in July, 1911. It was appointed to be held with this church in April, but no ministering brethren attended at that time, and not messengers enough to attend to any business, consequently the church desires the Union in July. We hope a goodly number will attend, as we especially desire to see the church represented.

JNO. P. TINGLE,
Clerk.

UNION MEETING.

The next session of the Currituck and Pasquotank Union will be held with the Providence church on Kitty Hawk Banks, Friday, Saturday and 4th Sunday in June, 1911. Brethren generally are invited to attend. I am expecting Elder B. F. Coulter of Philadelphia to be with us.

E. E. LUNDY,
Pastor.

I hope to be there.
Elizabeth City on Wednesday night before.

P. D. G.

The next session of the Lower Country Line Primitive Baptist Association will convene with the church at Storries Creek, near Roxboro, Person County, N. C., on Saturday before the 1st Sunday in August, 1911, continuing for three days. All lovers of the truth are cordially invited. Those coming from and via Durham, will arrive at Roxboro on Saturday morning at 8:30. Those from Danville and Lynchburg at 9:30, when they will be met and conveyed to place of meeting.

J. H. GOOCH,
Clerk.

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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 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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order, check or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

If I could serve Thee, O my God
As I would wish to do;
Then my dark days would pass away,
And shine like something new.

Then I would serve Thee gracious God,
With all my heart and soul;
And never feel the chastening rod,
As I have often told.

So now look down, Oh King of Kings
On this vile dust of mine
That I may wholly live to Thee,
And in Thy glory shine.

And now dear Jesus smile on me,
My daily thoughts improve,
That I may wholly live to Thee—
Alone to move.

Then teach us by Thy Holy will,
Our brother to forgive;
Then we would love and serve Thee
more
And all to Thee could live.

And in my last expiring breath,
Thy Hily will be done;
For if I'm ever saved at all,
Its nothing I have done.

Your brother in Christ I hope,
A. J. WARD.
Watauga Falls, N. C.

I love to think of Jesus, its the only
name to me
That can banish all my sorrows and
bid the darkness flee;
it is the balm of Gilead, the milk and

honey sweet,
And all His little children He bids
to come and eat.

I love to think of Jesus, the humble
life He led,
By setting an example, the way that
we should tread;
By keeping ourselves unspotted and
from the world apart,
And to show to all around us that
we are taught of God.

I love to think of Jesus while journey-
ing here below,
The world with all its wisdom His
glory did not know;
'Twas for the poor and needy, the
halted, maimed and blind,
And unto babes revealed it and not
to proud man-kind.

Your brother in Christ, I hope,
A. J. WARD.
Watauga Falls, N. C.

A BEAUTIFUL SABBATH MORN.

This is a beautiful sabbath morning.
The sun shines uninterruptedly and
there is no dark cloud on the horizon
to mar its beauty. It carries my mind
back, if not deceived, to the time when
the Son of Righteousness arose in this
benighted heart of mine with healing
in His wings. Forty-one years have
passed since then and I am still spared
a monument of God's love and mercy.
I have now entered my sixty-first year
and all these years He has clothed, fed
and warmed me, blessed me with a

reasonable portion of health and strength and caused me I think to look unto Him and trust Him for all the blessings which He has so lavishly bestowed upon me from the earliest dawn of my existence to the present time.

When I retrospect I can but exclaim, Oh Lord give me a thankful heart—a heart to love Thee more and serve Thee better.

Brethren, sisters and friends in the Lord, I feel that my span of life will soon be done; soon the toilsome strife of sublunary care will be over and I hope I shall reach that goal where life's dull vanities will no more ensnare this breast. This is the hope to which I fondly cling while journeying through this vale of tears. In this world afflictions, sorrows and troubles are our portion, but we will say, courage my soul, the sorrows and trials will soon be over; they will not enter heaven. The sighing ones that humbly seek in sorrowing paths below shall in eternity rejoice where endless comforts flow.

Brother Gold, I humbly pray that you will remember poor me at a throne of grace.

Your humble brother, I hope.

A. J. WARD.

Watauga Falls, N. C.

My Dear Sister in Christ I Trust: I had no idea that I would have waited this long to write you, just kept thinking I would write, but just kept waiting, thinking I would feel more like it and let my work keep me from it and now the way is dark and gloomy and my poor mind a blank; but felt that I did not want to wait longer.

I wish I had something comforting to write you, but I am in a strange land, and my harp is hanging upon the willow out of my reach and how can I sing you one of Zion's songs? I have had some peculiar experiences of late,

in which my hope has been shaken to the foundation and my faith sorely and severely tried, and I have no one but the dear Lord to whom I can unbosomely complain. I must go entirely past all the watchmen who go about the city before I find Him whom my soul loveth. Sometimes I feel that He has forsaken me and as I said, my hope has been so shaken of late that I have feared much that I am deceived. Then again I think perhaps it is just the tempter trying to disturb my rest and mar my peace. Surely I feel that I am blind and know not the way nor the paths by which I am being brought. But there is consolation even to the blind in the promise, "I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake."

This promise has been much comfort to me for the past two days, but it has not lifted me out of the mire. I know the scripture says, "All things work together for good to them that love God, to them who are the called according to His purpose."

But, O, I do love Him with that pure fervent love. If I could just know that I possess that pure love that worketh no ill to his neighbor. And yet John says, "We know that we have passed from death unto life, because we love the brethren."

Some time ago I dreamed of traveling and I came to an old house where no one lived and went in and soon a great gang of dogs gathered 'round me, I thought for some evil purpose; but I arose and sailed away singing a sweet song of deliverance — and praise to the God of my salvation. But about the next thing I remember I was in a dark room and could not see my way out, and passed on into another dark room and another and another, and it was just a series of dark chambers with no apparent way of escape, and as I traveled on I came to a large

furnace in the shape like unto the boiler of a locomotive engine. There was no smoke that I could see but you know how heat looks and I could just see the heat come rippling out at the top of that furnace, and about that time some one spoke to me and said, "Do you think you can escape that place?" But I did not seem to fear it in the least, but passed it by to the left. I had not passed this far until a crowd of black fiends, for such they appeared to me to be, gathered 'round me and all this time I had been hopping and looking for deliverance, and I saw them with chains in their hands making ready to bind me, as I thought to cast me into that furnace. All the while I did not seem to fear what they could do unto me but I awoke when I saw them preparing to bind me, and, O, how miserable I was. Dear Sister, I can't tell you my feelings. I don't know what I would have given could I have gone back to sleep and have seen the end of the dream, but I could not sleep any more the remainder of the night but lay there and wept tears of misery and woe, and I believe I realized some of the feelings of a poor deceived soul and what it is to come down to the very place of death, there to realize that hope has sustained in life only and the misery of being cut off at last. And I have not had full deliverance from these things yet, although I have seen some things already which I think the dream betokened. But I feel that greater trials yet await me, and what troubles me I have no evidence or token of deliverance therefrom.

I have not told this to any but my mother — fully. I spoke of some parts of it to my brother's wife, but she is a missionary and cannot speak comfort to a troubled soul. I don't know why I have told it to you only for the lack of something better.

I would appreciate a word of com-

fort concerning it if you have any. Pray for me.

I think to start Monday to pay Bro. and Sister Gold a visit of a few days and would be glad to see you. Can't you come to see me while I am there? I will only be there until Friday as I want to get to Raleigh for the meeting there the third Sunday. I can't be away long at this season.

You spoke of wanting to send my last letter to you to Bro. Gold. I will just leave that with you, but I fear the dear brethren and sisters are tired already of seeing my name. I do not remember anything I wrote you, but if there is anything in the letter which you would consider as worthless please mark it out.

Write me soon if you have a mind as I would appreciate a letter from you so much. With much love to you, I am your unworthy little sister in much weakness.

LOUISA A. EDWARDS.

Polkton, N. C.

Dear Brother Gold:

Enclosed are two very comforting letters from our highly esteemed sister, Louisa Edwards, which I would love to see in print. She is a very dear sister to me although we have met but once but I have been drawn to her by some power and I dearly love her for Christ's sake I hope and feel that we are sisters in the spirit. She can express my feelings so much better than I can that it causes me to rejoice at times more than I can tell. I always enjoy her rich letters and am drawn to her more and more by every one. She so much expresses my feelings where she says she feels like sometimes that the troublesome waves will overflow her and the clouds are dark and lowering. My dear brother, I am right there this morning. I have been made to cry out many times; Lord have mercy on me. I know of no other source to

go. I was sitting looking out at the weather just a few minutes ago, and thinking how dark and dreary it was, and I thought, just as my feelings are too, so miserable and low down. Brother Gold, I have such feelings to come on me and I can't help it for my life. I have tried with all my strength to keep them off but it is out of my power and as our precious sister says, I feel that they are for my good, they keep me nearer the footstool of mercy, where I ought to stay. I don't expect to go to heaven on flowery beds of ease. I am promised tribulation here if I be one of the Lord's little ones and I don't expect any other, and hope that I can bear them with the greatest of patience and never be found murmuring at my lot, but I find that spirit in me. I cannot be contented as I should be. But my dear brother, I am looking forward to a time when I will be free from it all; when I hope that not a wave of trouble will roll across my peaceful breast, where I hope that I will be embraced in my Saviour's arms there to dwell forever and ever. But for this hope this morning I would be of all men the most miserable. I dreamed one night some few years ago that I was traveling and Oh, what a rugged way I had, but at last I came to my journey's end and the most beautiful place I ever saw. And Oh, how happy I was, I just went skipping all over the room praising the Lord that I had got there. I was so happy I wanted to stay there, and I was happy when I awoke and remained so for several days. I did not have a doubt but when the breath of life left this old sinful body but what I would reach that happy place, and there are not many days pass but what I think of that dream and it is a comfort every time. My way has been very rugged, sometimes up and sometimes down in the valley, but I can look back and see where the Lord has been with me,

blessed me and protected me all along. He has kept me from many snares that satan would have led me in for he is going up and down the earth seeking whom he may devour. He is busy all the time. I am often made to cry out, Lord, deliver me from him. I feel sometimes that he has got me just like he wants me, he can make me believe almost anything and I feel that he is well pleased at that. He often brings me down very low and almost gets the best of me. But when our dear Saviour says, Get thee behind me, satan, he has to obey. And I am so glad he does, for I do not love him nor any of his works, but I so often find myself following him. I know but for the grace of God he would have led me astray long ago. I don't only feel him in myself, Brother Gold, but I think I see his image very plain in others sometimes. And I don't love him anywhere I see him for it is not a meek and humble spirit and there is nothing good about him, but we will be tormented by him until death comes, then it will free us from him forever.

I did so much enjoy your last sermon at the Falls; it was rich indeed. May the Lord continue to bless you to comfort the dear people of God in the future as he has in the past. And if the Lord's will may you be spared many years yet to stay with us. May the Lord be with us all, bless, protect and comfort us in all our trials and sorrows here is the desire of one that wants to live in honor to him if I know my heart.

Your sister I hope,

MATTIE LUPER.

Sharpsburg, N. C.

Polkton, N. C., July 25, 1910.

My Dear Sister in Christ:

Your good letter was received some time ago and I was much comforted and humiliated by it. It touched a tender chord about my heart, as your

letters always do, and I was melted to tears at being thus remembered by one of God's precious children. I thought when I received it I would answer it right away, but see how long I have waited. How full of failures I am. Nothing good dwells in this sinful flesh of mine. And surely I feel my weakness, sinfulness and nothingness as much today as at any time in my life. Tempest-tossed — driven to and fro by the contrary winds, my little sail boat totters along, sometimes almost swallowed up by the angry waves, and despair seems almost pictured before me. The clouds are dark and angry and lowering and my Captain is gone — I know not where to go to find him. I know He knows my state, and can, in a still, small voice, say, "Peace, be still," and all will be calm. Why am I thus tossed to and fro He alone knows. Perhaps it is for my own good to bring me nearer to the footstool of mercy and to teach me the way of life more perfectly; and that in this world we have no continueing city, making my desires more fervent in seeking that city which is to come, whose builder and maker is God.

O, my dear Sister, sometimes I feel that surely no one ever gets as low as I do. Perhaps you will wonder why I am writing you in such a state or frame of mind as this, but as I had not, from some cause, written you in answer to your last letter, and you were on my mind, I felt like I wanted to write you. You have as much charity I feel as any one I know of with which to cover up my faults, which are many.

Your letters are so comforting and so consoling and you express my own feelings so much better than I can myself, and yet how unworthy I feel of such letters.

I had a very comforting letter from Brother Gold a few days ago. He is such a dear father in Israel. I often

wonder who will follow in his stead when he is called home. We know the Lord is able to raise up another and as fully equip him for the work of the ministry, as he has Brother Gold, but still there is a sadness connected with seeing the old faithful and tried soldiers of the cross depart. There is a hidden joy in it too, for we feel that it is such a happy exchange for them. The life of an old, faithful, true and tried soldier of the cross that is ready to depart this life and be with Christ, as he is weaned from time and timely things and feels that he is waiting patiently his appointed time, resting in hope and looking with anxiety as he approaches the other shore, is one of the most beautiful sights I have ever seen.

Surely they can say, "I have fought a good fight, I have finished my course, I have kept the faith," etc., feeling that there is a "crown of righteousness laid up for me and not for me only, but for all those who love his appearing." I have always, from a child, loved old people. There has ever been something attractive and lovely about them. I loved and still love to hang around and hear them talk. I love to feel that I am a little child sitting at their feet.

I am glad you have been enjoying attending the meetings. Where is your Association to be this fall? Would love so much to attend but I can't tell what is before me. The way now looks dark and gloomy, but I would not murmur, but be joyful if I could, because of the many and innumerable blessings I have had so bountifully bestowed on me by the dear merciful Father in the past. If I could just feel that when I am traveling in the path of adversity and sorrow I am following in the footsteps of His darling son, I would rejoice even in tribulation.

This is a poor excuse of a letter to offer in return for such a rich one as

yours but trust you know how to feel for me. The Lord bless and comfort you. Write me again. With much love to you and yours. .

LOUISA EDWARDS.

Polkton, N. C.

Brother Gold and to the Household of God:

I will try and write out some of the dealings of God with a poor sinner as I feel to be. I made the attempt twice before but I felt so low I could not, but by the help of the Lord I will try again because I cannot get it off of my mind.

When I was a child I had serious thoughts and was afraid to die on account of my sins. Once when I was a boy, ten or twelve years old, I began to think of my condition and all at once I became happy and I did not want to live any longer for fear I would commit some sin and be sent to torment. I often tried to pray to the Lord to deliver me from all sin. I will say here I was raised where there were no Primitive Baptists and I never heard one preach until I was twenty years old. My parents being Quakers, I was brought up in that faith.

When I was about fifteen years old I attended a Methodist revival, went to the mourners' bench and joined the church but would not be sprinkled which was their way of baptizing and they baptized me by immersion. I stayed with them for about two years but all the while feeling there was something wrong. At the end of this time I left their church and in about a year I met up with a Free Will Baptist. I liked them much better so I united with them and staid in that church for nine years. And still I wasn't satisfied; I wasn't satisfied with the baptism. I thought there must be a church somewhere that showed the love of God and was right. So I went to the pastor and told him to take my

name and my wife's name off the church book. I was deacon of the church at the time. He told me he would not, explaining that if my wife and I left the church the church would die out. I then told him if we were all that was keeping the church together it had better die out, which it did in six or eight months.

We did not attend it any more but during this time I believe the good Lord made a change in me sometime and somehow, but I could not tell then. But I knew I was different from what I used to be. And it has troubled me so much when I would read of how others have changed, their changing being all at once, and their knowing when their troubles left them and I could not. But I can witness where it says, "Ye know that ye have passed from death unto life because you love the brethren;" and I feel to love the dear saints of God with a love that the world knows not of.

I went lingering along praying that the Lord would show me the right way and right church. In the meantime I had moved among Primitive Baptists, but I did not want to hear them because they were spoken of as being bad people. But I began going to hear them but couldn't bear to hear them sing a certain song without shedding tears. So I would go back to hear the Free Wills and Methodists, but it was all dead to me and the next Sunday I would return to hear the Old Baptists when again I would cry. That day was a day of great trouble to me. So that night when I went to bed I prayed God with all my heart to show me the right church and I would go to it. I will never forget the lovely vision that appeared to me. I was not asleep I know, but it seemed I was in a fine house up in the air and seven members of the Lower Black Creek Primitive Baptist church were with me and also Brother W. H. Bass who was deacon of that

church. Brother Bass held in his hand a large white apple with blood red streaks upon it, half of which he gave me and I told me to eat. I did so and they gave me the other half, and from that time I seemed I was satisfied that the Primitive Baptist church was the right church.

But the next day while I was in the field plowing and meditating on the vision that the tempter came and said, this is all for nothing and nothing but a dream and I decided I would not go to the church. But the Lord was there and a voice spoke from behind me and said, "You have been shown the right way, and if you don't go a judgment will be sent upon you." I answered, "Yes, Lord, I will go." And the next meeting day I went to the church, was received and was baptized by Elder A. J. Moore, and from that day to this I have never doubted the Primitive Baptists being the right church for I was shown it to be the true church of God. My full experience will be found in Lloyd's hymn book, page 384, better than I can tell it.

Your brother,
R. A. OVERMAN.

Eagle Rock, N. C.

Wilson, N. C.

Most Esteemed Friend:—I will write you a few lines to have you to change my postoffice address. Change from Hearne, Texas, to Avinger, Texas. I know it is a lot of trouble to you but I am not at one place long at a time, so that is the only way I can get the Landmark.

That is also the only preaching I hear.

I went to hear a Missionary Baptist last Sunday and he made the preached Gospel the Saviour of sinners. He said there were millions going to hell for the lack of the gospel being preached to them. Never said any thing about Jesus saving his people, so I

think I have enough of that kind of preaching to do me a good while. I will not be back at Winnsboro before next year as I have rented my place out for this year, but hope to get back there so I can hear the truth again as that is about all the pleasure I have as I am a poor man and have but little pleasure of this world's goods.

Well, Mr. Gold, I hope you will live many more years yet to defend the truth as I see it, for if what you write is not the truth I am mistaken in the whole thing and am yet in my sins.

Well I don't want to take up your valuable time so I will close.

Direct the Landmark to Avinger, Texas.

My wife joins me in love to you and family.

Your true friend,
J. M. LILES.

Pine Hill, Texas.

IS UNBELIEF SIN?

Whatsoever is not of faith is sin, and he that doubteth is damned or condemned. Faith is the work of God, the fruit of the Spirit of God.

If a man is right he is a believer in God, and there is no sin in faith. For faith being born of God overcomes the world.

Man is a sinner and sinning in his nature and conduct. God purifies his heart, by faith. Man is shut up under the law until faith comes. Without faith it is impossible to please God. Then one in a state of unbelief is in a state of death. Faith as a grain of mustard seed would remove mountains.

He that believeth not God hath made him a liar. Except ye believe that I am he ye shall die in your sins and whither I go ye cannot come.

ZION'S LANDMARK

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

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

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

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EDITORIAL

WHY IS THIS?

"A prophet is not without honor,
save in his own country, and in his
own house." Matt 13:17.

Here is a declaration made by Jesus
which is true as all he uttered is true.

The more marvelous were his works
the less regard unbelievers had for
him. Those of his own country were
astonished and said, whence hath this
man this wisdom and these mighty
works?

Is not this the carpenter's son? Is
not his mother called Mary, and his
brethren James, and Joses, and Sim-
on, and Judas? And his sisters are
they not all with us? Whence then
hath this man these things? And they
were offended in him. How much bet-
ter to be offended at themselves.

Every thing of Jesus should be
highly interesting to us. We should
consider what his enemies say of him
and why. It is evident from what his
enemies say of him he was a man. He
appeared as a man. They considered
him the son of Joseph the Carpenter.

In Mark they said he is a carpenter.
He toiled as a carpenter like other
men. Every thing of his surround-
ings and appearance marked him as a
poor man. His birth was in poverty.
There was not outfit of clothes await-
ing him. He was cradled in a manger
among the beasts of the earth: for
no room for him in the inn.
How little was he esteemed on earth.

In his native country the people
said we know his people, his father
and mother, his brothers and sisters.
What can we expect of him so lowly
and obscure? Some said whence has
he this learning? How knoweth he
letters, having never learned to read?

There was something so strange and
unaccountable in his knowledge. If
a natural child, that never went to
school a day, nor was ever taught a
letter by man, should suddenly read
any thing it would be so marvelous it
would be heralded as a prodigy, and
some one would have him around on
exhibition, and would realize great
sums of money: for people would pay
money to witness such a wonder.

Was the case of Jesus of that sort?
No. Why were they offended in him?
Was not every thing he said truth?
Was not every thing he did unselfish
and holy? Did any thing he said or
did wrong any one? Did not every
thing he said and did benefit some
one—without ever wronging any one?

He was the great prophet. Any true
prophet has no honor in his own coun-
try, or house, though he is not with-
out honor. What a prophet teaches
and does condemns all that is wrong
and teaches that which there is no
room for in a natural man. Every
principle, every word, every act of
Jesus condemns the wickedness, the
natural teaching and conduct, and
thoughts and ways, of all natural peo-
ple. Therefore they hated him with-
out having reason for it. Nor were
they merely indifferent or careless or

unconcerned about him. He that is not for Christ is against him. No one can be neutral concerning him. He came unto his own people, his own nation, and they received him not.

If one comes in his own name teaching and doing the things of men, and according to the nature of mankind, then men will love him, and honor him because he teaches and does the things acceptable and pleasing to natural worldly people.

But a prophet of God foretells what God shall do. Even in the natural body and natural reason of that prophet there is opposition to that holy revelation of divine utterance. There is in the natural, carnal mind of men enmity against God that is never changed—but controlled. There is a conflict in the service of a child of God between the law of sin in his members, and the law of the spirit of life in Christ Jesus which rules and leads in his mind. So that the preacher preaches the gospel by revelation, and his nature gives no honor to that which is spiritual. His foes are in his own house. His honor is in heaven—not in this world. His own kindred give him no honor—but God honors him.

If the world loves the doctrines one preaches you that know the truth know that God has not sent him. Woe unto you when all men speak well of you. Self-denial is the hardest thing to do—so difficult that the natural man never does this. Every time you follow Jesus you bear the cross.

Jesus the Great Prophet was the most hated among the Jews—his own people, the occupants of the temple, the rulers in that nation, of that ever visited or dwelt among them. He was the only perfect man, but so hated that they said, we will have this man to reign over us, saying away with him. He is not fit to live, they cried, his blood be on us and on

our children. They cast him out of earth into death by the most shameful and bitter death known to cruel man.

But Jesus is full of the praise of heaven in glory, and crowned with eternal glory by his Father, and adored, loved, praised and trusted by every one that loves the truth, and his pure praise shall be sung forever in the melody of heaven.

P. D. G.

Brother A. M. Hyman requests my view of Matt. 24 21-3- and 51. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be."

The disciples asked Jesus questions which these verses answer. Tell us when shall these things be, and when shall be the sign of thy coming, and of the end of the world?

Questions if wise are very important, showing what is in the mind of the questioner. Answers if wise are also greatly important.

The disciples had come to Jesus to shew him the buildings of the temple. Jesus replied the time will come when not one stone shall be left upon another. They desire to know of him when shall these things be. No wonder they wished to know when so notable an event shall occur. For this temple was greatly celebrated. Therefore its destruction was a most serious event.

He said first, Take heed that no man deceive you. Many will come saying I am Christ. But as the lightning comes from heaven shining from the east even unto the west, so shall the coming of the Son of Man be. The carcass to which the eagles shall be gathered means that the Jewish nation shall be rotten and corrupt as a carcass. So great shall be the wickedness of the Jewish nation that its cry of wickedness shall go up to heaven.

The eagles gathered to devour it shall be the Roman armies. Their standard was the eagle. Jesus said when ye shall see the abomination of desolation standing in the holy place (Jerusalem) then know the destruction of Jerusalem is nigh, for it is given up to destruction.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. By this is not meant the natural sun, moon and stars, for they still shine. But he means that the Jewish nation with its worship which showed the glorious light of God should cease to exist, or be blown out. Surely when God dwelt in that city, and the temple was a house of prayer, and prophets declared the will of God who dwelt in the holy of holies, and when worship of God ruled by the moon and the stars, in that worship answering to prophets and priests as showing the light of God shining, should all be withdrawn, and the temple destroyed and no more worship should be there, it would be so clear in showing the end of that Jewish nation or world, as the lightning shining from one end of heaven to the other.

Then shall appear the sign of the Son of man coming in the clouds of heaven with power and great glory.

The former things should have an end. The Son of man should suddenly come to his temple, but who should abide the day of his coming? Should he find faith on the earth? The temple of God built as a house of prayer for all nations he found to be a den of thieves.

The priesthood of the first covenant made no atonement for sin, the law through the weakness of the flesh made nothing perfect. The rulers said of Jesus this is the heir, come, let us kill him that the inheritance may be ours. Corrupt man would usurp the

throne of God if he could. What shall Jesus do with that wicked nation? He will miserably destroy them.

It was ruling with a rod of iron when Jesus came and broke them as a potter's vessel. He came to take away the first testament that he should establish the second. Then shall the tribes of earth mourn, the Jewish tribes when they should be scattered abroad without a home or a worship. The sign, power or display of Jesus coming in the clouds of heaven to rule with power and great glory. The destruction of the Jewish nation and its worship, the prevalence of the worship of Jesus the Son of man, the great sound of a trumpet or the preaching of the gospel in all the world, and the gathering in of the Gentiles which transpired before the destruction of Jerusalem, and ever since the Jerusalem in bondage with her children that is to be trodden under foot forty and two months, until the fulness of the Gentiles be come in, prove the great power of the Son of Man for whose death the Jews clamored saying, his blood be on us and on our children. Paul says the gospel was preached in all the world in his day, Col. 1:6 and Rom. 10:18.

The glorious spiritual reign of Jesus in the regeneration, who sits on David's throne, and as a High Priest on his Father's throne, rules the whole house of spiritual Israel, the church of God, and the power of his Kingdom, leavening the lump or controlling the nations of earth, as the mustard which when sown was the least of all seeds is so grown as to be the greatest of all trees, so that birds of every wing rest in the branches thereof, and find shelter and benefit even if they are no part of the tree.

The glorious Light of the spiritual heavens is Jesus rising with healing in his wings, who comes to the throne of God to set in order all that is want-

ing, and to reign in glory. As the lightning shines from one end of heaven to the other, the Lord Jesus, the sun coming out of his chamber, is as the strong man to run a race, whose law saves. God who commanded the light to shine out of darkness shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. All these things were fulfilled in that generation, yet no man knew the precise time, the day or the hour when these things should be.

Watch said Jesus. The faithful servant should be made ruler over his house, such as John, Peter and Paul. But to the disobedient or evil servant such as the Jews the Son of Man shall come when they look not, and he shall cut him asunder, and appoint his portion with hypocrites.

P. D. G.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him,” 2nd Cor. 5:21.

The word for connects and links this verse with the preceding subject matter. In this subject matter it is declared that all things are of God—all the things of salvation are of him—who hath reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation which is that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. Of course if God does not impute their trespasses unto them then why are they not saved? If God has made another a sin bearer for me, and has laid my sins on that other, then who can condemn me without attacking God? It is God who was in Christ reconciling the world unto himself. Coming in this strange, merciful, gracious manifestation—God manifest in the flesh—and speaking thus unto us by his Son who is the ap-

pointed heir of all things, how could there be so great a salvation as this in any other manner?

This is altogether the Lord's way to put away sin. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, for he hath made his Son to be sin for us who knew no sin. For surely the Son of God is holy and without sin.

How was Jesus who knew no sin made sin for us? We must go to the law as a shadow or type of sacrifices to God for sin whereby an atonement is made for transgressors. There was a priesthood of the tribe of Levi that should serve under the example and shadow of heavenly things, for Moses was commanded to make all things according to the pattern showed him in the mount.

There was an altar for burnt offering. Blood must be shed before there could be remission for sins. Offerings must be without blemish. The sins of the worshipper must be put upon the head of the offering which must be slain for the transgressor. The priest must make this offering for the sinner. But this atonement was only figurative, nor could make the comer thereunto perfect. It was a shadow of a better testament founded upon better promises. But this sacrifice in the type was holy.

Now consider the New Testament priesthood and worship. Jesus is the Lamb of God without spot—born holy, a body prepared him. That holy thing that shall be born of thee shall be called the Son of the Highest. John preached, Behold the Lamb of God that taketh away the sin of the world. This is the world to whom the Lord does not impute their trespasses unto them. This is the world the Lord God sent not his Son to condemn, but that it might be saved by Jesus Christ. The evidence that any one is saved is presented in his believing. He that be-

lieveth and is baptized shall be saved. He that believeth not shall be damned.

In the new covenant Jesus Christ without beginning of days, or end of time, appears from heaven as the High Priest of the Most High God, answering to Melchisedec who abides a priest forever. He is the priest upon his Father's throne, and the counsel of peace is between them both.

As the lamb without blemish he appears as a man holy, harmless, undefiled, separate from sinners. He is tempted in all points as we without sin. He knows no sin. He is tried in every way by man and devils, yet is holy.

It pleased his Father to bruise him. "And the Lord hath laid on him the iniquity of us all." When thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." He was numbered with transgressors. This is a most holy sin offering, made sin for us. God made him sin for us who knew no sin. He did not make him a sinner, but a sin bearer, a sin sufferer, an atonement for our sins. He was bruised for our iniquities. He bear our sins in his own body on the tree, and was made a curse for us. None but Jesus could do this. He alone was able to lay down his life and take it again.

Moses under the law had offerings slain that could not take away sin. Jesus offered himself without spot to God. No man took his life from him. As the eternal High Priest of God he offered that body which was prepared of his Father. In that body he did the will of his Father in the flesh, and gave himself a ransom for many. He who knew no sin was made sin for us. He went down into death, yet saw no corruption. He condemned sin in the flesh—its strong hold. He through death destroyed the devil who had the

power of death. He has perfected forever them that are sanctified by the one offering of himself once, for he has obtained eternal redemption for them.

This is done that we might be made the righteousness of God in him that is in Jesus. If he died or was delivered for our offences, and raised again for our justification, then who can lay any thing to our charge? It is God that justifies. If God laid all our sins on Jesus, and he bear them in his own body, and made an end of them then shall thy ever rise to condemn us? As Jesus bore away our guilt, so shall we be made the righteousness of God in him. If Jesus has redeemed us from all iniquity, shall we not be fully made the righteousness of God in him? He shall be called the Lord our righteousness. She shall be called the Lord our righteousness. She shall be known as his bride by that name. In the gospel the righteousness of God is revealed from faith to faith. Jesus is made of God unto us wisdom and righteousness and sanctification and redemption, that as it is written he that glorieth let him glory in the Lord.

Gospel preaching in and under the ministration of the Holy Ghost speak these glorious things to the believer in Jesus.

Why should we not be reconciled to God? All things are yours, things present, things to come, life, death, all are yours, and ye are Christ's, and Christ is God's.

P. D. G.

Dear Madam:—

Your kind letter came to hand and I am thankful that any attempt of mine should be either owned or honored of God. You needed not have taken any pains in describing the perplexing workings of your mind. You never got out of reach of my experience of law-terrors, rebellion and legal pride.

I know the road well; my eye persuaded you through all the strange labyrinths which you have passed; and I know what cold entertainment you would meet with on that path. I know what it is to build towers to reach to heaven without counting the cost: I have spent much time and toil in establishing my righteousness, washing the Ethiopian white, and changing the leopard's spots; and I knew that your profits would arise to the same amount that mine did, namely, shame and confusion of face.

I never said that the law was not a rule of life to the unbelieving bond children; I believe it is in every sense. Moses tells them, "That it shall be their righteousness if they observe to do all things of this law." Paul says, "The doer of the law shall be justified." The prophets declare, "That if a man doth them, he shall live in them. And Christ says, "If thou wilt enter into life, keep the commandments."

And we know that all who are in the flesh do expect eternal life by the works of the law. These things cannot be spoken against; nor will any natural man ever oppose this way to heaven: nor does the devil himself, for he knows as well as we do that Moses never cast out devils; and he knows that the kingdom of God is not engraven on tables of stone; these never make satan fall like lightning from heaven: this way has ever seemed right to a man; nor is there one in ten thousand who will believe the end thereof to be the ways of death, till he is safely arrived in hell; and then, Christ says, he will lift up his eyes, being in torment. The offence of the cross does not attend the works of the law: the law is not of faith, but the man who does those things shall live in them.

Far be it from me to wrong either the elect or the reprobate: God tells me to give a portion to seven also to

eight. I never said that unconverted ministers of the letter are not under the law, for the impression of the type on paper is all they have to hope in; and we know that the letter killeth, but it is the Spirit that giveth life. And this appears in the ministry; for they call "experience that worketh hope," enthusiasm; and God revealing His Son in His people, or, Christ manifesting Himself to those whom God has given him out of the world, new revelations; and charge the grace of God with licentiousness. These cannot be partakers of grace; nor are they born again of the Spirit. Such as these should not meddle with the gospel;

and himself rebukes them for taking His covenant in their mouth. The children of old Adam are right in contending for legal preachers; for the voice of the law is to them—"We know that what things soever the law saith, it saith to them that are under the law." And as for sneering and mocking at the children of God, they act in that character. God has put enmity between the seed of the serpent and that of the woman: "He that was after the flesh persecuted him that was by promise;" and so it is now, and will be to the end.

I am fully persuaded, and my own conscience bears me witness, that all those who have sworn to, and subscribed to the articles of the Church of England, and afterwards turn aside to vain juggling, and preach up the law, free-will, fleshly works, and abuse the grace of God; that they are all under the law, as their only rule of life; and will undoubtedly be damned by it, unless they are perfect as the law is perfect; for the curse is as sure as the blessing, and has got the oath of God to secure it. He has sworn in His wrath that they shall not enter into His rest; and the law is made for all liars, for perjured persons, and if there be anything (which they hold) contrary to

sound doctrine. 1 Tim. 1:10. Let no person therefore charge me with a denial of these things, for I never did deny the law being the only rule of action for those who begin in the Spirit and end in the flesh; or, in plain words, who begin with the gospel and end with the law; for God declares that such have fallen from grace (or their profession of it), and that Christ shall profit them nothing. These things none can gainsay or resist. All that I contend for is this, that the law and its curse cannot be separated. He who brings a professing man under the law, brings him into bondage, and under the sentence of God. Bring him under the yoke of the law, and his only rule of life action; make him obedient to it, and make him act and work under it; and the scripture says, he is of the works of the law; and, as many as are of the works of the law are under the curse. Such a man is for legal works; of works he speaks; and under the curse he is. Wrath works in him directly, and will work in him perpetually all the time he stays there. Grace works not in him; nor are his works the works of faith, nor labors of love, nor the fruits of the Spirit. The law is not of faith; under grace he doth not abide; nor does Christ profit him anything while he sticks to that yoke.

If my sister cannot believe this, let her watch the confusion and deadness of many of the sermons she hears; the covetousness that appears in such preachers; their implacable enmity against Christ, and them that preach Him; and she will find that gossiping, tattling, tipling, backbiting, narrowness, bigotry, self-love, self-seeking and railing at the power of religion, are the things that attend many of these unconverted ministers of the letter; and often at sixty and seventy-five years of age, you will see them soft, coddish, effeminate, doting about wedlock, and crawling alive with wan-

ton amours. And it cannot be otherwise, "for they that are in the flesh, the motions of sins, which are by the law, do work in their members to bring forth fruit unto death," Rom. 7:5. "Sin takes occasion by the commandment, and works in them all manner of concupiscence." Rom. 7:8. These are some of the good works that are to be found in these perjured hypocrits and modern calvinists, and in all who are enemies to the grace of God. Nothing can purify the heart but living faith and atoneing blood; nothing can subdue sin but grace; and, without Christ man can do nothing but sin. If God does not keep man, man cannot keep himself. The motions of sin are by the law; the strength of sin is the law; and the devil leads the sinner captive at his will. "Practical Holiness," is a term I do not understand. One half of the pompous phrases which now creep into pulpits will not bear the balance of common sense. Holiness can neither be fetched from the law of Moses nor from a carnal heart; nor is it a thing to be put in practice by free-will, or of an arm of flesh. There is none supremely holy but One; that is God the Father, Son and Holy Ghost. Christ is the Holy One of His people, and they who are purged from sin by His blood, sanctified by His Spirit, in covenant, in favor and in spiritual union with Him, are complete in Him, their head, who is made of God unto them righteousness and sanctification. Such are new creatures, created in righteousness and true holiness; and it is God and none else who humbleth them and sanctifies them. "He chastens us for our profit, that we may be partakers of His holiness." Such persons are holy people; they walk in union with Christ as the only way; and under the influence of the Spirit they live: they receive a supply of the Spirit of Christ as they stand in need, live

in the fear of God, walk humbly with Him, and labor to keep a conscience void of offense toward Him. All who are destitute of this and strangers to it, have no more real holiness than satan himself: it is only an outward shew, which the scripture calls washing the platter, whitening the wall or painting the sepulchre.

The law obeyed and disarmed of its curse, is in the heart of the Mediator, who is judge of the quick and dead, and therefore keeps the keys of hell and of death. The believer is under the law to Christ; "and they that are His have crucified the flesh with the affections and lusts:" such are delivered from the law; "and against such there is no law." I do insist upon it that if a believer be brought to the law of Moses, to be under it, in any other sense, that sin stares him in the face, wrath works in his heart, his enmity is stirred up, bondage seizes him, and despondency and despair will sink him, unless the law of the Spirit of life make him free from the law of sin and death.

God hears all their contentions for the law of works; and is the best judge how their life, and actions agree with that rule, and no doubt He will judge them by that rule for which they contend: and it will be well if, when God lays righteousness to the line, and judgment to the plummet, there be no refuges of lies for the hail to sweep away; if their hearts, lives and actions have been as pure as their words and pretences. And it is well for such as you and I that Christ came into this world to save sinners; and that He was made sin for us, who knew no sin. That we might be made the righteousness of God in Him. Blessed are they who are born again. Blessed are they who love God and believe in His dear Son: "The righteousness of the law is fulfilled in them, who walk not after flesh, but after the Spirit."

I shall conclude with counsel that never came from Sinai—Hearken, O daughters and consider; incline your ear to what has been said, forsake the fleshly family, and your old father Adam's house, so shall that King of kings greatly desire thy beauty "He is thy Lord, and worship thou Him," saith the Father of mercies, who hath loved us with an everlasting love. In the bonds which I subscribe myself your servant to command in this present state, and a joint partaker with you of the glory that shall be revealed.

SELECTED.

OPEN REBUKE IS BETTER THAN SECRET LOVE.

A rebuke is not an expression of enmity, nor is it uttered for a wrong purpose. We could not truly rebuke one for whom we have no love.

We see something regrettable in one dear to us. It is a cross to speak of it, yet such a burden not to speak of it that faithfulness compels us to speak to this one, desiring that it may help him to turn away from what is hurtful.

Secret love would cause us to tolerate what we could not conceal with the love to him that would not weaken and wax cold.

When in faithfulness with proper regard for the truth itself, and a sincere desire for the brother's recovery, one rebukes to condemn only what is hurtful, and strengthen what remains that is good, there is a healthful, healing treatment.

P. D. G.

If you can find space in your valuable Landmark please explain John 3-5, also 1st Cor., 11-27 28, 29 verses, and especially the 29th. I do not wish to consume much of your valuable time. But please give me your views of the above scripture and pray for me, for I need, and desire the prayers of all

the Saints.

A FRIEND.

Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God," John 3:5.

The question here is what is the new birth—or born of water and the Spirit. Jesus in the same chapter in answer to the question of Nicodemus, How can these things be—said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This includes his crucifixion and resurrection. For we are begotten again unto a lively hope by the resurrection of Jesus Christ. This is the regeneration, or that we must be born again—not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever.

Paul explains the way it is accomplished by these words, "By the washing of regeneration and renewing of the Holy Ghost," Titus 3:5. Being born of water is the washing of regeneration. We wash with water. That is the natural way of cleansing. When Jesus as the fountain opened to the house of David and to the inhabitants of Jerusalem to wash away filth, sin and uncleanness, he represents the washing away our filth in the cleansing or washing away of sin in the purification of Jesus, in which in giving himself for us he put away sin by the sacrifice of himself, so that we are washed in him. Also the Holy Ghost is sent in his name to renew us in the spirit of our mind, for this is the renewing or making new by the Holy Ghost.

When one is born of God, and sees and enters into the kingdom of heaven it is being born of water and the Spirit, which makes all things new.

Jesus states, "The wind blows

where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the spirit." This is a great mystery. We cannot tell how or when we are born naturally. Even so we cannot tell how we are born of God or born again. But it is a holy birth, and one thus born doth not commit sin, neither can he commit sin for he is born of God. But that which is born of the flesh is flesh, and so remains and is therefore a sinner.

Baptism in water is something that follows. One must be born of water and of the Spirit, or be a believer in the Lord Jesus, before he is entitled to the privilege of baptism by water. For it was after Saul heard the voice of the Lord Jesus, and saw him that he was commanded to be baptized with water.

P. D. G.

By Same. 1st. Cor. 11:27-29. This relates to the observance of the Lord's supper. After Jesus ate the last pass-over before his crucifixion with his disciples, he took bread and gave thanks and break it saying, this is my body which is broken for many, Take, eat, and do this in remembrance of me. After the same manner the cup also saying, this cup is the new testament in my blood. This do as oft as ye do it in remembrance of me. For as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come. Let each one examine himself. For whosoever eats and drinks unworthily shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. The bread represents his body, and the wine represents his blood shed for the remission of sins. Now he that eats and drinks not discerning his body

and blood, not believing that Jesus died and rose again, does not eat and drink in remembrance of Jesus, and does not show his death. Therefore he eats and drinks unworthily, or eats to his own condemnation. When we eat and drink in the name of Jesus to show his death, then we discern his body, and obey Jesus or serve him, and are accepted in him. Whatsoever we do, whether we eat or drink, let us do all to the Lord Jesus or in his name.

P. D. G.

Obituaries.

Johnnie Leonard Phelps.

It is impressed upon my mind to try and write a few words about the death of my little son, Johnnie Leonard Phelps, who departed this life Feb, 7, 1911, at 3 o'clock. He was laid to rest in the old family burying ground, known as the Strickland place on the 9th. Johnnie was 14 years and three months old when he died. He was a great sufferer all his life but for the past four years he had the spinal trouble and it developed into rheumatism which made it necessary for him to use crutches and wear a brace.

He was taken with a cough in December and grew worse until his death. He bore his afflictions with much patience and when anyone would ask him how he felt, he would answer, "all right." He said his leg was the only thing that pained him. Even on his death bed he said he felt all right.

He was at his grandfather's when he died and had set up until about eight hours before the breath left his body. He was conscious until the very last, asking for a piece of candy and eating it about five minutes before he expired.

He leaves a mother, father, three brothers and four sisters to mourn their loss, but it was his heavenly Father's

will to take him and I hope we will in time feel resigned.

"We loved him, yes we loved him,

But angels loved him more;

And they have sweetly called him

To yonder shining shore."

Written by a heart-broken mother,

J. T. P.

Speed, N. C.

OBITUARY—

David Furlough.

It is with a sad heart I attempt to chronicle the death of my dear husband who departed this life July 13, 1910, at the age of 59 years, 7 months and 9 days.

For several weeks he suffered untold misery with stomach trouble though he was patient with it all and putting his trust in the good Lord. He was in the worst condition I have ever seen anyone but his faith was steadfast to the last. He became unconscious at the last of everything but his God to whom he prayed and called on for mercy. And I believe the Lord heard his prayer for He gave him rest by taking him home to heaven.

Brother, I do believe with all my heart that he is now singing praises around the throne of God—the same God which he used to sing about and praise while here upon this earth.

He was a member of the Primitive Baptist for a number of years, always filling his seat when able. He was a good husband, a kind and loving father, a good neighbor, a hard working man and kind to all and missed by all. We are lonely, but can say that we weep not as those who have no hope. I feel so lonely without him. I hope some day to meet him to part no more. My dear husband from me has gone

Forever with Jesus to dwell;

Oh may I meet him in that glorious beyond.

Where we will never say farewell.

Written by a friend at the request of

his dear wife,

CAROLINE FURLOUGH.

Sister N. E. Daniel.

Sister N. E. Daniel died near Greenville in Pitt county, N. C., February 21st, 1911. She was the daughter of Lewis Purvis and wife of Edgecombe county, N. C. She was born the 11th day of August, 1828, making her age 82 years, 6 months and 10 days. She was married to Robert Daniel by whom she had one child who married W. H. Harrington and preceded her in death. She leaves several grandchildren. She joined the church at Briery Swamp and was baptized by Elder John L. Ross and died a loving, faithful and consistent member of that church. She was afflicted with cancer for a long time of which she died. She was faithful to attend her church as long as she was able. She was a faithful, industrious and noble woman and accumulated a considerable estate. She was greatly esteemed by those who knew her and lived out the religion of Jesus which she professed and has fallen asleep in Him.

M. T. LAWRENCE.

Hamilton, N. C., March 20, 1911.

JENNIE E. GRIGGS.

Elder P. D. Gold:

Dear Brother: With a sad heart and tears in my eyes I will try and write a sketch of my wife's life. She was the third child of George A. and Mary Shelton, was born January the third, 1875, departed this life April the sixteenth, 1911, making her stay here thirty-six years, three months and thirteen days. She was married to the writer Dec. 12, 1889. To us were born three children, two boys and one girl. Our second boy died just before he was three years old. The other boy and girl have been spared with the husband to mourn their loss. My wife was

a wife indeed for the short space of twenty-one years, four months and four days. She was all heart could wish for as a wife and more also, she would disfigure herself to make this world pleasant for her family and neighbors. She was always ready to help the needy as far as she was able. She was always mindful of the sick, in short, the best I can express it, she has done all she could during our married life. She never said a cross word to me. She was a good, kind mother, a good wife and a good neighbor. I say neighbor by the way her neighbors ministered to her during her last illness. As for her religious views I will just say she had a hope for some time, but for some reason she never united with the Primitive Baptist church, although I have no doubt whatever but that she was one in deed and in truth.

She has awakened me in the dead hours of the night, weeping, and would say there was no such person on earth as herself; she finally got relief. Since that time she would say, it is all of Grace. She did not have any confidence in any other people but the Primitive Baptists. When asked why she did not join them she would say she was not fit or not worthy. So on the sixteenth of April, just before the breath left her, she called me and our children and told us good-bye, saying she was going to rest. I have been with my people, her people, and others in the last moments but nothing has ever equalled her death to me; it has left a vacancy in my breast that can never be filled in this world.

Brother Gold, pray for me and mine when at a throne of grace. May the Lord that doeth all things well have mercy on all and bind up the broken hearted and give the household faith and strength for every day trials and if consistent with His will may my two children and myself be prepared to meet my wife where parting will be no

more. Written by the husband,
GEO. A. GRIGGS.
Leaksville, N. C.

RESOLUTIONS.

Whereas God in his infinite wisdom has called from our midst by death since our last meeting, Deacon R. D. Harriss, our much beloved brother, whose life has been long and useful in this church, and will be much missed,

Therefore be it

Resolved, 1st. That we humbly submit to the loss of our aged brother, feeling confident that our loss is his gain.

2. That we extend our sympathy to the family of his loved ones in their loss.

3. That these resolutions be recorded in our church book, and a copy be sent to Zion's Landmark for publication.

Done by order of the church at Lickfork, Saturday before the first Sunday in May, 1911.

ELDER C. F. DENNY,
Moderator.

C. A. HOWARD, Clerk Pro. Tem.

SALLIE A. BENNETT.

By request of the family I send you a short obituary of our much esteemed and beloved sister in Christ, Sallie A. Bennett, the eldest daughter of William M. and Martha Bennett. I always feel inadequate to attempt to comply with such requests, yet am ever ready to give honor to whom honor is due. The subject of this notice was born February 28th, 1832, died April 21, 1911, baptized into the fellowship of the Primitive Baptist church at Sardis, Rockingham County, N. C., about forty years ago by Elder Robert Hill. The writer was her pastor about twenty years and no members of the church encouraged and supported me more loyally than she and her brother, Deacon William Ben-

nett, in joy or sorrow, adversity or prosperity.

She was wonderfully blessed through a life of nearly eighty years with a healthy body, and a sound and cheerful mind. Above all she was richly endowed with the Spirit of Christ, and his spirit was manifested in many graces and virtues in a preeminent way. No one of my acquaintances served her day and generation more faithfully and agreeably than she for she could always rejoice with those who were rejoicing and weep with those that wept. She lived as in the presence of God and in the light of eternity and was ever as an administering angel to those that were afflicted either in body or mind. She died as she had lived at peace with God and all mankind.

"Precious in the sight of the Lord is the death of His Saints." Our loss is her gain for "Blessed are they that die in the Lord". May the Lord bless all those that mourn.

J. M. HARRIS.

J. ROLAND SPIVEY.

This youth passed away July 18, 1904, in Columbus County, N. C. He was 12 years of age, and the son of J. J. Spivey and Sister A. M. Spivey that came from Mill Branch church in that county recently, and now lives in Durham, N. C.

He was truthful, honest, industrious, kind to his parents and the family, and to people generally. He was much beloved for his clean, upright, noble conduct. It was his pleasure to labor for his parents. Before his death he said God will bless you, having the fullest confidence in Him.

He prayed for the Holy Spirit to be with them, and felt he was in the arms of Jesus.

He said I am dying, and fell asleep in his mother's arms.

The family miss his so much, for he

was so helpful in business and so lovely.

JORDAN NETTLES.

Jordan Nettles, my son, was born May 5, 1883 and departed this life December 25, 1910. He was an afflicted boy from 1896 until he died.

Dear Brother Gold, he bore his sickness with more patience than any one I have ever seen in all my life. I had to leave my home on the 27, and the next morning at fifteen minutes after five o'clock he passed away into Jesus' arms safe to heaven to rest with God forever.

Elder Gold, I want you if you can, to put this in the dear old Landmark as I am a lover of the Landmark. I love the Lord and His people the world over if I be one at all.

Elder Gold, pray for poor unworthy me.

I remain yours truly in Christ, I hope,

ELDER. N. T. NETTLES.

Station L., Baltimore, Md., June 13, 1911.

Dear Brother Gold:—I was shocked yesterday by a telegram from Bro. J. C. Robertson, of Robersonville, N. C., stating that Elder George D. Roberson had passed away. He had been with me much of the time from May, 16th, to June 2nd, and seemed well, and attended three of our Associations and preached with his usual ability, which ability his Lord graciously gave him. He also preached in two of my churches on the third Sunday in May, Baltimore in the morning and Washington in the evening. Bro. Roberson was a very dear brother to me—so companionable, and I loved him from my very heart, and I rejoice in the assurance that I enjoyed his love and confidence.

Brother Roberson was, in my judgment, one of our ablest preachers. It

was good to me to hear him. His simple, yet apt illustrations kept me hanging upon his words. I often felt and also said that he came as near getting all there was in his text as any one I ever heard. His late visit to this section, as well as all his visits here was enjoyed by many who loved him, and the glorious gospel preached by him. He took lunch with us at our home on June 2, and spent some hours with us which we enjoyed. In the evening Brother David H. Watson and myself went with him to the steamboat wharf where he boarded the boat for Norfolk, Va. He seemed to enjoy our company and so expressed himself, and we had no thought when we bid him farewell that it was for the last time. I was entertaining some hope of seeing him in his own home and church next October at the next session of the Kehukee Association, but who of us will be permitted to be there the Lord only knows.

May God in his mercy bless the bereaved family and churches, and give us all to be thankful for so dear a brother and such an able gift as we had in our dear brother and yoke fellow, Elder George D. Roberson.

While it is sad to know that we shall see his face no more in time, it is pleasant to know that in the resurrection day that which is sown natural shall be raised spiritual to see Jesus as he is and be like him.

Brother Gold, if you will allow it, I would like this published in the Landmark, as my feeble efforts to estimate the worth of a dear brother in the ministry of Jesus Christ.

Your brother I hope,

JOSHUA T. ROWE.

ELDER GEORGE D. ROBERSON.

This dear brother fell asleep on the 10th of June, after being paralyzed on the 9th.

He was about 65 years old, and had

resided all his life in Martin County, N. C. He was well related. His family was noted for industry and energy and successful attention to business.

He was a Baptist more than thirty years, and had been a useful and gifted preacher for 20 years or more, serving churches and mingling among and laboring with the Baptist people. He was an uncommonly gifted preacher. His method was constructive. His skill in building up an argument, and ornamenting and illustrating it with apt fitting, original illustrations was excellent. His method also was very exhaustive. For he left but little for another to say that would follow him on the same subject.

His manner was pleasant, and he was social and genial.

We have suffered a great loss in his departure we feel. Sad is the condition of his wife who has been helpless as a paralytic for years.

His churches will sorely miss him. But the Lord God rules and he is not unmindful of the needs of his people, and he will provide still.

We all mourn the loss of a great man in Israel.

P. D. G.

ELD. W. T. BROADWAY.

Saturday and Sunday—July 1 and 2, Salem.

Monday, 3.—Creech's.

Tuesday, 4—Beulah.

Wednesday 5—Smithfield.

Thursday 6—Four Oaks.

Friday 7.—Hanna's Creek.

Saturday 8.—Benson.

Sunday 9.—Old Union.

Monday 10.—Bethany.

Tuesday 11.—Wilson.

Tuesday, at night—Wendell.

Wednesday, at night 12.—Raleigh.

He will have his wife with him and will be dependent for conveyance while away from railroad.

J. A. T. JONES.

L. H. HARDY.

Salisbury, July 24, 11 o'clock a. m.

Mooreville, 24, at night.

Doolie, 25, 2 o'clock p. m.

Comptons, 25, at night.

Pleasant Hill, 26, 11 o'clock a. m.

Carter's School House, 26, at night.

Near A. Lamberts, 27, 11 a. m.

High Point, 28, at night.

Ashboro, 29, at night, also 30th at 10:30 o'clock a. m., and 2:30 p. m.

H. M. WILLIAMS.

Salisbury, July 1 and 2.

Lexington, 3.

High Point, 4 at night.

High Point, 5.

Concord, 6 at night.

Wm. Whitley's, 7 at night.

New Zion, 8 and 9.

E. C. OAKS.

Mt. Arrarat, 4th Sunday in July.

Hines S. H., Monday.

Strawberry, Tuesday.

Swansonville, at night.

Fairfield, Thursday.

Thence to Staunton River Union at Union, Friday, Saturday and 5th Sunday.

Married on Sunday, June 4th, at the residence of the bride in Nash county, Mr. S. J. Jarrell and Mrs. Mattie Luper, by M. B. Williford.

Their postoffice is now Rocky Mount, N. C.

NOTICE

The Upper Country Line Primitive Baptist Association will meet, the Lord willing, with the church at Lynches' Creek, Caswell County, N. C., on Saturday, 3rd Sunday and Monday, August 19th, 20th and 21st, 1911.

Our brethren and sister and all who love God, His doctrine and His way are respectfully invited to meet with us.

Those coming by rail will be met at

Mebane, N. C., at 11 o'clock on Friday morning before and cared for.

Trains from the east and the west are scheduled to meet at that point.

L. H. HARDY,
Former Moderator.

S. J. HALL, Clerk.

The next session of Smithfield Union will be held with the church at Little Creek, Johnson County, N. C., on Saturday and 5th Sunday in July, 1911. Elder J. A. T. Jones is appointed to preach the introductory sermon, Elder W. A. Simpkins his alternate.

Brethren and sisters are cordially invited to attend and especially ministers.

Any one coming by railroad will be met at Clayton or Wilson Mills by notifying D. T. Stephenson or J. A. Batten, Wilson's Mills, N. C.

J. A. BATTEN,
Union Clerk.

The North Carolina College of Agriculture and Mechanic Arts announces in another column its opening for another year on September 7. This College continues to grow in numbers and in usefulness. Last year it enrolled 630 students. Its graduates are taking a leading part in the industrial life of our State, and are in steady demand at good salaries. Young men who desire to fit themselves for success in industrial occupations will do well to consider such a form of education.

The Eastern Union is to be held with the church at South Mattamuskeet, Friday, Saturday and 5th Sunday in July. The place is called Tiney Oak, in Hyde County, N. C.

A. W. AMBROSE,
Union Clerk.

The next session of the Dutchville Union is appointed to be held with the church at Eno, near Durham, Sat-

urday and 5th Sunday in July. Come and see us.

G. C. FARTHING.

CAROLINA'S SEASHORE RESORT OPENS JUNE 15.

The Atlantic Hotel at Morehead City has arranged to operate a yacht, capacity of 100 passengers between Hotel Pier and Batching Beach. Inlet Inn with 50 outside rooms at Beaufort very attractive.

Attractive rates including hotel accommodations offered by Norfolk Southern.

Never before in its history has the Atlantic Hotel opened with so many advance reservations of prominent people, not only of North Carolina—but from Virginia and all over the South.

Manager Baxter has made extensive improvements and added many comforts and convenience for the guest—new mattresses—new beds are among the many comforts added.

Another convenience will be the inauguration of a ferry service upon a permanent schedule between the Atlantic Hotel Pier and the Bathing Beach. New yacht Iola, with capacity of 100 passengers will perform this service. She is a trim and fast boat, and embraces every convenience.

New bowling alleys, pool and billiard tables, and tennis courts have also been added.

The opening ball was given Saturday night, June 17th, and a large number of the elite of North North Carolina attended.

Elder J. A. Ashburn will preach, the Lord willing, at Lawyer Spring, Saturday and 1st Sunday in August, at 11 o'clock, and the same Saturday afternoon at 4 o'clock at the home of W. D. Edwards.

**INTERNATIONAL CONVENTION,
UNITED SOCIETY CHRIST-
IAN ENDEAVOR, AT-
LANTIC CITY.**

July 6, 7, 8, 9, 10, 11 and 12, 1911.

On account of the above occasion The Atlantic Coast Line will sell round trip tickets on July 3, 4 and 5, from Wilson to Atlantic City at \$14.70 via Norfolk, \$16.30 via all rail, with return limit July 19, but tickets may be extended to August 15th by deposit with joint agent and payment of \$1.00.

For further particulars, schedules, reservations, etc., apply to

O. W. JOHNS, Ticket Agent, Wilson, N. C., or address T. C. WHITE, General Passenger Agent, or W. J. CRAIG, Passenger Traffic Manager, Wilmington, N. C.

ATLANTIC COAST LINE RAILROAD

Low Round Trip Fares From Wilson,

Tickets on sale July 7, 8, and 9, 1911, \$16.30 via all rail; \$14.70 via Norfolk to Atlantic City, N. J., account Benevolent and Protective Order of Elks. Final return limit July 20, which may be extended to August 20, by depositing ticket and paying \$1.00.

Rochester, N. Y., \$23.35 via all rail; \$21.75 via Norfolk, account A. A. O. N. Mystic Shrine. Final return limit July 18, which may be extended to August 15, by depositing ticket and paying \$1.00.

These rates are open to the public.

For illustrated booklets descriptive of each of the above cities and trips and for schedules, Pullman reservations, etc., call on

O. W. JOHNS, Ticket Agent, Wilson, N. C., or address T. C. WHITE, General Passenger Agent, or W. J. CRAIG, Passenger Traffic Manager, Wilmington, N. C.

**GILLIAM'S ACADEMY.
CO-EDUCATIONAL.**

Established 1879,
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Through a thorough course of instruction, we aim to secure the highest development of the business capacities, the musical talents, the elocutionary training, and elegantly prepare for college, our students.

This school has one of the most desirable locations in the Piedmont section of the State, in an Oak Grove, ten miles northwest of Burlington, N. C., at which place students are met. The air is healthful and invigorating; the water is pure and good; and the climate is very congenial. An ideal place for student application.

The new academy, completed and handsomely furnished, Dormitories and Dining Department, together with the Residence of the Principal, on the Campus Grounds, Rooms well furnished and terms very reasonable. Session Six Months, October to April. An opportunity for the farmer and the business man who can only attend school Six Months of the year. Liberal patronage solicited and Primitive Baptist patronage earnestly requested. Valuable discounts on tuition to young men and women who are influential for the school. Write today for particulars.

We would thank you for the name and address of any young men or women from your neighborhood who will likely attend school somewhere this fall.

If at all interested, write for cata-

logue and other information of this school today. Address

JOHN W. GILLIAM, Principal.
Altamahaw, Alamance Co., N. C.,
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BOOK NOTICE

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Regeneration, by Eld. J. C.
Sikes25

Order any or all of the above books
from me. I pay the postage.

J. H. FISHER,
Graham, Texas.

Elders J. T. Coats, J. H. Johnson,
and J. A. T. Jones expect, the Lord
willing, to preach at Newport, Satur-
day and 5th Sunday in July.

The Mill Branch Union is to convene
with the church at Black Creek.

ELDER J. E. ADAMS.

Mooresville, Tuesday night after
after 3rd Sunday in July.

UNION NOTICE.

The next session of the Cedar Island
Union will be held with the church at
North River, Friday, Saturday and
5th Sunday in July, 1911. It was ap-
pointed to be held with this church in
April, but no ministering brethren at-
tended at that time, and not messen-
gers enough to attend to any business,
consequently the church desires the
Union in July. We hope a goodly
number will attend, as we especially
desire to see the church represented.

THE NORTH CAROLINA COLLEGE OF AGRICULTURE AND MECHANIC ARTS.

The State's Industrial College.

Four-year courses in Agriculture;
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Two-year courses in Mechanic Arts
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in Agriculture. These courses are
both practical and scientific. Examina-
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county seats on July 13.

For catalogue address

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West Raleigh, N. C.

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A Guaranteed Remedy for Liver,
Kidneys and Bladder, uric acid solvent
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Highly recommended for Rheuma-
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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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Primitive or Old School Baptist

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J. R. Congleton

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\$1.50 PER YEAR.

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.

NOTICE!

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.

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

If the money sent has not been received, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THANKFULNESS.

(Selected.)

“My God, I thank Thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

I thank Thee too, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us around
That in the darkest spot of earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide
And not our chain.

I thank Thee Lord that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest—
Nor ever shall until they lean
On Jesus' breast.

Richmond, Va., June 12, 1911, P. O.
Box 161.

Dear Bro. Gold:—I have read and re-read Bro. C. B. Hall's letter in the Landmark of June 1st, and having received much comfort from it, feel inclined to write him through the Landmark, as he did not give his address.

This dear brother has traveled a portion of the way, at least, with me, and I have taken courage and have been strengthened by what he said. I recall long before I left home how I would slip the Bible and Landmark and read them on the sly, not wanting anyone to know that I was interested in spiritual things, and once while I was curing tobacco I was reading the Bible aloud, at the barn, when very unexpectedly Mamma came on the scene, and it worried me no little, for I did not know what she would think. Even then I was impressed to ask the good Lord to guide and direct me in all of my undertakings, and before I left home I sought Him to show me if it would be well for me to leave. I was still young and it was a great cross for me to leave the loved ones behind to go out into the world to look out for myself, and while I have experienced many trials, have had many stumbling blocks with which to contend, yet I can look back and feel that God, whose eyes are on the sparrows, has watched over, cared for and blessed me far beyond what I deserved. I was more or less interested in my soul's salvation from this time on and would read the Bible prayerfully to see if I could find any promise that extended to my case, for it seemed to be an outside one. About this time I moved to Wilmington, N. C., where it was my lot to be thrown nearly altogether with the Methodist denomination (to be sure, a good meaning people,) and every Sunday afternoon when they would go to

their Sunday schools, which they tried to get me to join, I would sometimes find myself leaving them to go to my room, where I would enter my closet with a heart burdened with groanings that could not be uttered and beg God to have mercy on me. I thought maybe He would hear me in my closet, and once or twice I believe I was enabled to feel the power of the Holy Spirit and was given a realization of what it was to have communion with God in prayer.

Later on I came to Richmond, and shortly after my arrival here a revival started at the Missionary Baptist which I attended rather regularly, and as I was still much concerned about my eternal salvation, I was finally induced to join these people, hoping to receive peace of mind. Then I became a member of their Sunday school—was soon put on one of their committees to get others to join, and for a month or two I made out very well, but then it was that trouble came such as I had never known before. The miserableness of my condition no pen can describe. I was made to realize that I was a poor hell-deserving sinner; that all of my good works were as filthy rags in the sight of a just and holy God, and I felt that I had committed a great sin joining this church. O, that I had never been born, was my thought. I prayed continually—at my desk, at home, on the street, wherever I was I was trying to ask the Lord to have mercy on me. Sometimes I would leave my office in search of a lonely place and try to pray. I have left home at night and gone to the park where there were many places of worldly amusement, and where thousands of people seemed to be enjoying themselves, without a single care, but there was such a load upon me that I would have to go off to myself and pray God to show me what to do and where to go to find a place of rest for my sin-sick soul. Every

Sunday morning I would go to my office, pull down the shades and pour out my heart in prayer to God, but I could not find rest there, for my soul was disquieted within me and I was so restless and peace of mind seemed farthest from me. Sometimes I would resolve to quit trying to pray, for it seemed the Lord had turned a deaf ear to my supplications, and, oh, what a miserable wretch I felt to be, but, like the Publican, I had to beg for mercy, and to whom else could I go if not to the Lord. He was the only physician that could do me any good. I would go to the cemetery, pick out a spot among the tombstones, overlooking the river, and endeavor to concentrate my mind on heavenly things, hoping the Lord would reveal Himself to me, for my whole desire was, Oh, that I might find Him. Where was He for whom my soul did thirst? O God of love and of mercy, send thy holy dove of peace with the olive branch of the assuaging waters of trouble in her mouth and let thy quickening spirit defend me. It meant life, it meant everything to me. I was shown that the people with whom I was numbered were not my people, nor was the God they worshipped my God. About that time I heard Elder Sylvester Hassell preach in Manchester. His text was, "Behold, the Lamb of God that taketh away the sin of the world." Brethren, I felt the power of the gospel, which is the power of God unto salvation to every one that believeth. I could not keep back the tears of joy and I felt like praising God from whom all blessings flow, aloud, for that little hall was, indeed, a heavenly place to me. I came away full and determined to leave the Missionaries, which I did shortly after this, and no one can ever know what a burden I was relieved of but those who have experienced it. For a while then I would go to hear all of the Primitive Baptist preachers that would come through this way, and also

would go home to hear them there every opportunity. Satan kept telling me that I was deceived, and I decided that I could be as good a Christian outside of the church as I could in, and as the Primitive Baptists were such an unpopular denomination and were considered by some "Old Fogies" and so few that they would soon all pass away, I remained out of the church nearly a year, but the burden bore upon me so heavy, and when I would see the brethren and sisters enjoying the sweet fellowship of the saints in keeping the ordinances set up by Christ and his apostles, that I felt to be outside and desired above everything to have a place among them, and I was made willing to forsake all else and seek first the Kingdom of God and His righteousness. In August of 1908 I left Richmond and went home (a distance of about 140 miles,) where I heard Elders Gold and Isaac Jones preach, after which I went forward and offered to the church, but I was so overcome that I could not say anything, and, Brother Gold, I felt that had you not been there and said what you did to the church they would not have received me, and, oh, how glad I was that you felt it in your heart to speak. There are no "ifs" and "ands" with the Lord, though, for you were there and spoke, and I am persuaded He had a purpose in it all. His purposes were decreed before the foundation of the world and must be fulfilled every jot and tittle. This was a memorable day with me, and while I have been accosted by that old man, the Devil, many, many times since, yet that peace of conscience, that unspeakable joy, which words can only belittle in attempting to describe, has come to me in obeying His command to follow Him through the liquid grave and partake of His ordinances. So dear faltering ones—those who have felt in the very depth of their hearts the feelings of Ruth when she said, "Intreat

me not to leave thee, or return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God—to all such I beseech you to go home to your friends, take up your cross, follow Jesus and you will find rest to your souls. Do not allow fleshly pride or the things of this world keep you away, for Jesus bids, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart; and ye shall find rest to your souls." This yoke does not appeal to the natural or worldly mind, and sometimes people tell me that if I am to succeed in business I must take an active part in the popular orders of the day, become a Mason, an Odd Fellow, be a good mixer, etc, and while this may be true in part, yet my conscience tells me that these are things of this world and must pass away, for "The great mountains must crumble, the strong beam must break, the wise man must wither away like a plant." All must return to dust from whence it came, and so if God will enable me to seek first the Kingdom of God and His righteousness, I am satisfied He will supply such other blessings as are needful. So dear friends, if you are to feast in that land of Canaan, that land that flows with milk and honey, you must of necessity first pass over the river Jordan, be baptized and enrolled among the soldiers of the cross of Israel. Your experience may not be as bright as some of which you have heard, but the scriptures do not say that all are to experience the deliverance of Paul, that is in the sense of the suddenness that he did, and like Bro. Hall in his letter says he did, as well as many others; if so, then I am not a child of God or else have never been delivered, for the workings of the Holy Spirit with me, if, indeed, I have been

wrought upon, have been in a gradual but, I feel, effective way. I cannot look to the day and hour that I received a hope, as many of our brethren and sisters can, and I sometimes am made to feel if I could I wouldn't have so many doubts and fears, but John says "We know we have passed from death unto life because we love the brethren." So if you love them; if their preaching is the ringing of the gospel bells and good news and glad tidings from a far country to you, and their songs are the songs of Zion to your hungry soul, this is indeed a good evidence that you are of them and should go with them. In doing this you will find that peace of mind that passeth all understanding and a clear conscience toward God.

Brethren, sisters and friends, when you get low enough in your feelings to pray, please remember this poor worm of the dust at a throne of grace, for if I am ever saved, it will be by grace, and grace alone. This is my only hope.

With this I will close.

Your unworthy brother in a precious hope,

R. LESTER DODSON.

WHY IS IT?

I have thought much of why it is that so many people in the religious world of this day so often quote, "No drunkard shall inherit the kingdom of God?" I have not been able to find that in the Bible as being in that way separated from the other connections which are written with it. If one part of any of those texts are of force why not all of them be of force? and if one is to be condemned for doing any one of those things why not condemn him in the doing of any one or more of them?

For the benefit of all who may read this let us quote some of the texts as they are written: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred,

variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, 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." Gal. 5:19-21.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God." 1st Cor. 6:9-10. We find some of these things also in Eph. 5:5, and in Col. 3:6, and in some other places drunkenness is omitted and therefore I will not quote them here.

Why should one of these sins which, as they are spoken of by the sacred writer, are equal in magnitude or crime, be separated from the rest and made the chief among them? I may not touch a drop of alcoholic liquors and yet I may extort on my neighbor, friend or enemy. Have I not sacrificed my right to the kingdom of heaven? I may not do either of these but if I be envious of some brother have I not sinned this sin? Or if I am given over to lust and other uncleanness, or if I have hatred in my heart against any, and am often at variance with my brethren as if I was wiser than they, or with my neighbors in the relations of this life, have I not sinned? or if I am often in rivalry and competition with one as striving for the mastery, and am given to wrath or madness at those with whom I come in contact, and am used to get in strife at almost all opportunities, and am envious of the good standing of others &c., am not I just as guilty as the man who is drunken?

Ought we to tolerate any of these things in the kingdom of our God? He

says by the apostle that they shall not inherit the kingdom of God.

The prophet said that, "Princess shall rule in judgment." They have spoken and these words of Paul are some of their sayings as to how the church should conduct herself in all her dealings here as the kingdom of God. Drunkenness is one of these crimes and should be treated as such. Even so with the others. All are in one catalogue in the sense of being crimes against the order of God's house. Covetousness is just as bad as drunkenness. Covetousness is not only to wrongfully desire the things of another, but it is just as bad to withhold that which we should pay to or give to another. To charge unlawful interest on money loaned is covetousness and usury. The Psalmist in the 15th Psalm excludes from the holy hill of the Lord those who put their money out on usury. Thus we find the writers all through the book agreeing together in these things.

We, as a people often boast that the Bible is the rule of our faith and practice and then we tolerate things which the Bible condemns.

If one commits fornication or adultery every member of the church is up to dispose of that one. That is right. But why wink at these other things which are classed in the same line? Some things appear to us to be more sinful than other things because of the way we have used to look at them but that does not change the crime of the sin as it stands in the word of God and that is our guide book.

We should not condemn others in those things which we allow in ourselves. And if we allow something as bad as the brother is guilty of we should remember the old proverb, "Physician, Heal Thyself."

I am sending you a good letter that I have just received from brother H. V. Cole and if you think proper you

may publish it in the Landmark.

In hope and love,

L. H. HARDY.

Elder L. H. Hardy,

Dear Brother:—You will no doubt be surprised to get a letter from one you never saw, but your letter in the Landmark of Feb. 15, was so rich to me that I wish to express my approval of every word in it, especially your views on "Salvation by Grace." I, like you, hope that God has in a mysterious way worked in me to will, but how to perform I know not when I go about it. I find myself an empty vessel having to wait upon the Lord for every breath of eternal life, so that I have to wait on the Lord to live, move and have my being in Him and Him alone. And when I look back upon my past failures I am made to rejoice in my infirmities, for I have made nothing but failures—in all of my works I find nothing but the pride and vanity of earth. Though I have the will to serve Him, yet never I did obey and serve Him in deed and in truth it was when I was weak. So that when I was weak then I was strong.

Paul said, if Christ be in you the body is dead because of sin.

Brother Hardy, this has been a comfort to me, for when I go to preach or pray or do anything pertaining to eternal life I find I am nothing but a man dependant upon the grace of God for everything. I have no more strength or ability then than I had before I had hope. I have to contend with the same sins and unbeliefs that I did before only I do not have the same condemnation I then had. I believe His people are made alive in Him and only in Him and not in Adam, as in Adam all died as even so in Christ all shall be made alive. But yet our mortal bodies have been quickened to the knowledge of sin and of the truth as it is in Christ Jesus. Yet we live after

the flesh enough to die daily and bear about in our bodies the dying of the Lord Jesus Christ.

Well, Brother Hardy, I have always had a desire to meet you, your writings having been so much to my understanding. You are just three months and ten days older than I. I saw a man in Norfolk, Oct. 18, 1907 on top of the tall bank building while taking in a view of the city. I was much impressed with his appearance as he resembled your picture. But we were hurried down before I made his acquaintance.

Yours in bonds of love,

H. V. COLE.

Simpson, Va.

Raleigh, N. C., May 5, 1911.

My Dear Brother Gold:—It has been my custom for several years to tell our ministers when they speak comfortably to me, when they come in Christ's stead, beseeching me to be reconciled to God.

I feel that I must tell you what a calm, quiet spirit of resignation I had while reading your letter on "Secrets" in the last Landmark. It came late this afternoon, and I hastened to find time to read it. All of it was good, but to me, that one piece was more than worth the whole year's subscription to the paper, if you will allow me to even mention money in connection with the " **durable riches and righteousness**" about which you wrote in that article. I had one very sweet and comforting thought while reading it. I thought of the great confidence a man would have in his wife, to tell her all his secrets, and then of Christ—who looks on his bride as being far above the price of rubies—sending out his messengers with the secret to proclaim. I can't believe it is ever told to any but the sheep, and they understand because "unto them it is given to know the mysteries," "unto others it is not

given."

I have heard it said that God did not know us as individuals. I suppose it was a very personal matter with Adam when he heard himself called by name. That is itself the secret, that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us (as individuals) by his son." It was a **secret** faith that made Abraham willing to offer up his only son.

I imagine Daniel heard a sweet voice whispering in secret to him that enabled him to declare boldly—"There is a God in heaven that revealeth secrets."

What great secrets he revealed to Mary and Elizabeth! Can you think of a greater, or sweeter union of two souls than must have been theirs when they met to tell the secrets? There are still sisters and cousins and even those who are not known to us by natural ties, who are meeting together and bearing the glad tidings. "That which hath been is now." "Now is the day of salvation." Yes, right now, God's children are going in the furnace for no other offence than claiming to know the secret, but they only go in to find their God waiting with open arms and with still another one of those secrets to tell them. They never know until they come out that such salvation is possible. They have faith to believe it is, but the actual knowledge comes from experience.

Do we want an experience?

Who, left to decide, alone, would go into the fire or into a den of lions just to prove that God can deliver? "In every city bonds and afflictions abide us." Nor are we permitted to choose what kind of trouble we may need, but we pass under the rod, and come out saying "He hath delivered; He doth deliver, in whom we trust. He will

yet deliver."

May we thank our God for giving unto the church such a gift as you possess.

With much love to Sister Gold, and a heart full of joy, I am,

Most sincerely yours,

PATTIE WOODARD ANDERSON.

Dear Brother Gold:—My time was out for the Landmark Jan. 15, and I must subscribe for it again. I love to hear from the good Old Baptists.

Enclosed you will find \$1.50 for a years renewal. I hope you will excuse me for not sending it sooner as I have been sick since last October. I had crysipelas, then rheumatism and now I have a bad heart trouble. Sometimes I think I can't live long.

The good Baptists come to see me and I am so glad to see them. Oh how I love them. I don't see how they love me though as I don't see anything good in myself. I have had a long and lonesome time and am hungry for preaching. I hope some of the good brethren preachers will come to see me.

I don't know when I will be able to go to preaching again. I love my church and love to go and shake hands with the members. I don't see how a member can stay away and be satisfied if they are able to go.

My little hope has been sweeter to me than ever before. So farewell, if I never meet you again on earth, I hope to meet you all again in glory where parting is no more. I hope you will be blessed to travel and preach and can come to see us again.

Give my love to Sister Gold. Pray for me.

I hope this will find space in your paper as some of the Baptists asked me to write so that they could hear from me.

Your sister in hope,

MRS. Wm. TOMPKINS.

Whitmell, Va.

Dear Brother Gold:—As the last number of your paper paid for has been received, I wish to renew for another year so enclose \$1.50. I find some comfort in its pages, especially your writings. You are blessed both in body and in mind and are made to comfort us with the comfort wherewith you are comforted of God.

Brother Gold, my strength is failing very fast but I am serving my home churches yet. The cause of Christ in this world is my chief concern and my desire, and to me it seems to be the the least cared for by almost every one else.

Our churches are all in love and fellowship one with another. Not many additions to any of the churches in this association, but we have no new doctrine among us. The good old doctrine of salvation by grace through faith in the Lord Jesus Christ is our doctrine and we rejoice in it. We are old fashioned Baptists down here, and we do not hold in church fellowship any that go off into secret orders. We have no fellowship for the unfruitful works of darkness. We had rather be a little few in the sweet fellowship of the gospel and each other than be a multitude trying to fellowship something we can't, and trying to love and fellowship that which God condemns.

Your brother in hope,

THOS. BELL.

Wampee, S. C.

Dear Brother Gold:—I arrived home safely Tuesday night a little after 10 o'clock and found all as well as when I left, for which I trust I am thankful.

I found your letter awaiting my return. How comforting to be thus remembered by such as you. Thank you.

I was glad I did not come home Monday, but stayed for the close of the Association.

When you said, "I wish you were going today," I could not do anything

else it seemed; and I had many reasons to feel glad I went.

I wish I could tell you in just what sense my joy and comfort was derived at this, as well as at our Association. My unworthy feelings just stayed right with me all the while, and served to keep me, in feelings, as a little child—the “least in my father’s house,” at the feet of—can I say—Jesus, and all my brethren and sisters, who manifested such tender, sympathetic love, and sweet fellowship for me, that I was continually made to feel that surely they did not know me, else they could not manifest such love for me; and yet the breathings of my very inmost soul were, as Ruth said, “Intreat me not to leave thee, or to return from following after thee,” for I have nowhere else to go.

How wonderful was the preaching at both of these Associations. Those who proclaimed the feast gave no uncertain sound. I felt to know that those were precious truths they were proclaiming, and yet it was like this to me. Did you ever go to the table where a dainty meal was prepared; where everything was prepared with the skill and deftness of one who understands his business; having everything in keeping with each other; and yet you could not eat? or perhaps you would take a morsel now and then with reluctance, but how you enjoyed seeing others partake and eat to the satisfying of their souls. Now, could it be possible that I was not hungry?

There was some kind of a continual longing in my soul and now and then some sweet promise would have its soothing effect—just enough to keep hope revived and at an even ebb. Only momentarily was I permitted to ascend a “little hill” of Zion; nor yet was I so distressed that I was near despair; but just waiting—was it a “patient waiting, or was I being “led” as one blind? That suits my case better and

I am glad the scripture says “I will bring the blind by a way they know not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight.” This has been the most abiding promise to me of late of all others, and while I am almost continually, as I told you, traveling in a state of darkness, yet this promise enables me to “wait” with some degree of patience and hope that He will incline unto me and hear my cry.

Pray for me.

Please remember my love to Sister Gold.

Yours unworthily,

LOUISA A. EDWARDS.

Polkton, N. C.

FORBEARANCE.

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love: Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:1-7.

According to this testimony it appears quite evident that the saints are admonished to manifest the spirit of forbearance toward their brethren as far as it is consistent with sound doctrine. For after the saints have passed through the fire of experience they have no desire to go back to their own works for the Lord has consumed them and they have confidence in the sovereignty of the God of heaven and his free grace which has led them

into the glorious light and liberty of the Son of God. And they are commanded to stand fast therefore in the liberty wherewith Christ hath made them free, and be not entangled again with the yoke of bondage. Galatians, 5:1.

But there are some points of doctrine in the Bible which are so mysterious and profound that the saints do not all understand them just alike such as the new birth, predestination and the resurrection. And the saints should endeavor to manifest the spirit of forbearance toward their brethren in regard to these deep points of doctrine as much as possible according to the scripture. He that is weak in the faith receive ye, but not to doubtful disputations. Romans 14:1

Now we command you, brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2Thessalonians 3:6.

In regard to the new birth the Saviour said to Nicodemus That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. 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.

We have been trying for a number of years to overcome our imperfections and folly but we will have to confess that we have made a complete failure for we do not manifest the fruit of the spirit as we desire to. And it appears as though the longer we live the farther off we are from being what we desire to be and it often appears as though it is mockery and deception for us to profess to be influenced in any way by the spirit of God.

For if it is not of grace we cannot

have any hope that we have any interest in the complete redemption of Christ.

Therefore we desire to manifest the spirit of forbearance towards our brethren in regard to this deep and complicated subject.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. 1 Corinthians 13:1,4-7.

And in regard to predestination we often feel as though we are deceiving the people of God for when trials, losses and crosses confront us we repine and feel rebellious and think that all things are against us. At other times we try to be reconciled to our trials and conflicts and hope that all things will work together for good.

O let me then at length be taught
What I am still so slow to learn,
That God is love, and changes not,
Nor knows the shadow of a turn.

Sweet truth, and easy to repeat,
But when my faith is sharply try'd,
I find myself a learner yet—
Unskilful, weak and apt to slide.

And when we become afflicted in body and suffer pain and misery in the flesh we cannot always be as submissive to our afflictions as we desire to be and we feel as though it is dissimulation for us to profess to believe in predestination when we cannot always feel reconciled to all the trials of this mortal life.

And it will be a great advantage to

the Baptists of today for them to manifest proper love toward their brethren in regard to the deep things of God.

Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.

Bear ye one another's burdens, and so fulfill the law of Christ. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Galatians 6:2, 7-10.

Let love be without dissimulation.

Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; and the saints should manifest the spirit of forbearance toward their brethren in regard to their different views of the scripture. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

And in regard to the resurrection, John the writer says Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

It appears quite evident that the

first resurrection represents the deliverance of saints from the curse of the law in their experience. For when they die their mortal bodies put on immortality and death is swallowed up in victory. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. And we believe that the reign of the saints with Christ a thousand years commenced when the woman fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand, two hundred and threescore days.

And the Lord enabled them to triumph over all their persecutions and trials for they loved not their lives unto death, as Christ died rose and ascended to heaven a conqueror o'er death and the grave and they lived and reign with Christ a thousand years.

And when persecution passed away the falling away commenced and since that time they have been tried in the fire as gold is tried. For in the midst of all the disorder and confusion that is manifested among the Baptists now it appears as though the testimony of the two witnesses is finished and they have been overcome and slain by the beast, as the Saviour was overcome and slain by his enemies.

And the only hope that the saints have now is what Jesus declared unto them, To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory

through our Lord Jesus Christ. 1st Corinthians 15:54-57.

Loneoak, V., June 1, 1911.

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

Dear Brother Gold:—I send you what I am due you for the Landmark another year. I ought to have sent it a week or two sooner.

I thought I would see you at the Association at Sugar Tree, but failed to meet you there. A sister told me at that meeting that Sister Gold was sick and I hope she is well by this time.

I went two days and we had able preaching. I felt like the Lord was there. Oh! how it helps me to meet with the dear people of God and to hear good preaching. "It is like a Heaven below our Redeemer to know."

Dear Brother, I would love to write a little for publication, but I feel so unfit—still I enjoy reading what others write in the Landmark. I feel like I am one to myself, that there is no one like me. I have many doubts and fears. One day while in this condition these words came forcibly to my mind: "What more can He say than to you He hath said." My dear readers, I then felt like my dear Saviour was standing by me; I felt this was enough but those happy seasons are soon gone; Satan comes and tells us that it is all imagination; but dear ones, the time will soon come when this old flesh and Satan will be left behind. I hope then we will be gathered together and carried above where all is love and meet the dear ones who have gone before; where sickness, pain and sorrow cannot come. "Oh that men would praise the Lord for his mercy endureth forever."

Brother Gold, I feel like I cannot praise the Lord as I should, for he has been merciful to me all the days of my life—even before I knew Him. I have a desire to live without sin. When I

would do good evil is present. If we have a good thought it is from above. Every good and perfect gift is from the Father.

Brother Gold, if you put this in that valuable Landmark it will be right, and if you throw it aside it will be all right.

I desire the prayers of all who may read this.

Your unworthy sister in hope of eternal life,

E. F. SELF.

LETTER TO MR. HUNTINGTON AND REPLY.

Being well persuaded of your skill in casuistical divinity, I presume to send you the following question for your investigation; it has very much puzzled my mind; and it is this:—

When we are tempted to doubt of our interest in Christ, and call our state into question, from whence does it arise? Is it the temptation of Satan that causes us to doubt? Or does it spring from the corruption of our hearts, and infirmity of the flesh, which causes these misgivings within, when we are in a dark frame, and deserted by God? Now it appears to me that it is our infirmity, from what I can gather from the experience of Asaph in the Psalms. But, when I read the account of Satan's tempting our Lord in the wilderness, to doubt of his sonship, I am led to think it is a temptation of the devil. I find my mind much puzzled between these two things, and greatly at a loss which to attribute it to: whether it is the work of Satan, or the fault and infirmity of the flesh; and whether it is not dishonorable to God, and sinful, as well as distressing to our souls, and destructive to our peace and comfort.

An answer to these questions, dear sir, will greatly oblige one who does

not ask out of vain curiosity, but really from a point of conscience. I should be sorry to trespass upon your time, purposely to satisfy an idle speculation. Your time is precious, and doubtless can be better employed.

I write in this letter in reference to a sound believer, who has known what the bondage of the law is, and also the liberty of the gospel: one who enjoys familiarity with God, and freedom at a throne of grace, though at times he may be subject to some misgivings, in a fit of unbelief, when under the hidings of God's countenance, while exercised with a sore temptation, and buffeted by Satan.

The brightest saint is subject sometimes to some little misgivings and scruples of heart, I have no doubt you will readily grant: but I want to know from whence these things arise, and the causes thereof in a real child of God.

I can easily account for the doubts of a soul under convictions, struggling in the chains and bondage of the law; for his life is one continued scene of doubting, because he has no assurance of his life, nor ever had, but it is not so with one who has felt the pardoning love of God.

If you, my dear sir, think my petition worth a thought, and not beneath your notice, and can spare room to insert an answer in your valuable publication entitled, "The Epistles of Faith," you will greatly oblige,

Your old disciple,

D.

TO MY INQUISITIVE DISCIPLE'S
QUESTION, HIS UNSKILLFUL
MASTER SENDETH HIS
OPINION, GREETING.

Dear Sir:—I believe the brightest and best of christians are at times subject to doubts and misgivings, especially those who have had a deep view, and a keen sense of the deceitfulness

of their own heart; which has appeared to be such a desperately wicked thing, that they can neither trust it, nor entertain a charitable opinion of the soundness of it, even when God has purified it by the grace of faith.

When Satan made an attempt upon the Saviour he failed: he could not raise a doubt in his mind, because the father of lies had not got in him his darling daughter, sin, to cohabit with; therefore there could be neither conception nor production. In Christ was no sin: this human nature was an holy thing; therefore when the prince of this world came, he found nothing in him.

The Saviour's human nature was not only free from all sin, consequently free from unbelief, one of the worst, if not the greatest sin, but the fulness of the Spirit was upon Him also; and He was full of grace and truth; and did discover unparalleled love, and the fullest assurance of faith in God, all his days, together with every other grace. And though it is said, he "was heard, in that he feared," Heb. 5:7; yet it was not a sinful fear, but the grace of fear that he exercised: "A servant feareth his master." Christ was God's honorable servant, Isaiah 42:1; and the spirit of the year of the Lord did rest upon him, Isaiah 11:2,3. Against this Holy thing, anointed with all the fulness of the Holy Ghost, and full of grace and truth, which human nature was united to the person of the Son of God, Satan could do nothing. But then you will say, how came Satan to prevail over Eve, who was pronounced good, and who stood in Adam's image? "The woman," says Paul, "is the image of man," and no doubt but she partook of the image of Adam in the best sense; and if the Holy Ghost was in them, as I firmly believe He was, yet they had no promise of His eternal abode; the eternal indwelling of the Spirit was secured to the elect of Christ, who is the bet-

ter covenant head, and to his seed only, and that from eternity. Read Isaiah 59:21. Adam and Eve had no promise of momentary support as we have, nor of being kept by the mighty power of God, this was to come through faith in the better covenant, and not by the law, for "The law is not of faith," nor faith by the law. God has shown us that no creature can stand alone; angels could not, Adam could not, nor Peter, though called by grace. In short, the Holy Ghost promised to us the image of God, the tree

of life, and the heavenly paradise; the second Adam, and Jerusalem the mother of us all, were in truth in God's purpose, of which Adam and Eve, in their best estate, were only types. They were not created under the dominion or reign of all-prevailing grace. Both these were to come to them, not at their first formation, but at their transformation; not at their creation, but at their conversion; not by the law, but by the covenant of promise: these blessings were in the land of the Messiah, and secured for them in him, before either Adam or Eve was formed.

When Satan came to Eve, he had no sin in her to work upon: but the father of lies dropped his seed into her ear; and this lie was accompanied with unbelief, just as faith comes by hearing, and hearing by the word of truth. He told her she should not die. This lie was admitted to the door of her heart: and Satan immediately backed it with a promise of her being like God. Thus falsehood and pride leavened her mind, till infidelity was conceived: then she believed Satan's lie, disbelieved the Lord's sentence, and ate the fatal fruit; and when her eyes were opened, sin, which lay at the door of her heart, got into her conscience and made shocking work there. Thus lust was conceived which brought forth sin; and sin when finished

brought forth death.

As for us, we are all concluded in unbelief; which appears to be the devil's shield and bulwark, with which the strong hold of a sinner's heart, in which he reigns, is fortified; and though the Holy Spirit casts him out of the stubborn will, the mind, and the throne of the heart, by His divine power, which subdues the will; and by faith, which influences and persuades the mind, and by shedding abroad the love of God in the heart, yet the old corruptions remain; a divine nature is received, but the carnal nature is not rooted up. Sin is dethroned but not cast out; subdued but not destroyed: its reign is destroyed but not its being; grace reigns, but not to the utter extirpation of sin; nor will it until it issues in glory. A principle of grace is God's seed produced by the operation of the Spirit, a new man is put on; but the old man is not wholly abolished, because self is daily to be denied, and the old man and his deeds are daily to be put off. Thus the new man and the old one, like the twins in Rebekah's womb, exist and struggle together in every believer more or less. Faith is the hand of the new man, and unbelief is the cursed sinew of the old one. The Spirit manages and maintains his work of grace, and the devil does all he can to stir up and animate the remaining corruption: sordid dust is the serpent's only meat. Under the influence of the Spirit grace reigns, and we are happy; but under the motion of the devil corruption is stirred, and we are miserable. The groundless doubts and misgivings of real believers spring from unbelief, therefore must be sinful; and they are produced by a conjunction between the devil and corruption. All sin is conceived under the operation of the father of lies. Ananias and Sapphira conceived by this father; it was Satan that filled their heart; and the father was at

work on Peter when the Lord said, "Get thee behind me, Satan." That the groundless doubts and fears of the saints are sinful appears plain from the Saviour's rebuking them; besides, it is calling the truth and faithfulness of God in question; nor are they ever attended with the approbation and comfortable presence of God which is a manifest truth of the divine displeasure at them. It is the unremitted practice of Satan to tempt to sin, and especially the children of God; and if they fall into sin, they fall into the condemnation of the devil; for he turns accuser, and condemns them for it. Fresh guilt obscures the light of God's countenance, or hides his face; and when light is withdrawn, Satan's works of darkness go on. Guilt contracted weakens the exercise of faith, and damps the joys of faith. While under Satan's accusation, unbelief contracts and bars the heart and then doubts and fears rise up: but when God shines again Satan is discovered; and when guilt is purged, the accuser is silenced. Pardoning love enlarges the heart; faith working by love, subdues unbelief; while doubts and fears all vanish. Young believers are very apt to be pestered with doubts and fears, because their faith is weak: their light is dim; they see, but it is out of obscurity, and out of darkness; and Satan is sure to be busy with the weak and feeble. Blessed be God forever! Jesus died for the sin of unbelief, as well as all other sins, and to us it shall not be imputed in a judicial way. "Blessed is the man whose iniquities are forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not impute sin." Thanks be to God for His unspeakable mercy.

Amen and Amen, says

Your willing servant,

W. H.

ZION'S LANDMARK

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

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

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

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EDITORIAL

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

Dear Brother in hope of eternal life:—As we are in fellowship through the reading of Zion's Landmark, it makes me feel that I can see you and many of the dear witnesses that are inspired writers. It shows the revelation of inspiration of our little hope in union around the throne of God without a broken link in the love of Jesus which He has with God the Father had for us from the foundation of the world. And you have been duly inspired to print this little paper in book form for the lovers of the truth that they may see the circle of the union around the throne of God as a comforter to the cast down and broken-hearted who sometimes feel they are forsaken, and that God is clean gone and they are clear out of reach of anything to look to, but can only see a just penalty of destruction before God and man, and so often feel that our feeble words, as we beg for mercy, are too unworthy to be heard by an All-wise

God.

Brother Gold, if the Lord leads my mind I feel that I would like to give you a little of the reading of Jeremiah 7:18; "The children gather wood and the fathers kindle the fire and the women knead their dough to make cakes to the queen of heaven and to pour out drink offerings unto other gods that they may provoke me to anger." Now dear brother, this full chapter was put into my mind last Friday afternoon, and I have felt ever since that it has been more forcibly impressed and tonight I feel that my desire is to lay it before you, if not putting too heavy a burden upon you, and I would be very glad to see your views on this 18th verse placed in the Landmark. I am a poor unworthy lay member, or hope I am a member, by the power and loving kindness of God through His Son Jesus, and surely for not anything good I have done.

It is two more weeks until our next meeting time when I hope to see Brother Gilbert and hear him preach as I did the last time I heard him. He is our pastor and I believe he is gifted among the people of God.

Yours in hope,
J. T. HARNAGE.

Harney, Fla.

Remarks on Jer. 7-18. . . .
How direct, clear, solemn and prophetic were the words the Lord gave Jeremiah to speak to the people of Israel. He stood in the gate of the Lord's house speaking to Israel. They were trusting in the temple, but not obeying and worshipping the Lord of the temple. They would steal, murder, commit adultery, swear falsely, and burn incense unto Baal, and walk after other gods that they knew not, and say, we are delivered to all those abominations. Is this house which is called by my name become a den of robbers in your eyes said God to them?

To practice their idolatry in the Lord's house was worse than to have made no pretension to religion. To trust in that temple yet pollute and defile the name of the Lord God was a mockery.

If you amend your ways, if you execute judgment between a man and his neighbor, if you oppress not the strangers, the fatherless and the widow, nor shed innocent blood in this place, neither walk after other gods to your hurt, then I will cause you to dwell in this place—the land I gave to your fathers.

Seest thou what they do in the cities of Judah and in the streets of Jerusalem? "The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven, to pour out drink offerings unto other gods that they may provoke me to anger."

What an outlay of labor and money to worship false gods, the sun, moon and stars, and gods of their own making of wood, stone, hay, stubble which are no gods, that they may provoke the true God of heaven who created them and brought their fathers into this country, and gave them this land. What a sin? They provoke themselves to the confusion of their own faces.

God cast them out of this goodly land, and sent them into Babylon that they might taste the difference between the worship of the true God and the oppression of enemies that would be inflicted upon them.

It is a mystery to the world how Israel delivered and led as they were by the blessed Lord God would deny the Lord, and turn to the worship of idols which were no gods. But when one is shown the deceitfulness of the heart of man, and that it is desperately wicked then he no longer is astonished at the folly and madness of men who sell themselves for naught to do evil. Surely men have shown the nec-

essity of grace to relieve their miserable case, and that God is merciful and long suffering, and of great forbearance and wonderful mercy, and because he is God and changes not therefore the Sons of Jacob are not consumed. "O Israel thou hast destroyed thyself, but in me is thy help," saith the Lord God.

How unsearchable are the merciful judgments of God towards the children of men. His ways are past finding out. When we feel that we deserve nothing but to be cast away forever from his holy presence the scepter of pardon is held out to us and we live in his sight.

The yoke of Jesus is easy and his burden is light to such as are circumcised in heart to worship the Lord God. To deal justly, and love mercy and walk humbly with thy God is the good thing the Lord shows to them that he loves. To trust in the Lord and do good is the blessed, easy service of such as are redeemed by the blood of Jesus Christ. P. D. G.

WHAT HONOR TO THE FLESH?

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God." Rom. 4:1-2.

If the father, such a man as Abraham, called the father of the faithful, had no room nor ground to glory before God, then who has any on the ground of works?

As pertaining to the flesh. If Abraham were justified by works then he has room or ground for glorying. By the flesh is included the works of the creature. Flesh and law works are linked.

Whatever man does is of the flesh or law works and corrupts, for by the deeds of the law or works performed in the flesh shall no man be justified,

because the law is holy and cannot tolerate any unholy or fleshly work. 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. Jesus was spiritual and holy while in the likeness of sinful flesh, and not only rendered perfect righteousness while in the flesh, but also condemned sin while in the flesh, and so made an end of sin, so that there is no sin in those that walk after the spirit. While there is nothing but sin in the works of the flesh there is no sin in those that walk after the spirit. Because the law of the spirit of life in Christ Jesus made me free from the law of sin and death.

What Abraham did in the flesh was as sinful as if any other had done the same thing in the flesh. For Paul said, I know that in me, that is in my flesh, dwelleth no good thing. There is a law of sin in the members that pollutes all work of the flesh. So justification of the flesh or by the works of the flesh would entitle the performer to glory before God. We must therefore be dead to the law by the body or obedience of Jesus Christ, and be risen from the dead and thus be joined or married unto Jesus Christ who is risen from the dead, in order to bear fruit unto holiness or unto God. This is the life of faith. As without faith it is impossible to please God the revelation of Jesus Christ crucified and risen from the dead is the glorious power of faith imputed to them who are crucified with Christ and risen with him, and are holy in Jesus; so the life they thus live is the life of Christ manifest in them. The life that I now live in the flesh, said Paul, I live by the faith of the Son of God who loved me and gave himself for me, hence it is no more I that live, but Christ lives in me. This life is pleasing to God who is well pleased with his beloved Son.

Abraham believed God and it was counted unto him for righteousness. If a man works the reward is not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Now what could be better than this? What equality could there be between the works of the flesh and the obedience of Jesus? When God imputes righteousness without works who can condemn? When sin, transgression, and iniquity are all covered, hid, blotted out, made an end of, and the righteousness of God, which is the righteousness of faith, is imputed then where can there be any defect or failure?

Abraham accounted that God would raise Isaac from the dead. He staggered not at promise of God through unbelief, not considering the deadness of Sarah's womb, nor seeing any thing that could defeat or hinder the promise of God. Thus he gave glory to God being strong in the faith.

His glorying was not BEFORE God, but IN God.

P. D. G.

RAPID TRAVEL.

There is of late a great hurry and rush of people to travel rapidly. Much money is spent for automobiles. It is a temptation and a fascination to rush along at unusual speed. Much time is spent in riding. It is costly, and numerous accidents occur—often loss of life. Haste often makes waste.

Others are attempting to navigate the air with flying machines, endeavoring to fly higher than any one else, and many are killed in this way.

Is this wise? To be in your proper place, engaged in doing or suffering where the providence of God casts ones lot is the only safe place.

He that believeth shall not make haste—or shipwreck, or shall not be confounded. To be occupied according

to the examples set in bible ways, or in harmony with the spirit of that book, will not bring confusion.

Riding on ships, or trains, horses, or carriages are the usual and safest conveyances.

Risk, presumption, attempting to turn the course of nature to do what others have never done to outdo them is fomenting pride and vanity which is not the part of wisdom it seems to me.

A poor man investing say \$1,000 or \$1,500 in an automobile, and then spending much of his time in riding in it, at a heavy cost is rapidly spending money with no returns. Is this wise?

The safe, useful way is to show good will and mercy to others—to not defraud any, not to cause others to be discontented with their lot by attempting yourself to do what your means will not allow you to do, to abstain from all appearance of evil, to start as you can hold out is so much easier and safer. It is not so much where you are—but what you are; not so much where you live—but how you live.

To be humble, content with your lot, shunning the appearance of vanity, satisfied to live as your brethren, feeling you are not above the most lowly is a safe, easy way that yields much more peace of mind.

P. D. G.

A tribute from Spring Green church to the memory of Elder G. D. Roberson our beloved brother and pastor, who departed this life June 10th, 1911, after rendering able and faithful service through heat and cold for about 30 years.

Whereas, It has pleased our Heavenly Father to take our much beloved pastor of Spring Green church Elder G. D. Roberson, who has so long and faithfully served us, to rest from his labors, exchanging mortality for im-

mortality, leaving this tenement of clay for that House not made with hands eternal in the Heavens, while we yet dwell here, and do mourn.

Therefore, Resolved, That we the church at Spring Green feel to express our heartfelt grief for the loss of our much loved pastor and father in Israel, who has finished his course, kept the Faith, while awaiting the appearing of his Lord, when he shall hear the welcome plaudit, well done thou good and faithful servant enter into the joys of thy Lord, believing he has received his Crown, and hath immortal raiment on.

We feel that it is far better for him to be with his Lord, notwithstanding our reluctance to give him up; therefore, we would ask for resignation and bow in humble submission to the will of Heaven, and would say as his servant Job, The Lord giveth and the Lord taketh away, blessed be the name of the Lord. And we sympathize deeply with his bereaved wife and children, may her Maker be her husband and a father to his children, giving them His sustaining grace according to their day.

Done by order of the church, Saturday before the 4th Sunday in June, 1911.

H. D. JENKINS, Moderator.

S. L. GRIMES, Clerk.

ELDER J. C. WILKINSON.

It is with a sad heart I attempt to write the obituary of my precious father, Elder J. C. Wilkinson, which occurred on May 11, 1911, his stay on earth being 86 years and 4 months.

His parents were Elder Rowlin Wilkinson and Margaret Wilkinson. He was the last of a large family to cross over the river.

My dear father was old and tottery, but his mind was firm on the doctrine of the bible until the end. He was taken sick in January with the 'grippe and all his friends then thought that

he would not recover, but he got up and on May 9th he was stricken with dysentery. He bore his afflictions with christian fortitude until the end and expressed a hope that at the roll call he would be there.

Father joined the Providence church in 1842, and in the separation of the Old Mississippi Association, toleration in the doctrine and commandments of men, father stood firm against these sentiments and contended for the bible doctrine and practice, and this rendered him unpopular with friends and foe.

Father was one of eight that constituted Plymouth church in 1857, and he was in the constitution of the Amite Primitive Baptist Association, and he was the last one that stood in the separation. The brotherhood looked upon him as "our old father in Israel." But alas, he is gone and his place will never be filled; the toils of a rugged life is over and he is enjoying the sunshine of a blissful world, and his Jesus is the light of that city.

Oh, how father did love to speak of redeeming love in and through the Lord and Saviour Jesus Christ. In 1871 he was ordained to the work of the ministry and he made full proof that he was called of the Lord. He stood firm in the doctrine of salvation by grace, not of works by the sinner, but through the sacrifices of the blood of Christ. Oh, how faithful he was to his blessed Lord, maintaining good works to his Master, proving by a well ordered walk and a godly life that he had been abiding with the Lord. My mind fails to lead me and pen cannot picture the half of what this worthy man of God deserves to be said of him. He was a brave soldier of the cross of Christ—the battle is over, the victory won.

At the commencement of the Civil War father volunteered in the service of his country, and the thought of leav-

ing mother and the children caused him to write a piece of poetry and signed mother's and the children's names on the back of it. After he was buried I found this piece of poetry in an old envelope in his trunk and I would like to have it published in his obituary.

Dear Phila and children all, I bid you farewell;

I am sorry to leave, I love you so well,

But now I must go and where I don't know,

But wherever my country calls me there I must go.

Strange friends I shall find and I hope they'll prove kind,

But neither people nor place shall alter my mind;

Wherever I be, I'll still pray for thee,
And oh dear loved ones you pray for me.

'Tis with you I have sweetly lived for awhile;

Such living is sweet, if my Jesus doth smile;

And when such is done may we all go home,

Where Jesus is smiling and bids us all come.

Then cherished ones, for awhile I bid adieu,

My heart is filled with sorrow but still I must go;

If I see you no more 'till the trumpet doth sound,

May we all meet in heaven where pleasures are found.

'Tis there we shall meet in harmony sweet,

All dressed in white linen to bow at His feet;

We'll join the bright throng and sing

a new song,

All glory, all glory, to God and the Lamb.

The good Lord was gracious to dear father. He was permitted to return home, though having been shot through both lungs, where he found all the dear ones except one little daughter which the Master had called home. Mother was in feeble health and lived only a short while after his return leaving father with a sad heart and six motherless children, three boys and three girls. All of us are still living and our hearts are made sad, knowing that we will never see our dear father's smiling face any more here on this earth. Yet we all have hope that in God's own time, when life's toils are over, we will all meet in heaven where parting is no more.

Father lived for some time without a companion, but in course of time he made choice of Miss Mary Jackson to which union was born one daughter, when this union was broken, the mother living only two hours after the baby's birth. The Lord works and none can hinder. This dear little babe was left motherless, but the good Lord has so ordered that she has been raised a precious sister to us all. Father was left lonely again and he chose a third companion, to which union were born two boys when she too passed away. These brothers are also living and we all feel as one family, and as the tie of our material births binds us together on earth as one family, may it be the will of the Lord that we one and all be taught of His Holy Spirit to know Him whom to know is life eternal.

O, how I miss dear father. I have been in the house with him for ten years, caring for him, and when he would make a trip to visit the children or to go to meeting, we would await with anxiety for his return. But he is gone never to return, and oh, how sad

we feel, never more to hear his sweet voice.

Dear Lord, teach us all to be reconciled to Thy most Holy will, and oh Lord, while we as brothers and sisters are many miles apart may we all remember the example and precepts of our father, and may we all be taught by the Spirit so that when we are called to lay the armor by, we can say, come, welcome death, I will gladly go with thee.

Written by one in much tribulation.

Z. J. WILKINSON.

(Signs of the Times and Primitive Baptist please copy.)

UNION NOTICE.

The Black Creek Union will be held with the church at Nashville, N. C., the 5th Saturday and Sunday in July 1911. Elder G. W. Boswell was chosen to preach first and Elder J. F. Farmer to be his alternate.

Messengers and visitors will be met at Nashville, Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

The next session of the Black River Union is appointed to be held with the church at Oak Forest, Johnson County, N. C., on Saturday and 5th Sunday in July, 1911. Elder J. T. Coats is appointed to preach the introductory sermon and Elder A. P. Jonson his alternate. Brethren, sisters and all lovers of the truth are invited to attend—especially ministers. Any one coming by railroad will be met at Four Oaks on Friday by notifying Brother J. A. Massengill, Four Oaks, N. C.

CORNELIUS HODGES,
Union Clerk.

ASSISTANCE NEEDED.

Elder D. W. Topping whose address is Pantego, N. C., writes that his church house is in a very bad condition

and the members want to rebuild. The building which is near Pungo River is a very old one and is badly decayed and is falling down. He will appreciate any assistance given him.

ISAAC JONES AND C. C. BROWN.

Durham—Friday night before 1st Sunday in August.

Lower Country Line Association.

Cane Creek Tuesday after.

Malmason—Wednesday.

Mill—Thursday.

Thence to Staunton River Association.

Danville—2nd Sunday night.

Wolf Island—Monday.

Reidsville—Tuesday.

Pleasant Grove—Wednesday.

Arbor—Thursday.

Prospect Hill—Friday.

Thence to Upper Country Line Association.

J. E. WILLIAMS.

Liberty Hill—July 22-23.

Jones Hill—24.

Jerusalem—25.

Wadesboro—26.

Lawyers Springs—27.

High Ridge—28.

Pleasant Grove—29.

Watson—30.

Union Grove—31.

High Hill—Aug. 1.

Brooms Grove—2.

Crooked Creek—3.

Clarks Grove—4.

Bear Creek—5-6.

Conveyance needed.

Dear Brother Gold:—Please correct an error which occurred in my article that appeared in the Landmark of May 15th. The sermon I enjoyed so much was preached by Elder Spangler instead of Elder Fry, for truly none but those who have tasted and felt the power of the Word of God can preach so comforting to God's little ones. How

precious the christian's hope? It is an anchor to the soul both sure and steadfast.

Yours in hope,

ANNIE ASTEN.

Danville, Va.

ASA D. SHORT.

August 1—at night Spray.

August 2—at night, Danville.

August 4—at night, Roxboro.

Thence to the Lower Country Line Association.

August 7—Shiloh.

August 8—Surl.

August 9—Camp Creek.

August 10—Roguemont.

August 11—Flat River.

August 12 and 13—Wheeler's.

August 14—Ebenezer.

August 15—Prospect Hill.

August 16—Harmony.

August 17—McRay.

August 18—Arbor.

Thence to Upper Country Line Association.

Elder E. C. Oakes will be with him at Danville and Roxboro.

Elder L. H. Hardy requests that all his appointments published in Landmark for July be called in except at High Point and at Ashboro.

His health is not good.

P. D. G.

J. E. HERNDON.

Staunton River Association.

Cane Creek—Monday.

Reidsville—Tuesday.

Pleasant Grove—Wednesday.

Arbor—Thursday.

Prospect Hill—Friday.

Thence to Upper Country Line Association.

Durham—Tuesday and at night.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at

Bethsaida in Harnett County, N. C., on Friday before the 3rd Sunday in September, 1911, which is the 15, 16 and 17. Those coming by Railroad will be met at Benson, N. C., on Thursday from the South at 1:30 p. m. From the North at 3:30 p. m. Bethsaida is about 2 miles from Benson, N. C. We invite brethren, sisters and all lovers of truth to attend. We hope to have a goodly number of ministers with us at that time.

CORNELIUS HODGES,

Asso. Clerk.

P. D. GOLD.

Surl—Tuesday after 1st Sunday in August.

Roxboro—at night.

Cane Creek—Wednesday.

Malmas n—Thursday.

Thence to Staunton River Association.

Galilee—Monday.

Strawberry—Tuesday.

Mountain—Wednesday.

Danville—at night.

Wolf Island—Thursday.

Reidsville—at night.

Thence to Upper Country Line Association.

We have lately received the catalogue of the A. & M. College at Raleigh. This technical institution is doing a most valuable work for our State. Men trained there are certainly making good as farmers, as engineers, as textile workers—indeed in all forms of skilled enterprise. Young men who want to enter life equipped for success in all industrial occupations will do well to consider the A & M. Last year 630 students were enrolled—its faculty this year will include fifty-one teachers.

STAUNTON RIVER ASSOCIATION.

The next session of the Staunton River Primitive Baptist Association

will convene with the church at Mt. Springs on Friday before the 2nd Sunday in August, 1911, continuing for three days. The nearest railroad station is Dry Fork, Va. (not far from Chatham, Va., the county seat of Pittsylvania county). All lovers of the truth are cordially invited, especially preachers. Any one desiring to be met at train should communicate with Brother O. B. Linthicum, Dry Fork, Va., who will provide conveyance and see that they are properly cared for.

R. LESTER DODSON,
Clerk.

W. B. WILLIAMS.

Clayton—Monday after the 5th Sunday in July.

Raleigh—Tuesday.

Durham—Wednesday.

Roxboro—Thursday.

He hopes to attend the Lower Country Line Association.

The North River brethren have given way for the Cedar Island Union to be held with the church at Bethel, so the Union is appointed to be held at Bethel on Friday, Saturday and 5th Sunday in July, 1911. A cordial invitation is extended to all lovers of truth.

E. E. LUNDY,
Moderator.

JNO. P. TINGLE, Clerk.

The next session of the Skewaskey Union is appointed to be held with the church at Hopeland (Whitakers) N. C., Friday, Saturday and 5th Sunday in July.

CHEAP EXCURSION FARES.

From Wilson, N. C., Via Atlantic Coast Line.

\$2.00 to Wilmington. Sunday Excursions. Tickets on sale every Sunday, limited returning to date of sale.

\$3.75 to Wilmington. Week End.

Tickets on sale Saturdays and for Sunday forenoon trains, limited returning to Monday following date of sale.

\$5.05 to Wrightsville Beach. Summer Excursion. Tickets on sale daily, limited returning to October 31st.

For tickets, reservations, schedules and all particulars, call on O. W. Johns, Ticket Agent, Wilson, N. C., or write T. C. White, General Passenger Agent, or W. J. Craig, Passenger Traffic Manager, Wilmington, N. C.

The next session of the Linville Union will be held with the church at Sardis, Rockingham County, N. C., beginning on Saturday before the 5th Sunday in July.

W. L. TEAGUE,
Clerk.

Those in arrears that can send us some money will please do so to help pay our expenses.

P. D. G.

ELDER J. A. T. JONES.

Robersonville—Monday night after 5th Sunday in July.

Conoho—Tuesday.

Kehukee—Thursday.

Falls—Friday.

Graham, Texas, July 6, 1911.

Dear Brother:—I got my house, books and nearly all my furniture burned up yesterday.

Yours in sorrow,

J. H. FISHER.

Please help Brother Fisher.

P. D. G.

Reidsville, N. C., July 9th, 1911.

Dear Brother Gold:—I have not been well but have had a good week. At North River I had large and interested congregations. There appears to be much interest among the young people. At Marshalburg there was not

so much interest. At Davis the congregation was small but interested. At Hunting Quarters we had very large congregations with three baptisms and one to be baptized in August. I baptized two there in June. This makes an addition of four brethren and two sisters. We had a lively and lovely meeting.

I am on my way home to try to recuperate some. I have a young sister to baptize at Prospect Hill on next Sunday with a bright prospect for others. Praise the Lord for His glorious blessings.

With much love to you all, I am,
Affectionately,
L. H. HARDY.

**CAROLINA'S SEASHORE RESORT
OPENS JUNE 15.**

The Atlantic Hotel at Morehead City has arranged to operate a yacht, capacity of 100 passengers between Hotel Pier and Batching Beach. Inlet Inn with 50 outside rooms at Beaufort very attractive.

Attractive rates including hotel accommodations offered by Norfolk Southern.

Never before in its history has the Atlantic Hotel opened with so many advance reservations of prominent people, not only of North Carolina—but from Virginia and all over the South.

Manager Baxter has made extensive improvements and added many comforts and convenience for the guest—new mattresses—new beds are among the many comforts added.

Another convenience will be the inauguration of a ferry service upon a permanent schedule between the Atlantic Hotel Pier and the Bathing Beach. New yacht Iola, with capacity of 100 passengers will perform this service. She is a trim and fast boat, and embraces every convenience.

New bowling alleys, pool and billiard tables, and tennis courts have also been added.

The opening ball was given Saturday night, June 17th, and a large number of the elite of North North Carolina attended.

BOOK NOTICE

- My reasons for Leaving the New School or Missionary Baptists, post paid25
 Joshua Lawrence's writings against Missionism, post paid.. .25
 Brief History of the Primitive

APPOINTMENTS.

- Daniel Parker and the Oldest Church in Texas, post paid.... .25
 Large Print Bible, flexible back, post paid\$2.25

Watch Tower Series.

- No. 1. Treatise on Bablyon10
 No. 2. Seventy-five questions and answers on difficult points. Remarks on predestination, &c... .10
 No. 3. Pamphlet on the Origin, Perpetuity, Oneness of the Church10
 No. 4. The Two-Horned Beast of Revelation, and other articles.. .10
 A Pamphlet on the Subject of what is it that is born again in Regeneration, by Eld. J. C. Sikes25
 Order any or all of the above books from me. I pay the postage.

J. H. FISHER,
Graham, Texas.

The next session of the Dutchville Union is appointed to be held with the church at Eno, near Durham, Saturday and 5th Sunday in July. Come and see us.

G. C. FARTHING.

The Mill Branch Union is to convene with the church at Black Creek,

GILLIAM'S ACADEMY.
CO-EDUCATIONAL.
 Established 1879,
 1911-1912.

Prepares you for College, Book-keeping, Shorthand, Typewriting, Instrumental, Vocal and Orchestra Music Teaching, and equips thoroughly in Elocution, Harmony and Voice. We ask your candid consideration of the advantages offered by this institution to all who desire to lay a substantial foundation for success in life.

Through a thorough course of instruction, we aim to secure the highest development of the business capacities, the musical talents, the elocutionary training, and elegantly prepare for college, our students.

This school has one of the most desirable locations in the Piedmont section of the State, in an Oak Grove, ten miles northwest of Burlington, N. C., at which place students are met. The air is healthful and invigorating; the water is pure and good; and the climate is very congenial. An ideal place for student application.

The new academy, completed and handsomely furnished, Dormitories and Dining Department, together with the Residence of the Principal, on the Campus Grounds, Rooms well furnished and terms very reasonable. Session Six Months, October to April. An opportunity for the farmer and the business man who can only attend school Six Months of the year. Liberal patronage solicited and Primitive Baptist patronage earnestly requested. Valuable discounts on tuition to young men and women who are influential for the school. Write today for particulars.

We would thank you for the name and address of any young men or women from your neighborhood who will likely attend school somewhere this fall.

If at all interested, write for catalogue and other information of this school today. Address

JOHN W. GILLIAM, Principal.
 Altamahaw, Alamance Co., N. C.,
 Route No. 1.

THE NORTH CAROLINA
COLLEGE OF AGRICULTURE
AND MECHANIC ARTS.

The State's Industrial College.

Four-year courses in Agriculture; in Civil, Electrical, and Mechanical Engineering; in Industrial Chemistry; in Cotton Manufacturing and Dyeing.

Two-year courses in Mechanic Arts and in Textile Art. One-year course in Agriculture. These courses are both practical and scientific. Examinations for admission are held at all the county seats on July 13.

For catalogue address

THE REGISTRAR,
 West Raleigh, N. C.

The Eastern Union is to be held with the church at South Mattamuskeet, Friday, Saturday and 5th Sunday in July. The place is called Tiney Oak, in Hyde County, N. C.

A. W. AMBROSE,
 Union Clerk.

ALLEN'S NATURE-COMPOUND

A Guaranteed Remedy for Liver, Kidneys and Bladder, uric acid solvent and antiseptic for the urine, correct acidity, (the cause of many troubles). Highly recommended for Rheumatism, Constipation, Neuralgia, Dyspepsia, Sick and Nervous Headache, and Blood Diseases. One dollar per box; sent postpaid on receipt of price. Agents wanted. Our positive guarantee inspires confidence and makes sales easy.

W. T. ALLEN MEDICINE CO.,
 Dept. No. 5 Greenfield, Indiana.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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P. D. GOLD, Editor.	Wilson, N. C.
P. G. LESTER, Asso. Editor.	Floyd, Va.
J. H. FISHER, Cor. Editor.	Graham, Texas.
M. L. GILBERT, Cor. Editor.	Dade City Fla.
J. W. FAIRCHILD, Cor. Editor.	Green Forest, Ark.

\$1.50 PER YEAR.

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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it.

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

All communications, business letters, remittances of

Orders, notes, drafts, etc., should be sent to

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

\$1.50 PER YEAR

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

BE NOT COVETOUS.

Dedicated to Brother—,

If I could hide my faults oh Lord,
As I ought to do;
And never claim what I'd not done
But give to all their due,

I'd go upon the mountain tops
And bid the tempter flee,
That while I'd copied in one case,
I did not copy three.

And to the world I'd bid beware
Of what you attempt to do,
Lest you are caught in tempter's
snare,
And find condemnation too.

So now look down oh King of Kings,
And help me bear a part
To save us from the sting of stings
That often pierce our hearts.

Written in the best of feeling for the
benefit of the cause we profess to love.
JESSE BRAKE.

Dear Brother Gold:—When I first contemplated my recent trip to Eastern North Carolina (The Kitty Hawk Union Meeting) I decided in my mind to visit you and your family at your home in Wilson, but found afterwards it would be much out of my way, my time being limited. I was delighted to hear before I left home that you were expected at the same meeting, and I was deeply disappointed in arriving at Elizabeth City to find you had not

come. My experience after leaving Elizabeth City was new and interesting to me, as I have had very little experience before in travelling by water. On reaching NewBern Landing on Friday evening, I spent the night at the home of Brother Searborough, and on Saturday morning with six others I had a pleasant sail to Kitty Hawk, in a fishing sail boat. There I was met with a two wheeled cart (the property of the life saving station) and taken to the place of meeting, at which place I met Elders Lundy, Rogerson, Meads and Shaw, and a large congregation. The meeting was pleasant throughout. On Saturday afternoon I had the privilege of witnessing (for the first time) the ordinance of feet washing. It was a solemn manifestation of humility. A little after three o'clock on Sunday afternoon, three boat loads of the congregation started to cross the Sound for Flatty Creek. I believe they are called Motor-Shad boats. The men, women and children on our little boat numbered seventeen. The wind was strong and the sea rough, and we soon became wet with the splashing of the water into the boat and on our clothing. There was no indication of storm until between five and six o'clock, when a cloud arose in the west, and soon a severe electric storm burst upon us, we were separated from the other two boats and because of the severity of the elements above us and underneath us, we lost our way, then in a little while our motor ceased to work, and we were at the mercy of the elements.

We lost hope of ever reaching shore, more completely than I ever realized before my entire helplessness, (and also of us all) was presented to my mind, with the comforting assurance that we were in the hands of Him who is mighty to save even to the uttermost. I felt to calmly rest in that faith which was once delivered to the saints. After drifting helplessly for probably a half-hour, our brave little motor went to work again, and we (with renewed hope) steered as near the direction of our destination as we knew how. About seven o'clock in the evening we sighted a light house, in the distance. After consultation we decided to make our way to the light house, which we reached at 7:23 p. m. We were made welcome by the lonely light house keeper (Peter Gallop by name) where we spent the night five miles from shore. At nine o'clock the next morning, in company with one of the other boats which was also out all night we made our way to Flatty Creek, arriving there about 11 o'clock. I am not sure Brother Gold, whether we were truly thankful when the danger was over, OR ONLY GLAD. I then went to the home of Elder Charles Meads, who was with us in the boat, and had a delightful little visit at his pleasant home. I arrived at my home just twenty-four hours after schedule time, and found all well and much relieved on my arrival. I have been requested by brethren (readers of the Landmark,) to send this to you for publication if you think it worthy a place in your valuable paper. The thoughts which occupied my mind during the time our lives were (apparently) in danger were, of the goodness of God, and his merciful, loving kindness, of his appointed seasons to all the household of faith, of his power to kill and to make alive. The twenty-third Psalm proved a sweet solace to me at the time. In our utter helplessness how completely we are in the strong and

loving embrace of Him with whom we have to do.

Mrs. Coulter and Edna join me in Christian love to yourself and family.

Unworthily your brother in a precious hope,

B. F. COULTER.

Philadelphia, Pa.

Elder P. D. Gold,

Dear Brother:—Your article in the Landmark of June 1st, on Preachers of other denominations, is good. I have many times in my life wondered why it was that other denominations changed their pastors so often, but never knew the cause of it. Old Baptists hang on to the old ones and love them. Why? Because they are faithful and preach the true gospel of our Lord and Saviour Jesus Christ such as God's people love. Good food is always good and wholesome and to my mind the child of God never becomes tired of hearing the true gospel preached. It is always good food to him, therefore it is a blessing to those who are blessed with the understanding to receive such. I believe that every one of God's servants, who preaches Christ and Him crucified the way the truth and the life, has been called and qualified of God. He also has a people that he has blessed beyond any other people to understand and receive that preaching. They never tire of it and want some new doctrine. It is good enough for them.

The joy I have received from hearing this Jesus preached is unspeakable and full of glory. I would think it very burdensome for a church to have a pastor that did not feed them with good food—with that good manna that comes down from heaven such as the children of God thirst for. But my brother, how good is it on the other hand, when the pastor of a church preaches the same Jesus every time, and comforts them and builds them up in the most Holy

faith in the Lord. Is not that enough to encourage our people to attend their churches and be faithful as their pastor is faithful, and as he administers to them spiritual things should they not administer to him of their carnal things?

Brother Gold, I can only speak for myself along this line. It is a great pleasure to me to be able to attend my meetings, and I am thankful to say it always has been since I joined the church. I don't remember when I did not want to go. It is a sweet place to me when I can hear you and others preach this Jesus, the chiefest among ten thousand and the One altogether lovely. This is the God I am trusting in and the One my hope is based upon. May the Lord Jesus bless you in the future as He has in the past to preach this Jesus.

I remain your brother in the hope of eternal life,

A. B. DENSON.

Elders Gold and Lester,

Dear Brethren:—"In whom also after that ye believed, ye were also sealed with that holy Spirit of promise."

I believed months before I received a hope that God had all power both in heaven and on earth, and that whenever He commenced the work of grace in the heart He would complete it; but yet I could not see any salvation for me, until the love of God was shed abroad in my heart by the Holy Ghost, which I trust was given unto me. This is a promise which seals us unto the time of the redemption of our mortal body, and this promise is renewed time and again as we journey on our pilgrimage in order that we should look beyond our trials to that hope in its fulness.

Abraham received the sign of circumcision, a seal of the righteousness of faith which he had, yet being uncircumcised; and this circumcision was

by the shedding of blood, and is figurative of the circumcision of the heart, and this heart circumcision was by the shedding of the blood of the Lord Jesus Christ. And when we are circumcised in heart we are manifestly sealed or secured while on our pilgrimage and it brings us into the suffering of Christ and the joys that follow; and not only this but it is a seal of our admittance into the everlasting kingdom of heaven. The seal of a kingdom or government is binding, and it secures its promise or pledge although it may be broken. But not so with the seal of the righteous for it will endure forever. Having this seal the Lord knoweth them that are His. By this seal we know one another.

When the destroying angel passed over Egypt he knew the children of Israel by the blood that was on the door post. God's children are sealed in the forehead and in the palms of their hands. We know one another by the expression of the face and also by the grasp of the hand. The seal is wonderfully in the heart and pervades the whole being; for we are the righteous of the Lord Jesus Christ from the fact that He is our righteousness, and by reason of His righteousness we are righteous. For it is said, but of Him are ye in Christ Jesus, who of God is made unto us wisdom, he that glorieth, let him glory in the Lord. For it is said, in His days Judah shall be saved and Israel dwell safely: and this is His name whereby he shall be called the Lord of our righteousness. Also in those days shall Judah be saved and Jerusalem dwell safely, and this is the name wherewith she shall be called the Lord our righteousness. Jer. 23:6 and 33:16. These two verses show very plainly that we are His righteousness as well as He being our righteousness, because His righteousness is imputed unto us.

Solomon says, we are his beloved and

He is our beloved. It is said, and if children, then heirs—heirs of God and joint heirs with Christ. We are accepted with Jesus and could not be otherwise. When Jesus was accepted we were accepted, for it is said, behold I and the children which thou hast given me. So Jesus is a gift to us and we are a gift to Him. It is said, and of His fulness have all we received, and grace for grace. So it is all of grace. And He (God) shall bring forth the headstone thereof with crying and shoutings, Grace unto it. This headstone is Jesus, for He is head over all things to the church, and He is also the chief cornerstone, and also the foundation. And this is the reason why He is the first and the last, and in a wonderful sense He is God Almighty, the Everlasting Father and the Prince of Peace and of the peace and increase of His government there shall be no end.

So dear children of God, we are hastening on to the full realities of these things. So farewell.

ASA D. SHORT.

Floyd, Va.

PROGRESSION.

The things of this world progress. Why? Because of their imperfection. All kinds of works of men are improved by the inventions of men. Thus farming is not what it was two hundred years ago. So with the mechanics. No one will hesitate to admit that there are improvements and progressions in those things. Every step of progress shows the imperfection of that stage from which the progression is made. Then that which is progressive leaves room to know that it may progress again and that therefore it is not yet perfect. Thus the spirit of progression is a spirit of restlessness and is in contradiction to the spirit of faith. The first of it grew out of unbelief of that

which was of God and a conformity to the teachings of Satan. The first spirit manifested was the spirit of God as "He moved upon the face of the waters." Gen. 1:2. By this spirit He made everything in nature and made it good. Under the hand of this spirit there was not an evil thing in all creation. It was, "Good, very good." There was but one perfect and holy and that was He who made all things good.

But now we see nothing in all creation that is stamped with the word "Good." Not even the Lord as a sinner makes claim to the word "good." Why this state of affairs? There was another spirit, a restless, sneaking, deceiving, undermining, lying spirit that sought to overthrow all the works of the great God. Why the Lord saw fit to give room for this spirit and his work of evil we do not know, but He did so, and he came in with the spirit of progression. He taught man to be discontented and to lust for a higher and superior life. Man heeded his teachings, believing all that he said. To believe the teaching of this progressive spirit was to disbelieve the teaching of the great and glorious Lord. In giving the holy law to the man God did not use the condition "if," and say, "If you eat of it," but "For in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

It appears to me that if there is any place that our translators left off needed words to bring out the full meaning of the text, this is one of those places. "But of the tree of the knowledge of good and evil, thou shalt not eat of it." To say, "Thou shalt not eat of it and live," would be the true sense it appears to me.

Here the spirit of progression struck the man and the result was death, a retrograding. He was the animated earth but in trying to get higher and

better than the word, "good," would express, that is, perfect, he goes back to the silent dust from whence he was taken.

But the Lord God has made use of this restless, progressive spirit to people of the world and develops it. It is thus that He makes men and devils bow to Him and by the wicked intents of both men and devils he carries out His holy decrees of salvation. What a wonderful God is our God! and yet none dare question His right nor His purpose. Yet by the way of man the way of God is not made better nor more sure. It is in overcoming the ways of men and devils that their works are turned to His praise.

This spirit of progression continued to move man until the world was filled with violence and God destroyed it by a flood of water. In all the world there was but one man who had the living faith of God in him, the only one of all the world who was righteous before the Lord. Gen. 7:1.

But in the progressive movement men had gotten to be giants, able to fill the world with violence. But their giant strength could not save them from the fierceness of the wrath of God. And is it not strange that in all his six hundred years of righteous living and in his long ministry before the Lord that Noah did not make one convert from the progressive spirit of the world to the simple and plain faith in God? and yet such is the truth. Somebody has said that when God sends one out to preach He will seal his ministry by giving him souls, but there must be some exception to this rule for He did not so seal the ministry of Noah.

Many years after this the Lord called Abraham; gave Isaac, the promised seed; chose Jacob and the twelve patriarchs. They were prosperous and were under the rule of the prophets and judge—is as the Lord appointed

them, but the spirit of progression struck them and discontent with their humble government was the result. That spirit did not lead them to humble themselves before the Lord and pray that their wicked judges be taken away and judges after God's own heart given to them; but it led them to look away from the great King Almighty who had made them, chosen them, separated them from the nations and made them His own peculiar people and made them look at the nations from whom the Lord had separated them and gave them a desire to be like those nations. 1st Samuel, 8:5. This was terrible to the good old prophet of the Lord for he felt that he and his long and faithful service were rejected with and by the people. But the Lord comforted Samuel, saying, Harken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now, therefore, hearken unto their voice: howbeit yet protest solemnly unto them, and show them, the manner of the king that shall reign over them." Verses 7, 8, 9. Read the remainder of the 8th chapter for the description of their king and see how strong the progression spirit was holding them and you will not wonder at same in our day in their going away from the simple old way of the Lord to follow after the popular methods of anti-Christ that he has got up in this world of religion falsely so-called.

However, the Lord made use of this very movement to accomplish His purpose and carry out His prophecy in the blessing of Jacob to his son Judah. See Gen. 49:8-12. This appears to be based

on God's promise to him in Gen. 35:11: "And kings shall come out of thy loins." Thus we see the decree of God and His hand ruling even this evil spirit of progressive unbelief and a desire to follow the ways of man. This spirit led Israel until they became two nations and one nation as a nation became extinct, and yet it ruled in the other until there was not a king to rule over them. The eternal God was all the time hidden and He ruled among His people to their destruction and to His glory. Thus all of the proud ways had destroyed them and the Lord would be exalted in all His ways.

God had purposed the salvation of His people among the Gentiles and the Jews must be broken off that the Gentiles might be grafted in. See Rom. 11:17-21, &c.

Thus we see that by the same spirit by which man sought to be exalted he was humiliated and brought down to the dust and revealed as nothing. But in every case the wonderful power of God is seen and His hand in the salvation of His people.

Wherever this progressive spirit has struck the church it has produced divisions and a following after the ways of men. In this way the many divisions have got up and given birth to the many denominations of today.

Constantine's decree gave life to the persecuting spirit of Roman Catholicism. This was following up the same spirit of Pagan Rome, or the great Red Dragon who gave to this (Roman Catholic) beast his power, his seat and great authority. Rev. 13:2. He exercised that power with great authority. Thus he showed the spirit of progression, and it run so far as to organize a missionary institution in the dark heathendom of Africa for the furtherance of his kingdom and the promotion of his power. By this spirit he persecuted the saints of God and put many, yes, very many of them to death be-

cause of the firm adherence God had given to them to the faith once delivered to the saints and to the "good old way" of the Lord.

Notwithstanding the so-called Protestant denominations suffered so much in the Romanish persecutions yet as one after another of them came in authority they showed the same progressive spirit in trying to build up themselves and persecute, even unto death, the saints of the living God because they preferred to continue in the simplicity of the gospel and in the faith they have received from the Lord of Glory. Thus they show themselves to be the beast that John saw coming up out of the earth (Rev. 13:11), who exercised all the power of the first beast and who made an image to the first beast. This image doubtless is the progressive missionary spirit that years before suggested to the Roman Jesuits the idea of extending the powers of Rome. This 2nd beast proposes by this same spirit to enlarge their kingdom and power, and thus make the world progress to a millenium here on earth. One of their lords some years ago said, "Let us take the world for Christ and invite Him to come and take charge of His kingdom which we have subdued for him a hundred years ahead of the appointed time and thus usher in the millenium."

In 1907 the Evangelical Alliance was formed by the progressive denominations composing the second beast. Note: This beast was coming up out of the earth (man, red earth) and not one single part of him was from heaven. Thus all these things are from progressive man. What does it tell us? Even the imperfection of the religion of man. If it comes from the earth can it go up to heaven? "No man," saith the Lord, "No man hath ascended up into heaven but He that came down from heaven; even the Son of man which is in heaven." Therefore

this progressive, eathly movement will never enter heaven. Looks like the end is death. But let us pursuc it. In 1909 in the month of December, they formed t'c Evangelical Alliance in the great city of Philadelphia. Thus both missions as an organized body and the Evangelical body came to us out of what the missionary world calls the heart of heathenism.

The Christian church had its origin as set up on t'c earth in Jerusalem, the city which God had chosen to put His name there. Hence the contrast.

The church of God is God's chosen city to dwell in. The institutions of men are of the world, the fruits of their progression.

They will shed the blood of the saints but the saints will endure unto the glory of God as the Lord has appointed while this progressive spirit will lead to perdition, the end of all that is not Christ.

But this awful, restless progressive spirit has at times found its way into the church. Once it said, "Let us take her up out of the dust and set her upon a hill where she can shine like ether folks." The speaker with his allies went to work to that end until from 1827 to 1833 in the midst of strong crying and tears, with prayers and wars the church shook off that progressive spirit and those passed with it.

What did it proclaim among us? A universal atonement for all men that came in the world, but an application to those who would accept it, and salvation upon these premises. What did the church say? "Salvation is of the Lord." "By grace ye are saved." She declared that there were none of the works of man in it from first to last, for time nor for eternity. That is what the blessed Book teaches and the church will always teach the same. Any deviation from this word is a progression from the church and is a

stripe of Babylon's bloody garment. It persecutes the saints who contend earnestly for the old way of our God.

In that great threshing, winnowing and separating it was proven that there was much chaff, straw and even stubble that had to be got rid of. It took faithfulness. It was a day that tried men's souls and many were not able to stand the fires, the winds and the waves. But there was gold to be tried and silver to be refined and the hotter the fire burned the more they endured. Among those there was a Beebe, a Trott, a Leechman, a Lawrence, a Hyman, a Mewborn and many more who would not bow the knee to the image of Baal.

These saw fit to withdraw fellowship from that progressive spirit and all those who followed it and its teachings together with all secret lodge organizations of men. They saw all these things to be the unfaithful works of darkness for which the apostle said we should have no fellowship. Eph. 5:11.

From that time for several years the church kept fairly clear of the progressive spirit but finally it got hold again and put some conditions in connection with salvation. Oh vain man! what part of it would he not have if he was let in His way? That spirit was as a seraphim. He went on wings as swift as lightning and spread his great tail all over the country.

In 1895 I heard one of the emissaries of that spirit say, "I am tired of hearing the Primitive Baptists complain of their troubles, low down feelings and always in the valley. I want to take her up and set her on a hill where she can shine like other folks."

What saith the gospel? "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls." Matt. 11:29.

If we must learn of Christ to find that rest where shall we learn of Him?

Surely in the valley and under the yoke. Then that progressive spirit would take us entirely out of the old school and put us upon the airy mountains of the fame of this world where we could all get praise alike. Today that advocate with many others have gone off. They have substituted organ music for the singing and making melody in the heart to the Lord as the church used to do and does yet. They have substituted protracted meetings to gather members where the church was content for the Lord to add daily such as should be saved. The church is so yet.

This is clearly seen that instead of the spirit of Progressive being a good thing for the church of the living God it is fully proven that whenever it gets a hold in the church it starts her towards the earth like an unbalanced meteor until the fire is so hot that that spirit is consigned to its right place with other earthly organizations and then under the fire of their persecutions the church can rest for a while.

"For we which have believed do enter into rest," Heb. 4:3.

Why is this? Simply because the religion of our Lord Jesus Christ is perfect from the first, and that which is perfect cannot progress.

Wherever we see progression we see the advocates and maneuverers of that thing, whether of the things of nature or the things pertaining to religion, acknowledging that they are advocating and belonging to a thing that in itself is imperfect. If we are joined to a thing which is in itself imperfect, how can we expect that all of its influences on us can better us? When it is admitted that there can be a change for the better it is admitted that it has been leading in the wrong way. If it was mistaken in that way, may it not be when it comes again to the testing point?

Now Christian, "Wherefore do ye

spend money for that which is not bread? and your labor for that which satisfieth not?" Is. 55:2.

The Lord bless us to follow Him in His way to the glory and praise of His holy name and leave all the world with its uneven ways behind us is the prayer of one who loves the good old way.

L. H. HARDY.

Reidsville, N. C., June 22, 1911.

Dear Brother Gourley:—It is with pleasure that I try in my weak and feeble way to write to you, and I am glad to tell you that I am feeling as well in health as I have been for some time. But my feelings in a spiritual way is in short seasons, it seems they do not last near as long as they did some years ago.

Some 18 or 19 years ago along in my first experience, I would go whistling and singing for hours at a time, and studying about my hope, but now there come many evil thoughts in my mind even while trying to sing a hymn of praise. I thought when I was sick that the Lord was punishing me for my disobedience, for I know I need punishing, as I feel to be the least excuse to be a member among God's good people. I think sometimes it would be better for me and better for the church if my name was off of the church book. Then the thought arises, where could I go for any rest at all, and my mind goes back to where I received my first little spark of hope when I had been wandering around and hunting for some place where I might get some rest and peace of mind. I would go out even to the dark woods and lay down with my face on the ground and say, Lord, if there be a Lord, please show me the place and the way to get some peace and assurance of a home in Heaven for me.

So I went on in that way until about the year 1890. I was down in the town of High Point and on my way home,

while passing a Missionary Baptist church I was meditating over my condition, and I heard the song, "Jesus lover of my soul," as I never had heard it sung before or since. I had no notion of going in the church, but did go in not knowing when I went in. And the next thing I knew the crowd was all gone but myself and one old man. I asked him when I came in. He said you came in while they were singing, and when they all went out you just sat there like a dead man, and I thought I would stay with you and see what you would do. So I got up and started home, thinking am I losing my mind or not. Well, I said I will not tell any one of this, for if I do they will say he is losing his mind. I'll not even tell my wife. But the first thing I found I was telling my wife all that had happened to me that night. And after I got through she began telling me what a great change she had met with. So then I began to ask myself has the Lord put a little spark of evidence of a hope that I am one of His? But the spark was so far off that I could hardly see it; at times now and then it would flicker back in sight again and cause me to hope that I had a hope. So I battled along in that way until 1905, I think it was in September, that the little spark went entirely out of sight, and I could not see myself anything but lost and that it was just. For I did not see how the Lord could have any mercy on such a sinner as me. So I lay in my room in that condition for several days, and my wife would come in and ask me what was the matter—if anything hurt me. I would tell her that I felt I was bound to die and go to torment. So I went on in that condition for several days and one night I went to bed feeling like I could not see the sun rise any more. But when I awoke (if I had been asleep), I began to tell my wife a dream that I had just awakened from. I will try

to tell you in my feeble way. I thought I was up in the mountains somewhere at meeting and we went to some one's house to spend the night. And the porch was so full of people I had to go to the end of the porch to get in. And at the end was a large apple tree, and as I walked in a large yellow apple fell right in my hand. And as I stepped in I remarked that as it fell in my hand I would eat it. I cut it open and the inside was filled with a folded paper and the paper was covered on both sides with pictures of angels in gold and silver colors. And I thought it was such a curiosity that everybody present had to see it, and in some way it got wet. And when I got hold of it again I asked my cousin who always went with me to the mountains in the Associations to go with me to find a place to dry the paper, for I wanted to keep it. And the branches of the trees overhead were so thick that the sunshine could not get through them anywhere. We kept walking and looking for a place of sunshine to dry my paper, and we walked until I got too warm with my coat on, so I pulled it off and laid it down by a tree to get it as I came back. I thought we did not have to go far before I found down in a deep hollow the most beautiful bright spot I had ever seen. I spread out my paper and soon dried it. So I folded it up and started back to get my coat. But when I got to where I left it my coat was gone, and there was some one else's coat left in place of mine. And I found that the pockets of that coat was full of money, and I refused to take the coat. But my cousin kept telling me to take it, some one had exchanged with me and it was not my fault. So I picked it up and went on to the house lamenting about it until a good old brother that I had great confidence in told me to take the coat and be satisfied. I said I will if you

say so. And as I took the coat I awoke up. As soon as my wife awoke she says: "How do you feel this morning?" I said, better and began to tell her my dream, but did not think much more about it until some time during the day when I took the Bible and opened at Proverbs. I don't remember the place now, but where it speaks of apples of God in pictures of silver. I called my wife and said, here is my dream, and I could see more beauty in that reading than I ever had before or since. And then that little spark that had been so small for so long kindled up to a very large spark, and I thought it would never get so dim any more. But I found it would get almost out of sight at times when I would begin to wonder if there was any reality in religion. Then the thought would come what will you take for that little spark that is so far off and some times there looks to be a thick cloud between me and it?

Before I went to the church I had said several times that if I lived to get to the church again I would offer. But would go home with the same thing to go over again for some time. So when I did go to the church, I did not aim to. But when two had come up and were received, the first thing I knew I was up, saying I don't see how I can stay away, but I don't see how you can receive such a sinner as I am, but I was received. All the next week was a dark time with me. I was on a house nailing shingles, and thinking what a great mistake I had made, by deceiving these good people. I felt like I was not fit to be with them, and I would stop right now and go no further with it. And when I had fully made up my mind to go no further, I was on the eave of the house with my eyes fixed on the ground and the pond that I was to be baptized in appeared down at the side of the house and beside it were three persons dress-

ed in white. But I did not see myself there. And there was not but two that joined besides me, and I told some of the brethren that there would be three baptized that day, but I would not be one of them.

I went the third Saturday and Sunday in August, 1906 and we had a good meeting and I got way up on the mountain top, and there was to be preaching at my house that night. I yet felt that the Lord would show me that I was not fit to belong to the church and he would not allow me to be baptized. So that night after preaching Brother Goodman talked to the church at my house and was received and made the three that I had seen. But I kept praying for more evidence for I did want to be baptized with them so bad. So I went to bed and went to sleep, and about 3 o'clock next morning I woke up suffering with colic and grew worse until up in the day. At almost the time to start for the pond, Brother Goodman came to my bed and said he would not be baptized that day, he would wait for me. I told him to go on to make the three that I saw standing by the pond. So he went on. I don't believe any one could know how I felt that day. I thought I had been shown plainly enough that I was not fit. But O how I did desire to go in the water!

Several of the brethren came to see me that evening and told me that Elder Flinchum would be at the church on Wednesday night and he could baptize me in the evening. I let them arrange it that way, yet begging the Lord for more evidence. So about the set time of day on Monday there came a great storm; and I said as the storm came this evening that is another evidence I am not fit. At the same hour on Tuesday there came another storm, and I about gave up all hope for there was only one more day and then it would all be over with me.

The next day I was able to go to work, but I can not tell you how I felt. Everything was so dark all the fore noon, and about one o'clock there arose a dark cloud in the west and it rained until about 4 o'clock and then cleared off. I prepared to go to the pond, still begging for mere evidence and when I got there Brother Idol and Brother James Crews were there and asked where Brother Flinchum was. They said he did not come, but Brother Crews said Brother Mewbern and myself are here, and either of us will baptize you if you desire it. So I went to the water feeling that I would be shown plainer if I was not fit. But when they commenced singing I felt to be held in the arms of a wise and merciful God; I felt as I went in the water with old Brother Mewbern that I was on top of the water and when I came up out of the water I don't think I ever saw the sky brighter when the sun was shining and that was after sundown and getting a little dark. Then for about two weeks all the doubts were gone and I was happy. But doubts returned again and last so long some times. It seems the good seasons are so short now with me.

Brother Gourley, I don't feel that you will get much out of my writing, but feeling that if you can not, you will look over my weakness. If I could see you I could tell you much better than I can write it, for I am such a bad speller and leave out so many letters. Please write soon. From your unworthy yet loving brother in hope,

S. J. CROUCH.

High Point, N. C.

BLESSED ARE THE POOR IN SPIRIT.

“And seeing the multitudes, he went up into a mountain: and when he was set his disciples came unto him. And he opened his mouth and taught them

saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.” Matthew v. 1:10.

And these afflicted and poor people who are trusting in the name of the Lord desire to speak often one to another of things pertaining to the kingdom of God, and they desire to live as much isolated from the vanities of the world as possible. For they would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. And they enjoy entertaining and ministering to each other far more than they do entertaining worldly company, no matter how near they are related to them in the flesh or how high their social standing is in the estimation of the world. And they enjoy the assembling of the saints together a great deal more than they do worldly gatherings no matter how large and honorable they are for they appear as vanity unto those wandering pilgrims who are seeking a city which hath foundations whose builder and maker is God.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. 1 Corinthians, 1:26-27.

When Daniel interpreted Nebuchad-

nezzar's dream of the great tree that reached unto heaven and the sight thereof to the end of all the earth, he said unto him, Wherefore O king let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility: Daniel iv:27. It appears quite evident that Daniel did not only mean the poor and oppressed subjects of the king, but he also meant his brethren, the Jews, who were captives in Babylon and whose only trust was in the God of heaven for their restoration to their own land and worship.

When the three Hebrew children were cast into the fiery furnace and were not consumed, it revealed the fact that the true spiritual heirs of Christ cannot be obliterated from the world by fire or any other way. For it was created for them and for their sake it stands today amid all the upheaving of nations, principalities and powers.

The saints wandered in the wilderness clothed in sackcloth for many generations and were persecuted and tormented.

But the Lord will avenge his people who cry unto him day and night. For all the legions of antichrist shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called and chosen and faithful. Revelation xvii: 14.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of

heaven: But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matthew, v:17-20.

God gave His commandments to the children of Israel and they were enjoined on no other people or nation. And it is useless for us to expect the people of the world to understand spiritual things.

For the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Corinthians, 11:14.

But the marks of spiritual circumcision are enjoined on the saints of God. For this is the means by which they are distinguished from the people of the world. A base profession will not do for it is impossible for the saints to set this spiritual light before men without withdrawing from the world and its folly and fashion and manifesting the spiritual circumcision of the heart. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds). Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 11 Corinthians, x:3-5. The saints of God are imperfect while they remain in this mortal state, but the warfare they have to contend with proves that they are the children of God, for none but his saints have this holy spiritual longing after the righteousness and striving against sin. And they are the only ones who can truly say with the Apostle Paul: For I through the law am dead to the law,

that I might live unto God. 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. Galatians 11:19-20.

And blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. And the saints of God should rejoice that they are counted worthy to suffer reproach for their Lord and Saviour. And when their work on earth is fully accomplished may they be enabled to exclaim with the Apostle Paul:

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. II. Timothy, iv. 6-8.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Bithsaida in Harnett County, N. C., on Friday before the 3rd Sunday in September, 1911, which is the 15, 16 and 17. Those coming by Railroad will be met at Benson, N. C., on Thursday from the South at 1:30 p. m. From the North at 3:30 p. m. Bithsaida is about 2 miles from Benson, N. C. We invite brethren, sisters and all lovers of truth to attend. We hope to have a goodly number of ministers with us at that time.

CORNELIUS HODGES,
Asso. Clerk.

Those in arrears that can send us some money will please do so to help pay our expenses,
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.

Corresponding Editors.

J. H. Fisher.....Graham, Tex.

M. L. GilbertDade City, Fla.

J. W. Fairchild....Green Forest, Ark.

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EDITORIAL

CREATION—FANCY.

In six days God created and made all things that are made. Then there is nothing new under the sun or made since. Many as may be or appear to be the new things under the sun, yet they are a repetition of that which has already been or is now.

In the Bible there are declarations of that which has been, or shall be, with no mistakes or blunders. Man is given laws telling him what he should do, or should abstain from doing. Prophecy was foretelling what should be. Interpretations of prophesy or of the word should tell man what is the meaning or fulfillment.

Man was to multiply and replenish the earth and subdue it,—not to create another earth.

In the process of time man began to show his ambitious aims in conquering others, and bringing them under his dominion. Mighty hunters, great conquerors, captains of industry, leaders in education, writers, theorizers,

critics, historians, speculators, inventors, theologians, and many such are multiplied.

Instead of showing and telling what men are they began to write in order to show what men should be according to their conception of character.

I do not know when novel or fiction writers began to put forth their productions which are a departure from the models given in the Bible. That book contains the writings of men who were moved to write by the spirit of God, and therefore always wrote only truth, facts or occurrences. Joseph was not a fictitious character of the creation of some man's fancy. There was such a man as Job, and the things related concerning him, and all others that appear in the book of Job were actual occurrences.

There is such a character as the Serpent or Devil possessing cunning, poison, enmity against truth, whose doings are told in the Bible.

Among the writers named in the Bible Moses had a prominent place and was faithful as of God. We see no theorizing or fanciful constructions or creations of such characters and their doings as the busy imagination of man will weave artfully imagining what the hero of their story would do, how he would act, and so pleasing and absorbing the interest and attention of the readers that they prefer fictitious reading that contains no truth to the plain statement of facts which are too commonplace. It is common to find old women and men, and much more young people, that have no patience, taste nor desire to read solid matters that is truth, and the serious matter of the Bible or other reading far more important because they are true.

Sensational stories, thrilling adventures, uncommon performances are sought and read with great avidity while standard authors are ignored.

Are people thus educated and train-

ed good judges of what is needful in such times as these? The minds of men are much imbued with the character, the sentiments in their favorite books, whether good or evil. As the food one eats shows the nature of the person whether healthy or otherwise, so the thoughts and sentiments, style of the writings that engross his mind indicate the nature of his taste, his mind, his character and his method and manner of considering matter, and show his range of thought and purpose of life.

John must eat the book given to him which was sweet in his mouth, but its contents were bitter in his heart. That which pleases a man who is wrought upon by the Spirit of God proves that it is wholesome, healthy matter or pure food for the mind. But a man that has no thirst or hungering after the truth proves he does not love the truth, but it also shows that he loves the opposite of the truth which is falsehood.

The sea of foul waters containing such a variety of unclean animals—that sea in which are brewed and hatched so many storms engulfing so many that attempt to cross its waters—may represent the volatile, restless mind of man that invents so many fancies of image, thought and conception that are not in harmony with the purity of characters set forth in the Bible as truthful and commended as worthy of imitation. How wise are those that do not make shipwreck of their lives by shunning to embark on such treacherous waters, but choose the one thing needful, the good part which shall not be taken from them—that enter in at the straight gate and walk in the narrow way that leads to life. These wise ones shun the broad, wide road that leads to death. They do not seek the supposed license of writing according to their own vain imaginations which is only evil and

continually so: but they wisely look to the fountain of wisdom which gives forth pure waters that cleanse the mind of that which is false, and therefore always misleads that under its power. True character is not, can not be the invention of man, but it is caused, wrought and produced by the Spirit of God giving understanding to man who gives good heed to divine teachings which implant in the subject of grace the blessed principles that build one in Jesus Christ in all things, who is the head of all principality and power. P. D. G.

PATIENCE.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

James appears among the New Testament writers as holding the members in strong defense of every right. He so states doctrine that no one charges a lack of consistency in any part, nor does he leave a gap for an intruder to enter and trespass. He that would place obedience in such command that would thrust out the cause of all good conduct, and allow the creature to usurp the throne of the Creator finds no toleration in James. The consistency of order is maintained by him and all other Bible writers. The necessity of sincere, tried faith is demanded by showing that no other kind of faith could produce the works that feed and clothe the soul, and that this genuine faith never fails to do this. Patience is divine. For God is the God of patience. Rom. 15:5. In Him its perfection is displayed. It is such a work as does nothing imperfectly, nor fails. God waits to be gracious. With Him is no haste or tardiness. He works always and all His works praise Him.

Ye have heard, says James, of the patience of Job. But the crown put on

Job was God's merciful faithfulness.

Patience is older than her work. The worker or performer must be older than his work. So that there must be a cause that produces the effect. There must be a power, a wisdom causing the work of patience. To be perfect it must all be the work of patience, then it is all of a piece and complete. Patience labors in the face of opposition. Her strength is shown and proven in overcoming opposition. It is an enemy that would attempt to mar or hinder the perfect work of patience. So great is the need and value of patience that we should rejoice and count it all joy when we are beset with divers temptations. Because the trying of your faith worketh patience. As patience means strength which is manifested and perfected in our weakness, so let patience have her own way, have her perfect work. It is in her perfect work that you are clothed with perfection. When you are weak then you are strong. It is not you that work, but patience does her work for you, and puts the garment of her perfect strength upon you, and that makes you perfect, or you thus endure. A gracious power of enduring is shown in your bearing all things, believing all things, hoping all things, enduring all things, so that it does not fail, and it perfects you.

But are you or do you feel that you are patient? Was Job showing patience when he was cursing the day of his birth? Was he very patient who cried all the time I waited patiently for the Lord and he heard my cry?

You love the patient one. You much desire to be patient and quiet as a weaned child, and be reconciled to God, and you love so much to behold that one that you feel has patience, still you do not feel that you possess it; but it possesses you. It is patience that is working. The fact that you hunger for it proves that

you love it, and are blest with it. You shall be perfect and entire wanting nothing, still you never can credit yourself as having done the good work, nor with glorying in yourself, nor what you have done.

Let patience have her perfect work. It all belongs to her, but she does it all for you—that you may be perfect and entire, wanting nothing.

It begins in tribulation which is the very thing you do not want. Tribulation worketh patience. But does it not seem that tribulation is the very opposite of patience? So strange and marvellous is God's way, so far above us.

James rebukes, reproves, leaves the poor soul naked, wounded, sore distressed, unable to do any of the things that must be done. The raw material, the flax must be rotted, broken, hackled, torn to pieces, before the fine linen clean and white appears. When patience, the great performer, has done her perfect work, then you are perfect and entire wanting nothing.

P. D. G.

JESUS CHRIST IS COME IN THE FLESH.

“Every spirit that confesseth that Jesus Christ is come in the flesh is of God,” 1st John 4:2.

The command is, try the spirits. Many false prophets are gone out into the world. Hence the importance of trying the spirits. Every spirit that does not confess that Jesus Christ is come in the flesh is not of God. Every spirit that denies that Jesus Christ is come in the flesh is not of God, but is opposed to God, and is anti-Christ or against Christ.

1st. There may be a historical admission that Jesus Christ appeared in the flesh as recorded by Matthew, Mark, Luke and John, and hence be a letter confession of his having lived

and was crucified, and a general confession that he is the Messiah; and there are many that preach and believe this, yet they deny that Jesus Christ is come in the flesh in the sense that John here declares.

2nd. All that confess that Jesus Christ is come in the flesh are of God. “Ye are of God little children and have overcome them, because greater is he that is you than he that is in the world. Jesus Christ is God manifest in the flesh, and therefore is greater than he that is in the world, and Jesus Christ being in you—come in the flesh—is greater than he that is in the world, and hence of the world. He that is born of God has overcome the world because Jesus Christ is in him, the hope of glory. If Christ be in you the body is dead because of sin. The full and perfect Jesus is the gracious Redeemer who has saved his people because he is not of this world, but is of God. To confess him, therefore, is the blessed confession of salvation and that of God. This confession is a plea of guilt owned by the one who feels he is vile. But faith speaks that Jesus Christ is come in the flesh, the holy child who is born unto us, who is holy while in the likeness of sinful flesh, and lived for me, and died for me, gave himself for my sins, and obtained eternal redemption for me. He is made of God unto me wisdom, and righteousness, and sanctification, and redemption, that my glorying might be in the Lord. He is made sin for me that I might be made the righteousness of God in him. He is my Saviour. The unspeakable gift of God to me who loved me and gave himself for me.

3rd. I! I am dead to the law—dead to sin—by the body of Christ, and justified by God the Father, who shall lay anything to my charge? Who can condemn me?

If the life, death and resurrection of

Jesus for me does not save me, am I crucified with him? I am not giving glory to God for my salvation if he has not saved me, nor am I confessing that Jesus Christ is come in the flesh.

4th. They are of the world. He that is of the world heareth not us, but he hears the doctrines of men or of the world. They speak of the world and the world hears them.

5th. But we are of God. He that knoweth God hears us. He that is not of God hears not us. In this way we know who is of God, and who is not of God. Hereby know we the spirit of truth and the spirit of error.

6th. Beloved, let us love one another: for love is of God; and every one that loveth is born of God: for God is love. In this way God's love is manifested to us, for he sent forth his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us we ought to love one another.

This is the blessed doctrine of God. Whosoever shall confess that Jesus is the Son of God, God dwells in him and he in God. He is happy everywhere and in whatever state or condition he is in. For if God be for us who can be against us? P. D. G.

What evidence that Jesus is not the Christ of God?

There is a class—a race of people that do not believe that Jesus is the Christ, namely, the Jews. For he came unto his own and they received him not. They had the scriptures of the prophets which testified that he should come, and how he should come, and it was prophesied that the builders or rulers, the leaders, should reject him, and that only the poor, the needy and the oppressed would receive him. Every scripture of

prophecy bore witness to him and was fulfilled in him.

What works did Jesus to support his claim that he came from heaven, and is the Son of God? He wrought such miracles as no man ever performed. Diseases, death, devils, all were subject unto him. He spake and it was done. Winds, waters, seas obeyed him. He knew the thoughts of man. He possessed unlimited power over all flesh. Whomsoever he called came unto him.

Then why did not the Jews as a race believe on him? Why did not the leaders among the Jews believe on him?

Answer his doctrine, his teachings, his manner, his character condemned them. They had corrupted the Lord's way. They were full of pride and prejudice against the truth. His meek, humble and lowly life condemned them. For there was nothing he did or said that pleased them, but everything he said and did displeased them. They hated him without a cause.

Perhaps no race of people were ever more corrupt than were the leaders among the Jews. When the truth is perverted and trampled in the dust those holding it in unrighteousness with a conscience seared as with a hot iron hardened under the deceitfulness of sin, painted sepulchers, whitewashed but inwardly full of rottenness and dead men's bones, a stench in God's nostrils are far more corrupt than the heathen. Who so wrathfully as they could or would vehemently urge the crucifixion of the Son of God? The reason Jesus gives why they did not come to him was because they loved darkness rather than light, because their deeds were evil.

Jesus was full of grace and truth. He did not sin, nor was guile found in his mouth. He was made sin for his people. The chastisement of our

peace was laid on him. He gave himself for our sins. He was holy, harmless, undefiled, separate from sinners. He was made a curse for us. He saw no corruption when he was made an offering for sin, and lay in the grave.

What kind of people believed in him? They were oppressed with the devil. They felt the plague of their own hearts. They abhorred themselves. They were poor, needy, helpless and wretched. They were quickened from death in trespasses and in sins to see and feel their wretched, guilty condition. Then they believed in Jesus.

What sort did not believe that he came from heaven, and is the Son of God? The self-righteous, the wise in their own eyes, the haters of God and truth. To those that know the truth and receive it in the love of it Jesus is altogether lovely. What greater proof of the deepest depravity can be given than not to believe that Jesus Christ is the Son of God? He that is not for Christ is against him. He that believeth not that Jesus is the Christ has made God a liar. So holy is his teachings, so saving his doctrine, so pure is his character, so blest are all that trust him, such benefits enure to all that follow him that the proof is complete that Jesus is the Christ of God.

P. D. G.

LAW AND GOSPEL.

Elder P. D. Gold:

Dear Bro.: Will you please write a piece on Law and Gospel in Landmark? You know that the majority of the people take Law for Gospel. I would be glad that you would set each up dividing the Law from the Gospel. And if any other writer has a mind to write on this subject would be glad to see it in the Landmark.

Respectfully, your brother,

W. H. MULLIS.

Cadwell, Ga.

"Tell me, ye that desire to be under the law, do ye not hear the law." Gal. 5:21.

If the believer in Jesus is under the law, then what has Christ redeemed his people from? He has redeemed them from the curse of the law that they might receive the adoption or freedom of sons. The law works wrath. Where there is no law there is no transgression. He that is under the law is under its curse. By the law is the knowledge of sin. Those that preach the law add bondage and barrenness. But the gospel has no curse. The gospel is the power of God unto salvation to every one that believes.

By the deeds of the law no flesh living shall be justified. For by the law is the knowledge of sin.

The law came by Moses; but grace and truth came by Jesus Christ. Jesus came under the law to fulfill it. He was made of a woman, made under the law, to redeem them that were under the law that they might receive the adoption of sons. Wherefore they are no longer under the law, but under grace. Christ is the only one that could fulfill the law. The only way we honor the holy law is by believing in Jesus. The law is not of faith, but the just shall live by faith. What the law could not do in that 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. In this way there is now no condemnation to them who are in Christ Jesus.

In the flesh there dwells no good thing. While we are in the flesh and walking after it we are under the law, and it works wrath. For by the deeds of the law no flesh shall be justified

nor saved. Even Abraham could not glory before God in the works of the flesh which are law works. If one is under the law he is in the flesh. If he is led by the Spirit he is complete in Jesus, who is the end of the law for righteousness to every one that believes. The works of the flesh are all corrupt, but the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law. Love is the fulfilling of the law, and Jesus loved the law which is holy and spiritual, and when we receive him we are free from wrath in him, and as he is so are we. But all the works of the flesh are corrupt, and we must become dead to the law by the body of Christ, and risen with him so that we are under grace, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord. So that we are under law to Christ. Nor is there any law against love. For the law is fulfilled in one word—love. Thou shalt love thy neighbor as thyself. This neighbor is Jesus who gave himself for us. The new commandment Jesus gives us is that we love one another.

Tell me, ye that desire to be under the law, consider the two covenants. Look at Sarah and Hagar. Look at the bondage of the bond servant, and at the freedom of the free woman with her children. Isaac is free born and is by promise. So all the heirs of promise are free born as Isaac was. It is of faith that it might be by grace, in order that the promise might be sure to all the seed. Hence it is by grace we are saved, and if by grace it is no more by works. For by the deeds of the law shall no flesh be saved, for by the law is the knowledge of sin. Ye are not under the law but under grace. The law is not of faith. Being justified by faith we have peace with God.

The covenant of grace is the glori-

ous ground or foundation of standing of one born of God. While every one under the first covenant of works, or of the law is in the flesh and is cursed, and all his works are cursed. When one is born of God he is a new creature. Old things are passed away, and all things are become new, and all things are of God, who puts his laws in our minds and writes them in our hearts, and is merciful to our unrighteousness, and our sins and our iniquities he remembers no more. For he is unto us a Father and we are his sons and daughters. Jesus is our elder brother exalted in glory at the right hand of God, a prince and a Saviour, and he ever lives to make intercession for us. He is our prophet, priest and king, our Lord and our God, the child born unto us, and the Son given unto us, and the government is on his shoulders. We are heirs of God and joint heirs with our Lord Jesus Christ, if so be that we suffer with him, which things we are sure to do if we walk in the spirit, and contend for the freedom of the gospel. If we serve under the law covenant of works and contend that the natural man is able to keep the law and do his part, and obtain salvation in that creature work, then we please the world, and hold the popular religion, and please the flesh, and exalt the creature, and there is no persecution. But if we honor Jesus then the bond children persecute us, and we become the filth and the offscouring of the world, and preach a licentious doctrine, and it does not matter what we do for we may commit all the sin we please and charge it all to the flesh, and it is not imputed unto us.

I consider, brethren, that there is not a son of Adam that can keep any part of the holy and spiritual law, but that Moses curses every one that pretends or claims salvation by works. But that Jesus has fulfilled the law for

the believer, and by him all that believe are justified from all things from which we could not be justified by the law of Moses. We should stand fast in the liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage the law that neither we nor our fathers could bear.

All that feel the burden of guilt and sin come to Jesus, and take his yoke which is easy, and his burden which is light, and find rest to their souls. It does not please the flesh nor fleshly religion, but it brings rest to the soul because the yoke of Jesus is light and peace.

The doctors belong to the law religion. But the gospel is the power of God unto salvation to every one that believes, for therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith. This is the faith of Christ.

How can we find peace as vile sinners under the law as a rule of life when it demands perfection, but gives no strength to the sinner? He that offends in one point is guilty of all. The law cannot approve of a thing the sinner does without marring its own inheritance. How can a holy law justify one that has violated all its holy precepts?

But when Jesus who knew no sin came under the law it was to fulfill every jot and tittle of it for his people, for he who knew no sin was made sin for us, that we might be made the righteousness of God in him. Then we are crucified with Christ, and risen with him, and live by the faith of him, and we are free in him. How shall we that are dead to sin live any longer therein?

P. D. G.

R. STANCILL.

After an illness of several months our dear father passed out of this

world January 23rd ult., at the age of seventy years. For several years he has been growing feebler, and although we realized that he could not live many more years it did not lighten the shock which the death of a loved one ever brings.

Elder Collier came to see him a few days before he died, and sang and prayed with him which was a great comfort to him. His funeral services were conducted by Elders R. M. Jones and Collier, at his home near Selma.

During the Civil War he belonged to Company 1, Eighth Georgia Cavalry, and the hardships as a soldier, and as a prisoner at Point Lookout, impaired his health for life, and he has been a sufferer off and on ever since.

We have sat around the fireside many an evening and heard him tell with great interest the story of his soldier life and of the "jolly boys" in camp. He related, too, many a place of danger from which he said the hand of Providence alone could have delivered him. He held in highest esteem all his comrades in the war, many of whom have gone on before him.

He has loved the Primitive Baptist Church from his early childhood, his mother being a member of this church. Although he did not unite with the church till late in life, he has been a believer in Christ, and has realized his protecting care all through the journey of life. About ten years ago he received a hope and united with the Primitive Baptist Church at Smithfield, being baptized by Elder Isaac Jones in the dear old Neuse River near the church there. God's people were near and dear to him and especially the members of his own church.

He lived a quiet life, spending most of his time on his farm, but to him life was full of interest, and his work, whatever it chanced to be, he deemed worthy of his best. He was a great

lover of nature and often enjoyed communing with his own soul under her bowers.

We miss him here, but, as he has assured us of his heavenly home where it is as he said awhile before he died, nothing wanting, it is a comfort to be able by faith to look away from earth and the body mouldering in the ground, and behold him created anew where he shall live throughout eternity. And although he lives on earth no more, to us whom he has reared and cared for, teaching us "line upon line, and precept upon precept," he is not dead.

The way may have seemed hard at times and the ground stony, but the seed he has so faithfully sown will not perish, but some time, somewhere will spring up and some one will reap the fruits.

The death of a Christian is of peculiar interest to mankind. We all love to hear them "tell the story saved by grace," and as they are entering the shores of the Unknown Country, and have them tell us that it is so even as we believe, and that "the half has never been told." It seems to draw heaven nearer and make it a surer heritage. Thus it was with our dear father. He met death as though it were nothing strange—just a step to eternity.

During his last hours he would sing and pray between the agonizing pangs of death, realizing that it would soon be over.

It is only when we have watched such a loved one fade away and die that we can realize the full meaning of the lines:

"Our echoes roll from soul to soul,
And grow forever, and forever."

A DAUGHTER.

HENRY W. BOOTHE.

It is with a sad and heavy heart I attempt to write a sketch of my dear

father's death, Henry W. Boothe. He was born May 15, 1860, and died December 27, 1910, making his stay on earth 50 years, 7 months and 12 days. He was first married to Martha J. White, daughter of Abram and Sallie White, in 1882, and they lived happily together for eighteen years. To this union were born nine children, five girls and four boys. When she was taken from him he was left with three little children to mourn the loss of a dear mother and husband.

In 1900 he united with the Old Primitive Baptist Church at Mountain Springs, and lived a faithful member of that church until 1908 when he withdrew from them, although he still loved them and continued going to hear them when he was able.

In 1902 he was married to Taby Newby, daughter of Elisha and Pinkie Newby, and they lived happily together until his death. Unto this last union were born three children, two girls and one boy.

Father was unable to work for six years before he died, suffering with that dreadful disease, consumption, but bore all his sufferings with much patience. He was down upon his bed for about seven weeks but was never heard to murmur or complain. He said he hoped the Lord would let him remain here until he had finished all his suffering and had shown him that he would be better off and I believe he did. He told grandma he hoped when his last hour came that if he could not talk he would be able to give them a sign that he was going home by folding his arms across his breast. And just before the last breath left him he folded them. His last words were to Mama to remember what he had told her.

Papa talked to everybody that came, and tried to sing the songs, "Am I a soldier of the cross," and "Amazing grace how sweet the sound." Those

were his favorite songs and he asked for them to be sung at his grave.

Papa was an affectionate husband, a kind father and a good neighbor, always ready to lend a helping hand to the needy. All was done for him that could be done by physicians, relatives and kind friends, but none could stay the cold, icy hand of death, for the Lord had called him and he had to go. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

He leaves a wife, five children, a father, mother, four brothers and three sisters to mourn their loss, but we feel our loss is his eternal gain. It is hard to part from our loved ones but the Lord knows best.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our heart
That never can be filled.
Dear father how we miss thee,
No earthly tongue can tell;
But we hope some day to meet thee
In that happy place to dwell.

Written by his loving and devoted daughter,

SALLIE OAKES.

Dry Fork, Va.

J. T. JOHNSON.

Elder P. D. Gold,

Dear Brother in Christ I Hope:—At the request of the church at Burlington, N. C., and by the help of God the Father and Jesus Christ the Saviour of sinners, I will write some concerning our beloved brother, J. T. Johnson, who was killed by a passenger train in Greensboro on March 9, 1911. He was crossing the railroad in a bread wagon owned by a bakery company for which he had been working for a short while.

He joined the church at Big Meadow in June, 1876, and in 1895 received a

letter of dismissal from that church and moved to Burlington, where he was held in the highest esteem until October, 1900, when he became dissatisfied for some cause and called for his name. The brethren dealt with him the best they could and according to scripture. They waited a reasonable length of time thinking he would give a reason for leaving them. He did not appear, so on the second Sunday in December, 1900, they found him in disorder for calling for his name, but finding no other charge, they excluded him from the church, he remaining away from them ten years, two months and one week. He was restored into the church the 3rd Sunday in February 1911, two weeks and four days before the monster death visited him and snatched him away. He was born on May 30, 1846 and died March 9, 1911, making his stay on earth 64 years, 9 months and 7 days.

He leaves behind him four daughters and two sons to mourn the loss of a good and faithful father. May God bless his children with that sweet hope to meet their father in heaven where parting is no more, where trials, troubles and temptations, which so easily beset us are done away with. May the church at Burlington feel that their loss is his eternal gain. He also leaves many friends who were shocked to hear of his death which came so suddenly.

I was talking with Brother Johnson on the 3rd Sunday evening in February just before he took the train for his home in Greensboro. His words were sweet to me. I cannot tell all he said, but I remarked, I am glad you came back home, Brother Johnson. He replied, "You were not as glad to see me back as I was to get back. Brother Coly, I have not had any peace of mind since I left the church." He said he was made willing to come back—that no doubt he had suffered for his

disobedience.

I fell in love with this brother the first time I ever met him. I was but a boy and he had occasion to say many comforting words to me after I had obtained a hope in Christ but before I had joined the church. I felt my imperfections so much I didn't see how any one could fellowship me.

He has gone never to return to us, but may we meet him in heaven where troubles, trials and temptations are no more, where we can ever sing the praises of Father, Son and Holy Ghost. Your brother with a little hope, if not deceived,

C. B. TILLMAN.

Burlington, N. C., Route 8, Box 4.

**PASTOR SERVES TWO CHURCHES
CONTINUOUSLY FOR 44
YEARS.**

Lawrenceville, Ga., July 16.—Elder James T. Jordan, a Primitive Baptist preacher, has the distinction of having served two churches continuously for a longer period of time than any minister in Gwinnett county. He was ordained to preach in 1866, and was called to the pastorate of Camp Creek and Sweetwater churches the same year—forty-four years ago. Not only has Mr. Jordan preached at these two churches forty-four years, but he has served four churches every year since his ordination, and yet has been pastor of but eight during all that time.

To serve four churches out of eight for almost a half century, and two of these without interruption, is a record of which but few me can boast.

He lives near Lilburn, and is loved by all his neighbors, of every faith and order.

Graham, Texas, July 14, 1911.—On July 5th all my books were burned up with my house and \$773 worth of furniture. My home cost me about \$1,500.

No more orders need be sent me for books as they are all gone but a few I had at another place.

I had \$1,000 insurance but I am doubtful of getting it. In no case will I ever be able to build again.

Our wearing apparel was nearly all burned up. We now have no home of our own, but the Lord took this way that our minds might be more directed to him.

Dear Brother Gold; you may publish this so that your readers may know not to send me any more orders for books.

Yours in affliction,

J. H. FISHER.

Remarks:—Friends can help brother Fisher in this time of need. P. D. G.

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The plain Sheep binding, single copy 75c.

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The gilt Morocco binding, per dozen \$12.00.

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Send money by registered letter, P. O. money order or by express to me at Los Angeles, Cal

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Elder J. E. Herndon calls in his appointment on account of the death of his wife.

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We would thank you for the name and address of any young men or women from your neighborhood who will likely attend school somewhere this fall.

If at all interested, write for cata-

logue and other information of this school today. Address

JOHN W. GILLIAM, Principal.
Altamahaw, Alamance Co., N. C.,
Route No. 1.

Brother I. R. Grisham, Springdale, Ark., desires a preacher to settle in his county. There is a church there but no preacher.

Married, July 19, 1911, at Greensboro, N. C., Mr. Thomas H. Williamson and Miss Berly Harris by Elder P. D. Gold.

STAUNTON RIVER ASSOCIATION.

The next session of the Staunton River Primitive Baptist Association will convene with the church at Mt. Springs on Friday before the 2nd Sunday in August, 1911, continuing for three days. The nearest railroad station is Dry Fork, Va. (not far from Chatham, Va., the county seat of Pittsylvania county). All lovers of the truth are cordially invited, especially preachers. Any one desiring to be met at train should communicate with Brother O. B. Linthicum, Dry Fork, Va., who will provide conveyance and see that they are properly cared for.

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ZION'S LANDMARK

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P. D. GOLD, Editor..... Wilson, N. C.
P. G. LESTER, Associate Editor..... Floyd, Va.
J. H. FISHER, Corresponding Editor..... Graham, Texas.
M. L. GILBERT, Corresponding Editor..... Dade City Fla.
J. W. FAIRCHILD, Corresponding Editor..... Green Forest, Ark.

\$1.50 PER YEAR.

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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All names and post offices should be written plainly.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Editor of the Landmark:-

I admire the spirit of moderation manifested in the editorials and general conduct of the Landmark, but I am of the opinion that religious periodicals should be open to the public to the extent that errors in doctrine that threaten the peace and integrity of the church might be pointed out. There has been of late much disputation among our people on the subject of decrees. We ought, in judging any disputed points of doctrine, to ascertain what results from the teaching of that doctrine. It may be fairly assumed the preaching of grace as being sufficient for the poor sinner both for time and eternity has never bore bad fruits in the primitive body of christians. I have never heard a preacher directly assail it in my life. I have heard men preach other doctrines, but I have never yet heard even an arminian make a direct assault on the doctrine of grace. There can be no doubt that the doctrine of the sufficiency of the grace that was given the elect in Christ before the world began is the Primitive Baptist doctrine.

The doctrine of grace does not exclude the necessity for good works. But good works are the fruits of grace in the heart. To preach grace is more productive of virtue and even of morality than the preaching of works. But I wish to notice some effects of preaching the conditionalism. This doctrine denies the sufficiency of grace, and as it is an error itself it gives rise to or is the basis of the other.

To hold that God has suspended all temporal blessings conditionally on the voluntary obedience of the creature independent of His purpose and the working of His spirit, is not only inconsistent with the Word that teaches that God works in the individual both to will and to do of His own good pleasure, but it necessarily implies a changeable God. It is impossible to successfully assail the doctrine of God's purpose and grace from a scriptural standpoint. We may consistently affirm that God answers prayer upon the theory that He gives the Spirit of prayer according to His purpose that has gone before. In this event His foreknowledge and purpose and immutability would consistently be maintained. But if we hold that temporal blessing depends upon the voluntary obedience of the creature and admit that this obedience is uncertain, we not only deny the teaching of the scripture in regard to God working in His people, but we also deny by necessary implication the purpose and foreknowledge of God. What can be more inconsistent than for a man to affirm it as his creed that after one is regenerated he is invested with sufficient power to live up to all the requirements of law and gospel and must stand or fall according as he is obedient or disobedient and then pray to what he supposes is a changeable God for pardon and sustaining grace. The doctrine of purpose and grace are inseparably connected with the immutability of Divine nature.

But this is not all. Conditionalism

carries with it the idea of one having to atone for his own sins committed after regeneration. I have heard this advocated frequently. In the first place this proposition negatives the former one which claims that a man must stand by obedience or fall by disobedience. If the first proposition is true (that a man must stand or fall according as he is obedient or disobedient), then there is logically or scripturally no more sacrifice by way of atonement. But this is not the worst of it. To hold that anything but the blood of Christ can atone for sin is itself a heresy. Of course the regenerate people suffer for their wrongs, but this is not an atonement for sin for they all had remission of sins in the blood of Christ. The regenerate children suffer by way of chastisement. It is for their good and that they may thereby learn obedience. It appears that from this same error (conditionalism) arises that horrid doctrine which is slyly creeping in, that regenerate people are the only people that can and do blaspheme the Holy Ghost. To maintain this position one has to resort to the most remarkable perversion of the scripture and disregard the natural instincts of men and the proper sense of words used relative to it. This doctrine is not supported by even an inference to be drawn from the inspired writings. It rests altogether on the mere assumption that any one in order to sin against the Holy Ghost must first be made to know the Holy Ghost by regeneration. To dispel this illusion I will cite what is said in Job of certain men: "They are of them that rebel against the light; they know not the way thereof nor abide in the paths thereof," 24:13. In Acts 7:55, it is recorded that Stephen said, "Ye stiff-necked and uncircumcised in heart and ears; ye do always resist the Holy Ghost."

Those who hold to this hideous doc-

trine do not seem to know what blasphemy means. To blaspheme is "To speak of the Supreme Being in terms of impious irreverence, to revile or speak reproachfully of God or the Holy Ghost."

To my understanding there is as little ground for misunderstanding what is relative in Matt. 12 and other places concerning the blasphemy against the Holy Ghost as there is for any other passage in the bible. It is said (Matt. 22) "Then was brought unto Him one possessed with a devil, blind and dumb and He healed him, insomuch that the blind and dumb both spake and saw." Then in verse 24, "But when the pharisees heard it they said, 'This fellow doth not cast out devils but by Beelzebub the prince of the devils.'" After making some other remarks he proceeds to say, "And if I by Beelzebub cast out devils by whom do your children cast them out, therefore they shall be your judges; but if I cast out devils by the Spirit of God then the kingdom of God is come unto you."

It is quite plain that the pharisees were accusing Jesus of doing miracles by Satan whereas He was doing it by the power of the Holy Ghost. This was therefore blasphemy against the Holy Ghost. Taking it altogether the several passages makes it certain that it hath never forgiveness in this world nor in the world to come.

I do not mean to hold that the accusation of the pharisees as above referred to is the only way the Holy Ghost may be blasphemed. It is a fundamental principal of our faith that the Holy Ghost has been sent down from heaven and is doing a work among the people. While the days of plenary inspiration and the working of miracles have passed there are yet manifestations of the workings of the Spirit among the people both in respect to the quickening of the unregenerate and in giving a tongue of utterance to the

true called minister of the gospel. I fear some of our public ministers are wanting in this divine gift.

The operation of the Spirit is not, as some seem to suppose, the voluntary or a latent gift or grace once shed abroad in the heart. The truly called and qualified minister is dependent on the active influence of the Spirit before he can preach the gospel in power and demonstration.

How far it might be in the nature of blasphemy to question the power and active influence of the Spirit at this day I will not undertake to say. Certain it is that blasphemy against the Holy Ghost "hath never forgiveness." It is said, (1 John 5:18) "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not."

It is sad commentary on the state of religion that such doctrines should be tolerated by the people. I repeat that no man can preach strict conditionalism without preaching a changeable God, thereby undermining the very foundation of the christian's hope and of the stability not only of true religion but of every other blessing.

J. ELLIS BLANTON.

Lee, Fla.

Remarks.

I endorse the letter the above article from the pen of a true and gifted servant of God.

I have been aggrieved and shocked to find some good brethren holding to the idea that God's regenerated children are the only people that do and can commit the unpardonable sin—the sin against the Holy Ghost. One brother said to me some days ago that God had revealed that to him and I must not deny or say that God's children did not commit it. If I believed in such stuff I would be compelled to believe in apostasy. I do not doubt

but that the brother is honest in his opinion. But I do know God never reveals anything to His people contrary to the teachings of His Word.

Brethren who have such vain imaginations should try the spirits.

Matt. 12:33,34 is a mirror and key to show us why and who they are that commit such sin: "Either make the tree good and the fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by its fruit." If the tree is good the fruit will be good. The fruit does not make the tree good but it proves its nature. The principle of reigning grace in the heart will never ascribe the power thereof to the work of the enemy of the Lord. Man for the most part, judges another's nativity by the language he speaks. When one views salvation to be of the Lord and all the fruits of righteousness to the work of the Holy Ghost I should think he knows the language of Canaan. How can any one be mistaken as to the characters that shall never have forgiveness? "O generation of vipers, how can ye being evil, speak good things? for out of the abundance of the heart the mouth speaketh." It is said in the 25th verse that Jesus knew their thoughts. The people thought those enemies of the Son of God were saints. Man judges by outward appearance, God judges by the heart.

M. L. GILBERT.

Dade City, Fla.

Dear Brother Gold:-

I want to thank you for sending me the Landmark so long without pay. I wrote you in May that I was unable to take them longer, and I did not think then that I could, and I thank you so much. I enclose amount to pay for them for this year. I enjoy reading them so much. I love to read your writings, they are so plain that they are food for a poor, hungry soul. I don't hear preaching often, and it makes me

feel sometimes that I have no friend on earth. I can't be with the dear Old Baptists, the dear children of God, and I do believe they are the chosen ones that Jesus came to redeem. And if I only knew I was one of His, I don't think I ever could doubt any more, being born again. I feel to wish to stay right. But I do feel so much in the dark at times that I fear I have never been born again. I feel to have to stay right at the foot of the cross begging for mercy all the time. I don't think I can do anything to help God to save my poor soul; I would not know what to do, for I feel to be the very least one if one at all that ever enjoyed a hope in Christ our Lord.

I hope I am not mistaken in what I hope the Lord has done for poor unworthy me in giving me a hope. Brother Gold, I know I can't write a flowery letter and speak big words; I am a poor scholar and I can't tell so much about the dealings of the Lord with me, if He has ever changed me which I hope He has. I feel like there is something in my heart I can't speak of. I feel it is not for me to talk much. I have thought if I could write like some I would like to write for publication, but I can't; I just have to write the way it is given me. So dear brother, if there is anything in this that is not right, please pardon me, for it is not my heart's desire to write anything that is not right. Not that I feel that I do right, although I want to do right if I only knew how to do it. I can see myself doing wrong all the time.

Dear Brother Gold, we have never met face to face in this life, but I hope if we do not meet here it will be the Lord's will for us to meet in heaven where all of us will meet together around the throne of God singing the praises of our dear Savior who has done so much for us. And when the icy hand of death shall chill my flowing

blood, may I yield my latest breath in fellowship with God. I desire the prayers of all God's children.

From one that craves a home with
Christ our Lord,

Mrs. M. A. Knighten,
Biltmore, N. C., R. No. 3, Box 58.

Elder P. D. Gold,

My Dear Brother Gold:-

My mind has been for some time to write and tell you of some of my troubles and trials, but have neglected doing so because of my inability to write as I wish, feeling so ignorant and incompetent of saying anything that would be interesting to God's people. However as small as I feel and as ignorant as I be there are some things I know and some things I don't know.

I have seen many in trouble of late but none of their troubles are like mine. I see brother preachers and talk with them and tell them my feelings, and they say they are exactly their feelings, yet I cannot understand that they are like me for I feel as one alone.

I have been in the ministry for eighteen years and have been a man to love home and have stayed about home most of the time, and I thought I was justified in so doing from the standpoint that I was a poor man and have a large family to support. I have been in Danville for nearly ten years, most of the time being employed by firms whose work was very confining. I could not often get out among the brethren. For about five years I was very well contented after which I became dissatisfied and it has grown worse and worse ever since. About eighteen months ago I freed myself from public employment and thought I would never again entangle myself that way. But last Fall, getting as I thought in a very tight place financially, I decided to accept a position with a wholesale house in Danville, Va., and after being with them for a short while

I felt my condemnation again stronger than ever. This was a good paying business but I could not stay there. A Spirit said, go out into the world and preach the gospel to every creature and he that believeth and is baptized shall be saved. It said, I have a work for you to do more important than this. I fought it with all my power, but could not prevail. So I was made to surrender on March 28 and have been visiting some sections of the country, of which the Pig River Association was one, where I met you. But I was in rebellion then and was not willing to be away from home, though through a slavish fear I was there.

When I was called upon to preach Saturday evening you may know how I felt, but I can hardly think any one is just like me. So I could not preach as I wished to but it gave me great relief insomuch that I attempted again that night with Elder Coles which gave me still more relief.

I know I did not bring this on myself not willing of myself naturally, for it is contrary to my nature. I am sure a man called of God to preach is against nature to do that which God requires of us. I believe that a man not called of God to preach but who attempts to preach, thinks it a fine thing to be called a preacher naturally. But when he is called then he begins to see his inability and dependence; he begins to point out someone else and says, "he can go but how can I go," I am poor and have been dependent upon my labor for support all the time since I have been preaching, and I have been in debt all the while and am yet; and that troubles me. When I start away from home something seems to say, "you had better be at home at work and pay those debts." Then I look at it in this way: I have been at work all the days of my life and haven't been extravagant, and yet I have not been able to pay, and perhaps in dis-

charging my duty the Lord will enable me to pay out in some way, that is, He may profit my business more if I discharge my duty than He has in all my rebellion. I don't know what the finality will be but my life now is certainly no pleasure to me as it is. I feel that I want to live until I die but I don't want to be dieing all the time. I have been brought to the point that I had rather be dead than to suffer as I have for the past six months. My sister died so easy, that I have thought oh, if I could just go to sleep and wake up in the great beyond what a relief it would be to me.

I said to Brother Dameron once, that I was going to work for my living and preach when I could. He said, "if you don't mind, by trying to do both you will get deeper into debt." That was about fifteen years ago and I find that what he said was true.

Brother Gold, I fear I will weary you with this scribble, so I will soon close, but I feel very strange and I wonder sometimes if I am crazy or am I going to die. I sometimes tell my wife that I don't think I am going to live long, though at times I don't want to die yet. I am not satisfied a minute of my life, but I desire the prayers of all God's people that I may go and discharge my duty, and that the good Lord will so bless me as to make me willing and give me substance of life both natural and spiritual.

Brother Gold, publish this if you think proper, if not cast it aside and all will be well with me. I have a mind to write upon another subject and will do so soon if the Lord wills.

Your brother in hope of eternal life,
u E. COAKES.

Danville, Va.

Elder P. D. Gold.
Dear Brother:-

I desire to speak or write to the many sisters, brethren and friends,

with whom I have met and had sweet inter-course, relative to my feelings and experience within the last two months.

The last meeting I was able to attend home or elsewhere was on the 1st Sunday in Jan. 1911 in E. City, except one in Norfolk which I will speak of later. I was poorly then and continued to get worse until the 11th of January when I had to give up and take my bed. My trouble was bronchitis.

Now my brother, J. S. Meads, was critically ill and had been for a long time. The doctor who had been attending him had advised him to go to the hospital and undergo an operation which he thought was the only chance of his recovery. But my brother could not for some time consent to go. But on Tuesday, January 3rd, he decided that he had rather die than be as he was and would go and take the chances.

So his oldest son took him to a hospital in Norfolk and I bade him farewell that morning and hoped he would be benefited by going, and I expected to go and see him in a few days, but I was taken worse and could not go. On the 11th, as before stated, I was confined to the house, part of the time in bed and continued in this condition for about three weeks. During this time I often heard from my brother, sometimes hearing he was a little better and then that he was worse. After awhile the doctors operated and found that his whole liver was involved with a cancer and there was no hope.

Although he revived somewhat after the operation, the doctor attributed it to the removal of the matter that had accumulated but he said it would gather again and produce the fatal result. The trouble and anxiety of soul I can't express. My greatest desire was that I might get able to go and see him and try and get him home alive. January 26th, I felt better and concluded if I felt no worse the next morning I would

go to see him.

So the next morning my daughter and myself drove fifteen miles to E. City and took the train for Norfolk. He knew me but had lost all care, so much so that he did not ask about his home or dear family. He seemed to be in a stupor and unconscious of his condition. I asked him if he felt able to go home. He answered, no, he was not, which only added grief and sorrow to my soul. I then felt that I must leave him there or wait until the end came and take his body back to his heart stricken wife and children.

I left him that night with a sad heart, but when I returned the next morning he seemed to be a little better which gave me some hope that he could get him home alive.

On Sunday I was with the brethren, sisters and friends at their first meeting in their new meeting house in Norfolk, where I met Elders Gold, Rowe, Roberson and Shaw. I enjoyed the meeting well, considering my condition. The preaching I thought was very good. The trouble was with me, I was sick with the weight and burden of grief that was upon me. Surely I felt to be under a very heavy cloud.

After meeting, my daughter and myself went home with Mr. Bodwell and wife, and after supper, although I was sick and it was raining, and under Mr. Bodwell's protest, with him accompanying me, I went to the hospital to inquire of the doctor if it was possible for me to take my brother home alive. He said the only difficulty I would encounter was the ride of fifteen miles by private conveyance, but he would give me some medicine to give him on the way and hoped I would make the trip very well.

So on Monday morning, finding my brother somewhat improved, he, my daughter and myself began the homeward trip arriving in E. City a little after twelve o'clock, going immedi-

ately to Brother Wm. Keaton's home where we had dinner. My brother ate a little and said he enjoyed it.

That afternoon about 2 o'clock I took him on my buggy, (not being able to procure a more comfortable conveyance) and started for home. The roads were bad and consequently slow progress was made. However we arrived at his home about 6 o'clock and he said he stood the trip very well. Oh how badly I felt riding by the side of a seemingly dying brother. My whole being was shrouded in gloom. I could not but think of the loss I would sustain. No one to take my place when I was absent from my church—to speak in my stead or even utter a prayer, besides my loss in many other ways. But the Lord is adequate for all our emergencies.

My brother said to his wife, "honey I have come home to die," and we all knew it was only a matter of time. I came home sick but felt much relieved and thankful that I had succeeded in getting him back to his loved ones.

On account of my illness I was unable to go to see him the next day. The next day, Wednesday, I went and found him gradually sinking. I saw him Thursday, Friday and Saturday, leaving him Sunday afternoon. I never saw him again, as I was taken so sick that I was unconscious of my surroundings and the doctor coming to see me regularly for thirteen days. The sad news of his death came to me on Sunday morning, February 1th, but I was too sick to take it to heart.

His burial was attended by a large concourse of brethren and friends. Dear brethren I have not yet realized the fact that he has gone, for the reason that for a month my mind was an entire blank, and it may seem strange but is nevertheless true that I did not have a care or any anxiety about anything. I did not even feel impressed to pray to the Lord to change my condition. I

don't know what David felt or what he fully meant when he said he was a weaned child, but I felt to be weaned from the cares of this life, and as a little child whose thoughts or mind was wandering and had no foundation, I had no fear of death nor the future. I seemed to drift without any purpose in view, calm and undisturbed in mind about anything. I seemed to be under a shadow of some kind but feared no evil. I didn't realize that the arm of the Lord was underneath nor that His hand was guiding me. I felt to be passive and would trust Him who I felt was the Ruler of the universe. With these thoughts in view I felt that the righteous Judge would do right and all was well.

In conclusion, dear brethren, if we meet no more in this poor world from some cause I hope to meet you in that upper and better world where all but love and praise are done away with forevermore.

Your little brother I hope in the better resurrection,

CHARLES MEADS,

Weeksville, N. C.

Dear Brother Gold:-

If it is the Lord's will I will write a short piece for the Landmark. I have had a mind for years to write what I hope has been the dealings of the Lord with me, but I can't write or read much and I feel so unworthy.

One night in 1896 while at the supper table, a curious feeling came over me, and I thought I was going to die. I had never had such a feeling before. They came often, each time worse than before. Many times I watched the Sun set not believing I would ever see it rise again. I felt to be such a great sinner that no other had ever been as bad as I. I didn't think that God would forgive me. I tried to pray, but all I could say was, Lord have mercy on me a sinner. I tried to keep it all to myself,

but could not. I got so bad off that I had to go away from home. So I went to my sister after telling my wife that I would return Sunday. At my sister's I felt no better, but worse, and decided to go back home, but felt that I would never get home any more.

Brother Gold, I felt as if I would never see my dear wife and child again. I felt that I might drop dead at any moment. I knew it was because I was filled with sin, yet I continued to sin and it seemed I could not be delivered as those I had read about.

One night I couldn't go to sleep; I was in a awful trouble. I felt so helpless that I could not move hand or foot. I don't know how long I was in that condition. I felt I wanted to join the church but didn't feel fit to have my name with them, and I begged the Lord to show me whether it was my duty to join or not. But I did not ask the Lord which church I should join, though I felt satisfied that the Baptists were the children of God. They are the only people that believe in salvation by grace. I believe in a God that has all power in heaven and earth—the One that rules all.

Brother Gold, if I am saved it will be by the grace of God. I have done nothing nor can do nothing; all my hope and trust is in the Lord. I look to Him for every blessing, but I do feel sometimes like one said of old, that all things are against me, but the Lord does His work right and at the right time. It has been His will to take my dear loving wife from me, and left me to grieve over the loved one with seven children to care for.

Brother Gold, I feel like all of my pleasures in this life are gone, but I hope it is the Lord's will that when my days on earth are over He has a place where there is no sickness or death. I am sure if I am one that Christ died for I will be there.

I had better close as I have written

more than I expected. Brother Gold, bear with me. This is the first attempt I ever made to write for publication. If the Lord gives you mind pray for me, not only you but all the saints of God, as I need your prayers.

Sycamore, Va. N. W. Doss.

Dear Brother Gold:-

Highly esteemed brother:- (If you consider me worthy of such relationship in our beloved Jesus Christ our Lord), I will drop you a few lines to let you hear from us. We are yet under the heavy hands of affliction. My wife has the 'grippe and I have rheumatism, and my wife has other afflictions, but thank the good Lord she is some better at present but still confined to her bed.

Oh that we had the sweet command of Jesus, "Take up thy bed and walk." How precious would those words be to a poor sin-stricken soul bowed down under the bondage of sin. Oh that we could touch the hem of His garment and live. But it seems we are bowed down under the heavy hand of affliction; it seems that the storm howls around us almost to overpower, but Christ is in the boat, and though the waves roll high, sweet Jesus will speak to the troubled waters, "Peace be still." "We are cast down but not destroyed." But we are so oft grovelling in the dark with not a ray of light to guide our way through life. I seem like David felt that the Lord is clean gone. Oh Lord, I pray Thee that Thou wouldst overshadow us once more with the shadow of Thy wings of tender mercy that we may realize Thy love shed abroad in our hearts that we may be enabled to praise Thee in Spirit and in truth. But at times we feel that we are cast down, but then the Lord appears to us in His precious promises. "Stand up for I am thy salvation!" It is then that the Son of righteousness riseth with healing in His wings and we can say with truth, there is none

like unto our God, able to save all that the Father has given Him.

Brother Gold, I get so much comfort from reading your editorials and the precious pieces written by the brethren and sisters. We feel to thank God that we are yet spared monuments of His Divine mercy. Brother Gold, this may be the last time I will ever have the privilege of writing you. I do so often think of you, and my wife and myself so often speak of you and how faithful you have been. What a bright light in Israel, how prompt a father. Indeed the Lord has wonderfully blessed thee, the servant of the Most High God.

Brother Gold, I would be so glad to see you and hear you preach.

Your brother in hope of eternal life,
H. G. Worsley.

Rocky Mount, N. C.

Concerning Our Dear Departed Pastor.

My dear Brethren and sisters:-

I feel that I want to say something this morning concerning our late dear pastor, Elder G. D. Roberson. He was pastor at Spring Green besides at other places, but as his membership was with us at Spring Green, I feel that our loss is the greatest.

Had he lived until the 4th Sunday in this month it would have been thirty years since he gave me a home with them, the dearest people on earth to me. But now I look back and the time seems so short, and now he has gone never to go in and out with us again. He has been so faithful to come to us these many years through heat and cold, but now he has gone never to return.

I feel that we are as children without a father, a little scattered few. It will seem so lonesome to go to church and he not there. But the dear Lord is able to bind up the broken hearted, and will never leave nor forsake His people. But as for me I feel that his place will nev-

er be filled.

He was the most wonderful man and preacher, and I have been made to feel happier under his preaching than under any one I ever heard. But he has gone from this unrelentingly persecuting world where he had many hard things to bear. He told me of many things I shall never forget. But if people will look within they will hang their heads for I haven't a doubt this morning but that his is a happy change. I feel that he was too good to stay here, but it is hard to give him up, knowing that he can never return to us and only by the grace and goodness of God can we go to him in that happy home beyond the world.

I tried to strew a few flowers along his pathway but I feel that they were so few and far between that they were nothing after all.

And I feel our loss so much, what must it be to his poor, afflicted widow and dutiful children, but I dare not call upon the Lord for I know He will do right.

I dreamed some years ago of seeing the dear Savior shaking hands with Brother Roberson, and heard Him say to him, "Well done my good and faithful servant, thou hast finished the work I gave you to do." Now I believe he has finished all the Lord required of him, and He has taken him to that sweet heavenly rest. What a sweet thought that this sinful world is not our home, but we hope of rest after this toilsome life is over. I feel like

A precious one from us has gone,

A voice we loved is still,

A place is vacant in our church

That will be hard to fill.

But I feel this morning that I can say
with the poet:

"But hush my soul, nor dare repine,

The time my God appoints is best;

While here to do His will be mine,

And His to fix from time to rest."

Brother Gold, I hope all who read this will remember us in our lonely condition and that the preaching brethren will visit us.

A poor little weak one, trusting in Jesus.

MILLIE A. TAYLOR.

Robersonville, N. C.

Route 3, Box 21.

Dear Brother Gold:-

As the Lord has blessed me to see one more beautiful Sabbath morning, for which I hope I feel thankful, I will write you a few lines. I feel to be the least of all, and so unworthy of the many blessings that He has bestowed upon me. When I look back over my past life and see how the Lord has led me and shown me His power it draws me nearer to my blessed Jesus in love and thankfulness, for without Him I can do nothing. I have been brought very low in afflictions, and have been made to cry, Lord why hast Thou forsaken me! Oh how poor, helpless and dependent upon the Lord I feel to be.

"Afflictions though they seem severe,
Are oft in mercy sent."

They draw us nearer to the Savior, and show us there is no power in man, that all is of God. If I am saved at all it is by the grace of God and not by anything I have done or can do for Jesus but what Jesus has done for me. Oh how thankful I feel to the blessed Lord for His great love wherewith He has loved us; even when we were dead in sin, He hast quickened us together in Christ; by grace are ye saved, and hath raised us up together and made us sit together in heavenly places in Jesus Christ. These words go deep in my poor heart. What a glorious witness to those who have felt the power of God and have been drawn by His love and power and have been given a home with the dear people of God. Thank God I have found rest and my

burden is light. I hope the Lord has shown me what I was by nature and what I must be by grace. By grace are ye saved, through faith and not of ourselves it is the gift of God; God is love. He that loveth is born of God. Ye know that ye have passed from death unto life because ye love the brethren.

Oh what a blessed thought to love one another in christian love. I hope I have that witness in my heart, that love for the dear people of God. I feel thankful to the dear Redeemer that he has raised me from my bed of afflictions and enabled me to go to His dear people and tell them what I hope the Lord has done for me, a poor sinner.

Thank God He has opened the prison doors and set the prisoner free. I feel to say His presence has filled my soul with joy.

The day I was baptized, I felt, Oh so happy. I could see a new life. Everything appeared so bright and lovely, although I was in feeble health and had been for some time. I was just up from a severe spell of sickness. What I suffered is beyond expression. I felt to be poor and afflicted and cast down, begging the Lord to strengthen me once more and satisfy my longing soul. Jesus satisfieth the longing soul and filleth the longing heart with goodness. I feel that my poor heart is better satisfied since I united with the church. The heavy burden has been taken away and I hope I have been made free by the blood of the Lamb, Jesus Christ. If He makes us free we are free indeed from the law of sin and death. My heart's desire and prayer to God is that when I am called to die that I may be prepared to meet my God in peace.

I will close for fear I will weary you with this poor letter. I humbly ask your prayers. May God bless you is the wishes of a poor unworthy little sister I hope,
J. E. POWELL.
Tarboro, N. C.

Dear Brother Gold :-

The people of my neighborhood, which are mostly Baptists, are inclined to undertake to build a house of worship. Seven years ago the Methodists built a house in this neighborhood and the people generally helped it with the understanding that the Baptists should have the right to preach in it. But recently the doors have been closed to the Baptists, and it has aroused the friends of the Baptists to a desire to have a house of their own and have selected me to get up subscriptions for the same. I have gotten upwards of \$500.00, but the larger amount of this is to be paid in work, and as most of the timber in this neighborhood has been sawed consequently we will have to buy most of the lumber. Therefore I am forced to ask help from the outside, and hoping it might be in your power to help us by calling attention to our needs through the columns of the Landmark.

The situation for the house is a very good one, and as the neighborhood is as much interested we hope to have the house completed by the Fall. The house is to be exclusively for Baptists. I am persuaded there are many in this neighborhood who love the truth and ere long will make it known by coming to the church.

We hope to have you visit us at some not distant date. With best regards I remain as ever, yours devotedly,

J. H. BURGESS.

Ridgeway, Va.

My Dear Brother Gold :-

It has been on my mind for some time to write to you and send the money for the dear old Landmark for 1912. my subscription is not out but the best time to pay it is when you have it, so I will send it now.

Brother Gold, I haven't been well this summer; my health has been very poor, but I hope I feel thankful to the

dear Lord that I can be up and work. I do often think of you and wish to see you and hear you preach. I do hope and pray to the Lord to enable me to see and hear you at our Association at Mountain Spring in August. May the Lord give you health and strength to be there if His will.

Brother Gold, the older I get the more of my vileness I see. I go mourning from day to day on account of my many sins. O that I could live unto the Lord and obey Him in all things, but I am far from doing what I ought to do.

Pray for me that I faint not by the way. The Lord bless you and yours. Write me a few lines if you have the mind.

TISHIE PICKRELL.

Java, Va.

Dear Brother Gold :-

My mind leads me to write a few lines especially after reading some matter contained in the last number of the Landmark. The brother said your paper seemed to contend for a special atonement: yes it does and I am glad he sees this, as it is a bible standard of truth. We are sure and preach this glorious doctrine with all the power God gives us. I cannot see, when we read the precious words of Jesus, how we can strive to avoid it when Jesus plainly tells us in such endearing words that I came down from heaven not to do my will but the will of my Father. He further says, I know my sheep and I give unto them eternal life and they shall never perish, and all the Father giveth me shall come to me.

Brother Gold, I believe that if not seriously mistaken, in the face of such a truth as this for us to insist that it depends on the act of the creature wont do. You know too much about vile nature to teach or believe that as good as I feel you are. You know that while in nature all our acts are bad for we

are by nature the children of wrath even as others, and were it not for God's love for us in Christ the special atonement for us we would remain forever in this condition; but for His great love wherewith He loved us even when dead in sins hath quickened us together with Christ and by grace are we saved. So we receive grace because He knows or foreknows us, not on account of any act, good or bad, yet we ought to be good if we could all the time.

Another objection I have to a general atonement is when basing it on option or intelligence of men. Namely, there are three classes of men who would be left out, infants idiots and the poor. There are some who have no mind of any kind. Babies have no active mind, yet are sinners. The poor often have no opportunity. The lost have none because they are dead in sins. So if birth or life is not voluntarily given them how are they to begin life spiritually or accept and believe in Jesus. They never can, yet all God gave His dear Son shall because Jesus tells us so. What a glorious sweet doctrine He hath forever perfected in them who are sanctified by the one offering of Himself? This is the special way, the only name under heaven given among men whereby we must be saved.

In our experience every thing fled; we felt forsaken both by those near us on earth and by God in heaven. But in the extremity Jesus appeared to us as a Savior and everlasting friend. We flew to His arms and ever since then He has been a special atonement and Savior a present help in time of need.

Pardon me, I wrote this because it got upon my mind,

Your little brother I hope.

J. A. HERNDON.

We would appreciate a remittance from those in arreages to the Landmark.
P. D. GOLD.

ZION'S LANDMARK

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

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

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

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EDITORIAL

WHY BAPTIZE?

"And I knew him not: but that he should be made manifest to Israel, therefore and I came baptizing with water." John 1:31.

There can be no question in the minds of such as are blest with a true desire to know the truth whether the baptism of John was by water or by the Spirit. For he said I indeed baptize with water. Jesus did not baptize with water, but with the Holy Ghost and with fire. Nor can there be any question in the minds of such as desire to know the truth whether the baptism of John was from heaven or of men. If from heaven is it right and good? John was sent from God or from heaven to baptize. His endorsement was the broad seal of heaven.

When he began preaching the baptism of repentance, that is the baptism that follows repentance, the people amused, wondered in their hearts who he was. It was a serious question, a

worshipful question—not a wrathful or bitter enquiry—but there was melody and praise in their feelings. Was he the Christ, or that prophet, or Elias? Who was he? A profound impression rested upon the hearts of the people who he was, so that a deputation of the Jews, priests and Levites waited on John to know if he was the Christ. He said no. Why then do you baptize, if you are not that Christ, nor that prophet, nor Elias? So that in the most pointed and public way the declaration of John was made that he was not the Christ. How expressive was his answer, I am the voice of one crying in the wilderness, lifting up his voice in no uncertain sound. “Repent ye, for the kingdom of heaven is at hand.” But why do you baptize then if you are not the Christ? His answer to that question is what I wish to consider. It was that Jesus should be manifest unto Israel that John came baptizing with water. John knew him not, but it was signified to John how he would know him. What a character wrapped in blessed mystery in Jesus. Not that he is wrapped in silken robes as earthly royalty wears, nor that he should be so emblazoned in robes so bright in nation’s glory that any one would say this is the Christ. The true seeker finds the little child wrapped in swaddling clothes and lying in a manger. How should John know him? He said and I knew him not, but he that sent me to baptize with water said unto me, upon whom thou shalt see the Spirit descending and remaining on him the same is he that baptizeth with the Holy Ghost. When Jesus came to John to be baptized John said, I have need to be baptized of thee, and comest thou to me? Jesus said, suffer it to be so now. Then John suffered it. How humble. They both went down into the river Jordan, and when John baptized him the Holy Ghost appeared in a bodily shape and

abode on Jesus, and the heavens were opened smiling, and the voice of the Father said, This is my beloved Son in whom I am well pleased, and John thus knew this is the Christ. He was thus manifest in baptism to show unto Israel—not unto the world—for the world will take bitter for sweet darkness for light. The true church of God is manifest in baptism. But what sort of baptism—a burial. Jesus said I have a baptism to be baptized with and how am I straitened until it be accomplished. What did he mean by that? He meant his death when all the billows and waves of divine wrath should roll over him, and he should be plunged under these waves of death, buried as Jonah was three days and nights in the deep. Christ was literally buried in the waves of Jordan by John. He was literally buried in the grave after his crucifixion. He was overwhelmed with the sorrows of his people when he was made a curse for them. In all their affliction he was afflicted.

We do not bury people if we know it until they are dead. Then that is the proper thing to be done. When one becomes dead to the law by the body of Christ—is crucified with Christ—then he should be buried. Sorrow overwhelms him. Saul is praying. What is the matter now with the man so recently breathing out threatening and slaughter? Ah, he has seen the Lord Jesus and heard his voice. Now he is vile in his own eyes and behold he prays. He is a dead man to what he once loved and served. Now he should arise and be baptized, washing away his sins, and calling on the name of the Lord. Now he must suffer with Christ.

Phillip is sent to preach to the eunuch in a deserted place. One has to be in a desert to feel the need of bread of heaven and the water of life. The eunuch is reading of the sufferings

of Christ. In spirit he is brought near to such sufferings, but he has not yet known who Jesus is. How can he understand except one guide him? Phillip opens his mouth beginning where the eunuch was reading, and preached unto him Jesus, the suffering holy Saviour led as a sheep dumb before his shearers to the slaughter. The Holy Ghost opens the eunuch's mind to understand who Jesus is, and he desires to follow Jesus. See here is water said he what doth hinder me to be baptized? If thou believest with all thine heart thou mayest, said Phillip. The eunuch said I believe that Jesus Christ is the Son of God. With the heart man believes. This was enough for Phillip. He that believes and is baptized shall be saved. Phillip and the eunuch both go down into the water, and Phillip baptized him, and is caught away so that the eunuch saw him no more, but he went on his way rejoicing, having received the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead. Thus Saul and the eunuch are manifest to Israel as sinners saved by grace—saved through and by Jesus Christ, and they take his yoke and follow him through good report and evil report.

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death.” Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection.” Rom. 6:4,5. Here is a burial, a planting, a resurrection, a newness of life set forth. There is a suffering before death. Baptism indicates a dying. The people of God follow Jesus in suffering and tribulation. They are an afflicted

and a poor people. The baptism sets forth and shows the character and import of the doctrine they believe. They are crucified to the world and the world is crucified to them. They are dead to sin and their baptism sets forth that great truth. They are risen with Christ and live unto God. They are circumcised in heart, cut off from the world, a people separated from their sins, that worship in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Jesus commanded his disciples to go into all the world and preach the gospel to every creature, saying he that believeth and is baptized shall be saved, and he that believeth not shall be damned. They were to teach them to observe all things that he had commanded. In the early days of the church they obeyed. They were baptized. On the day of pentecost about 3,000 souls were added to the church. It was general declared that they that believed were baptized.

Why is it that so many that believe and love what the Primitive Baptists preach are not baptized now—do not put on Christ by an open profession before men? Why they are not baptized, they say, is they are not worthy to be baptized. We expect all that should be baptized do feel unworthy. If they come and say they are worthy we should reject them as John rejected those that thought because they were Abraham's seed therefore they were worthy. They that John baptized confessed that they were sinners, and they thus confessed their need of Jesus and worshipped him.

We are not careful to observe all things that the Lord Jesus has commanded us. We do not follow him as it is our blessed privilege. We do not sow to the spirit and therefore we fail to reap the blessed fruit of living unto God and glorifying him. It is not a vain thing to serve the Lord. There

is nothing so important to us as obeying the Lord Jesus. How are we manifest as the Lord's people? By putting on Christ and walking in the faith of Jesus.

P. D. G.

MARRIAGE.

"Let the woman learn in silence with all subjection," 1st Tim. 2:11. Paul further writes, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve."

I doubt if any but the humble child of God who reverences God's institutions and word does appreciate and love the teaching of the Bible concerning marriage.

This is a day of much and shameful abuse of the institution of marriage. Look at the divorcees of this day, the unfaithfulness of men and women to the marital vows, the lightness in which this relation is held, the notions of many women as their duty to submit to their husbands and honor them, the self-will of such woman who consider that they are not bound to honor their husbands. Also see how often the man fails to love, respect and honor his wife as the weaker vessel, and love her as he loves himself. So that the abuses of marriage have brought it into much discredit in the eyes of many people.

Many women are fond of dressing and visiting, and society life, instead of dwelling in quietness and meekness with their own husbands, and being helpmeets in the family.

A young man with no income but his own labor is often warned of the hazard of marrying a woman brought up in modern society, not to help her mother in house work, but to visit and spend money in dressing, &c. The young man feels that he is not able to support a woman of such habits be-

cause she is not taught and trained to labor and economise, and has not qualifications to make her a help-meet for a husband.

Her mother perhaps has felt that marriage is a life of toil and drudgery, and that her daughter if she marries will be forced to toil and endure hardships, hence she gives her all the license possible, doing all the toil herself while her daughter is growing up. Then, too such mothers often complain of the hardships of married life teaching her daughters by bad example of not honoring her own husband, and blaming him for burdens she has brought on herself by not teaching the children to honor their father and mother, so that such do not obey their parents. How can you expect your child to honor their father and mother when the wife does not submit to her own husband as head? A young man should be warned not to marry a woman that does not obey her father and mother. So should a woman shun the thought of marrying a man that is disobedient to his parents.

A young man seeking a wife should notice if the mother of the young lady he seeks for a wife honors her husband as Sarah honored Abraham as her head, and listen with sincere respect to his counsel; for such a mother has set the good example before her children of obedience to her own husband as head. But if the mother is a self-willed woman, disregarding the judgment and authority of her husband as head, but is loud-mouthed and dictatorial, and considers that she is smarter than her husband, and usurps authority, beware of marrying a daughter of such a woman.

Women that are brawlers, disregarding the marriage vows, going from house to house teaching their own notions of religion should be shunned as disregarding and trampling upon the sacred modesty that becomes a woman,

which is the veil of her purity, the becoming garb and ornament of the true woman.

This modern pert set of women leaders despise Paul and the Bible doctrine that the man is the head of the wife, and of the family, and should be so regarded by the wife and the children.

How can a woman that does not honor and reverence her husband as the head of the family expect to find married life anything but a drudgery and miserable?

What is the Bible teaching concerning marriage? The man was not created for the woman, but the woman was created for the man. The man is first, and the woman was taken from the man. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands love your wives, even as Christ also loved the church and gave himself for it." So ought men to love their wives as they love their own bodies. He that loves his wife loves himself." Eph. 5th chapter.

Marriage, then, is a mystery and a wonderful type of the church of Jesus Christ. Perhaps no man that has married in the Bible sense of that word, and has a prudent wife such as the Lord gives, ever felt that he is worthy of such a help-meet: and equally true it is that the woman that marries in the Lord and reverences her husband feels that she is not worthy of him.

When a man loves his wife as he loves himself how could he be bitter or wicked to her? He will bear the heavier part of the burden, or what he can of it himself, and honor the wife as the weaker vessel. Then there

is peace in that family, nor is there any unfaithfulness, nor putting away. No divorces are thought of. Then the children honor their parents, and true religion is taught and walked out every day. Nor is there need of a Sunday school. Sad must be the disorder and neglect where inventions of men must be resorted to in order to supply the lack and want created by neglect to observe the word of the Lord Jesus. The scripture has thoroughly furnished the man of God unto all good works, and if so where is the need of any more than the word of God supplies? Nothing can be added to or taken from the word of God.

P. D. G.

THOUGHTS REVIEWED.

It was my privilege and pleasure to attend the recent sessions of the Baltimore, Delaware, Delaware River and Warwick Associations, and the seasons at each were refreshing, the preaching was in demonstration of spirit and of power and yet it was simple and plain, feeding and comforting alike the little ones of tender age and those of mature years and experience. At times while listening to the proclamation of the gospel of our salvation by these sturdy gifts of the grace of our God I felt to say, "of a truth," that is the gospel of the God of salvation, but I can not preach it that way, nor did I feel or desire to preach, but I felt humbly thankful that I could sit as a little child among the children and hear and know the joyful sound and taste with inexpressible assurances that truly the Lord is gracious. How unspeakably precious are the joys of the salvation of our God whom by his word faithfully declared they are made to well up in our heart and mind and make us to forget the things on nature's side of life, and to be filled with the fullness of God. Is it not

thus that we go down into the garden of nuts to see the fruits of the valley, and to see whether the wine flourisheth, and the pomegranates bud, or ever we are aware our soul makes us the chariots of amminadib? Return, O Shulamite, return, that we may look upon thee. Truly a day in the house of the Lord is worth a thousand; therefore David felt to say: "I was glad when they said unto me, let us go unto the house of the Lord."

While the membership, as a rule, is not so large among the churches of those associations as among churches in other sections, yet it is good, the disposition is faithful and orderly, the doctrine is sound and clear and the discipline is well defined, and is readily and easily maintained. Two thoughts impress me prominently with regard to those churches and their ministers. They hold to what is termed the absolute predestination of all things, and yet it is put new, and then that the doctrine is directly referred to or treated upon, and stricter and more vigilant discipline is nowhere maintained than among those churches, and peace must generally prevail. They live the doctrine. Not as though they knew what God has predestinated, or would presume that he has predestinated this or that, but as not knowing:

"What gloomy lines are writ for them,
Or what bright scenes may rise"—
and therefore they feel to walk humbly and softly before God, and thus by their lives they confess what they believe. The pilgrimage of the people of God is but a living demonstration in them of His infinite will and purpose concerning them. Now and then there has been here and there an elder among those churches who did not hold the unlimited idea of this doctrine, but were agreed and able in all other respects of doctrine and were held in fellowship without the slightest

discrimination. I shall be glad when brethren shall each and every one regard as an essential propriety a strict conformity to the use of Bible language, most especially with respect to this point of doctrine, whether it be to leave off "unlimited" and "absolute" on the one hand or "permission decrees" on the other. Neither of expressions are in the Book, and both were originated by men who were amply able to preach what they understood to be the doctrine as taught in the scriptures without employing their use. Sometimes I hear one say. If brethren would stop where the scriptures do there would be no trouble. There is where the trouble ought to be. That is if there be differences, and there are, let them be as to what the scriptures teach. I try to confine myself to the use of scripture language and then I preach things that I do not understand, and I question very much if any one else understands them. Is there anything that any of us understand? Our understanding at the best can be but superficial. Like the depth of the sea which becomes to be so great that animal life can not exist there, so are the depths of eternal truth, but truth, as we believe it had its conception in the belly of hell. There is where Jonah matriculated, and his first sermon was preached to the Ninevites, even the preaching which God bade him preach and yet he did not understand it, but God gave the interpretation, and it was right. I feel that it is somehow after this fashion that we preach today, and if the Lord does not bring the thing to pass, like Jonah's gourd we shall be cut down and perish from the face of the earth and the presence of the Lord.

Since my first visit among those good people in 1883, eleven of their ministers have been called from their labors to rest in the Paradise of God, and eleven have been either brought in or raised

up among them, so the Lord will not leave himself without a witness or witnesses. We often regard with feelings of sadness the near approach of the inevitable departure according to age of this and that one who has so long, faithfully and ably served in the Master's vineyard, and note this and that one to take their places when suddenly the younger ones are given their discharge and precede the more aged into rest. I have in mind the lamentable departure of that able and beloved man of God, Elder George D. Roberson. Associations and churches far and wide are mingling their tears with the churches and ministers of Kehuke and with the churches of his charge, and especially with his dear and afflicted companion. May she be given day by day to feel and know that the Lord is her God, and her Jehovah—Jireh.

My mind here notes the afflictions which directly affect the household of the Landmark. I have reason to know that the companionship of our dear sister Gold has not only crowned the life of her beloved husband, but also his labors, and through them the readers of the Landmark have felt in effect the beneficent touch of her hand and heart. May the Lord heal her and raise her up.

It seems not long ago since I stood up the first time to speak in the name of the Saviour of sinners, and yet nearly 38 years, full of their respective incidents and scenes, have rolled into the interminable future, leaving but one here and there my senior in the service of the gospel of our God. During these years of service I have tried to determine in my own mind and heart according to the scriptures what is the gospel of Christ, and I am not ashamed to this good day of what I have esteemed and proclaimed to be the truth of this gospel. To preach the truth is a matter of no small consid-

eration with me, therefore I would give the most earnest consideration to what I preach rather to what my brother preaches, for we must all appear before the judgment seat of Christ and each one shall render account for himself. I would examine myself rather than my brother whether I be in the faith, and leave the church to determine my status of soundness in the faith and of usefulness in the work.

My bodily afflictions admonish me that the things of time perish with the using thereof, and that this life itself has its end, and yet these have attended me all these 38 years, therefore we cannot tell whether we are to live long or die soon, but having the sentence of death in us it is inevitable that eventually we must all die, and become as water spilt upon the ground which can not be gathered up again, yet doth the Lord devise means whereby his banished be not expelled from him, therefore we have hope that though we die yet shall we live again. P. D. G.

J. A. SHAW.

Elder J. A. Shaw writes that he will fill Elder J. E. Herndon's appointments from Staunton River Association to the Upper Country Line Association. They are:

Staunton River Association
Cane Creek—Monday.
Reidsville—Tuesday.
Pleasant Grove—Wednesday.
Arbor—Thursday.
Prospect Hill—Friday.
Thence to Upper Country Line Association.

P. D. GOLD.

Union—Tuesday after 1st Sunday in Sept.
Long Branch—Wednesday.
County Line—Thursday.
Thence to New River Association at Floyd, Va., Friday, Saturday and 2nd Sunday.

APPOINTMENTS.

J. R. Jones.

Burlington, August 22.
Greensboro, August 23.
Winston, August 24.
Thence to Abbotts Creek Association.
Pine Church, August 29.
Salisbury, August 30.
Flat Creek, August 31.
Toms Creek, September 1.
Pearse Chapel, September 2.
Rock Hill, September 3.
Suggs Creek, September 4.
White Oak Springs, September 5.
Gains Grove, September 6.

Elder Samuel MacMillon.

Concord, August 7.
Meadow Creek, August 8.
Running Creek, August 9.
Bear Creek, August 10.
Freedom, August 11.
Liberty Hill, August 12.
Jones Hill, August 13.
Haywards Chapel, August 14.
Mountain Creek, August 15.
Flat Creek, August 16.
Salisbury, August 17.
Pine, August 18.
High Point, August 19 and 20.
Abbotts, August 21.
Bunker Hill, August 22.
Saints Delight, August 23.
Winston, August 24.
Thence to Abbotts Creek Association.
Pleasant Hill, August 29.
Mooreville, August 30.
Concord, August 31.
New Zion, September 1.

He will need conveyance when off from the railroad.

W. T. CLAYTON.

Durham—Monday night after 3rd Sunday in August.
Harmony—Tuesday.
Burlington—at night.
Greensboro—Wednesday.
High Point—at night,

E. E. LUNDY.

Rose Bay—Thursday before 1st Sunday in Sept.
Tiney Oak—at night.
Weston School House—Saturday night.
North Lake—Monday after 1st Sunday.
Concord—Thursday before 3rd Sunday.
Elizabeth City—Monday night after 3rd Sunday.
Then after the Kitty Hawk meeting to the Kehukee Association.
Bear Grass—Tuesday after Kehukee Association.
Smithwicks Creek—Wednesday.
Washington—Thursday night.
Thence to Contentnea Association.

ELDER J. B. HARDY.

(Of Croft, Kan.)

Roanoke—Wednesday and Thursday Aug. 30 and 31.
Little Creek—Sept. 1.
Black Rock—Sept. 2.
Bethel—Sunday Sept. 3.
River View—Sept. 4.
Republican—Sept. 5.
Pig River—Sept. 6.
Long Branch—Sept. 7.
Thence to New River Association, on Sept. 8, 9 and 10.
Harmony—Sept. 11.
Mt. Lebanon—Sept. 12.
Good Hope—Sept. 13.
Crooked Creek—Sept. 14.
Thence to Zion Association.
He will need conveyance.

LITTLE RIVER ASSOCIATION

The Little River Primitive Baptist Association is appointed to be held with the church at Bethany Meeting House, Johnston County, N. C., to commence on Friday before the last Sunday in September, 1911. Said church is in the village of Pine Level, at which place messengers will be met and cared for. Those coming from the

West and N. West on the Southern Railroad will arrive at Pine Level at about 2 o'clock p. m. or 9 o'clock p. m. on Thursday evening before. Those coming from the East on the Southern Railroad will arrive about 3 o'clock p. m. Thursday evening or 7:30 o'clock on Friday morning of the Association. Those coming by way of the Coast Line Railroad from the South by way of Fayetteville will arrive at Selma on Thursday evening before at 1:30 p. m. where they will change ears and take the Southern train—distance 2 1-2 miles from Pine Level. Those coming on Coast Line by way of Wilson will arrive at Selma about 3 o'clock p. m., where they will change ears for Pine Level. A general invitation is extended, especially to ministering brethren.

J. A. T. JONES, Clerk.

Jos. E. Adams.

New Hope, 4th Saturday and Sunday in August.

Coats, Sunday night.

Dukes, Monday night.

Dunn, Tuesday night.

Mingo, Wednesday.

Brethren may arrange an appointment between Mingo and Harnett church for Thursday.

Hornett, 1st Saturday and Sunday in September.

Seven Mile, Monday after.

Reedy Prong, Tuesday.

Hickory Grove, Wednesday.

Oak Forest, Thursday.

Hannah's Creek, Friday.

Four Oaks, Friday night.

Clement, 2nd Saturday and Sunday in September.

Little Creek, Monday.

Clayton, Monday night.

ASSOCIATION NOTICE.

The next session of the Contentnea Association is appointed to be held with the church at Sandy Grove, Beaufort County, N. C., beginning on Sat-

urday before the 2nd Sunday in October, 1911. All persons coming by water will be met at Aurora on Friday morning. Those coming by rail from the east will be met at Aurora on Friday morning, also on Saturday morning. The early train from the east leaves Vandemere about 6 o'clock. Those coming from the west will be met at Edward on Friday p. m. at 5 o'clock. The train leaves Washington at 4 p. m.

Brethren and friends generally are invited.
B. D. ROWE, Clerk.

The next session of the Abbotts Creek Association will be held with the church at No-Creek, in Davie county, on Saturday and 4th Sunday in August.

Visitors coming via Charlotte will reach Bixby or Cornatzer about 10:30 o'clock a. m. and 1:30 o'clock p. m.; those coming via Winston will arrive at Bixby or Advance about 4 or 6 o'clock p. m. Those wishing to get off at Cornatzer should write Brother J. P. Foster at Cornatzer. Those wishing to get off at Bixby write Brother F. M. Williams. Brother J. H. Snider will meet and convey parties from Advance.

A cordial invitation to all lovers of truth is extended.

J. A. FORREST,

Church Clerk.

COLUMBUS WATSON.

It is with a sad heart I will try to write the death of my dear father, Columbus Watson. He was born January 8, 1853, and died April 29, 1910. How hard it is to part with our loved ones, but the Lord's will must be done. Father was confined to his bed a little over three months and the most of the time with dropsy and consumption. His sufferings were terrible, although I feel that he is sleeping sweetly in Jesus now. He was a good and kind father, truthful and honest in all his

ways. He united with the church at Upper Black Creek April 13, 1874, and was baptized by Elder Crumpler. He was set apart as deacon of the church and remained deacon as long as he lived. We have no record or date as to when he was appointed.

He leaves a wife, one girl, three brothers and two sisters to mourn his departure.

He was as strong believer in the Primitive Baptist faith as I ever saw, always filling his seat when he was able to go, and lots of times he was not. It seemed so strange when he was not there. He said a long time before he died he would be glad when the Lord called him home. All he dreaded was the sting of death. His funeral was preached by Bro. Boswell to a large crowd of relatives and friends. It sometimes seems is more than I can bear as I have no brother or sister. My mother is in bad health and her departure is not far away. Father was so kind and good to all, but he has gone to pay the debt that we all have to pay. Sleep on, dear father, until the resurrection morn. There I hope to meet you where parting is no more.

Written by his daughter.

FRANCES BARNES.

Lueama, N. C.

SISTER MARTHA S. LEWIS.

By request of the church I will try in my weak way to write a notice of our dear sister's death, unworthy though I feel to attempt it.

On December 2nd, 1910, the angel of death entered the home of Mr. J. B. Lewis, of Halifax county, near Turkey Branch church, and called home to her Maker the spirit of his beloved wife, Sister Martha S. Lewis. Although all that kind and loving hands of friends and loved ones could do to relieve her suffering was done, but none could stay the icy hand of death,

Sister Lewis was the daughter of Martha and James S. Bryant; was born February 9, 1846, made her stay on earth 64 years, 2 months and 7 days. She was married to J. B. Lewis May 5th, 1896, with whom she lived most happily.

She was received into Hopeland Primitive Baptist church by letter Saturday before the first Sunday in May, 1887, where she remained a faithful and loving member, always filling her seat when possible. Her disease was that much dreaded one, consumption, but she bore her sufferings with great patience, never a murmer, but always, Oh, Lord, thy will be done.

It was the writer's privilege to visit her in her earliest sickness and she said she had tried many doctors, also many kinds of patent medicines, and none seemed to do much good, but if after death she could be happy that would more than repay for everything she could suffer while here.

The funeral services were conducted at the grave by her much loved pastor, Elder A. J. Moore, and the remains tenderly laid to rest in the Lewis cemetery near Turkey Branch church, Saturday afternoon at 3:30 o'clock, there to await the resurrection morn.

She leaves a very old and afflicted, but loving husband, one devoted step-daughter who was ever willing and ready at all times to administer in any way to her needs; also four sisters to mourn with them their loss. But mourn not dear ones for we feel sure she is not dead, but sleepeth.

Written by one who loved her and believing she was a pure Christian.

H. L. ADCOCK.

MISS PATTIE H. JOHNSON.

By request of Brother and Sister M. M. Johnson, of Wendell, Wake County, N. C., I will write the obituary of their daughter, Miss Pattie H. Johnson. She

was born in Nash county January 17, 1894, and died at the age of 17 years, March 9, 1911.

She was taken sick January 27th with pneumonia and suffered severely for forty-one days, but she was very patient and submissive. She underwent a very serious operation about three weeks before she died and recovered so much that she could sit up, and felt hopeful until the last. Though at first she often spoke of dying, and would occasionally sing a verse of some hymn, some words of Elder Broadway's prayer, "Go with us to our last resting place of abode," were continually on her mind.

From her twelfth to her fifteenth year her parents lived in Randolph county where Elder Broadway visited at that time and she often heard him preach, and she held him in very high esteem. She felt anxious to hear him preach before she died and to talk with him about her experience. She had a hope for two or three years and told me she much desired to join the church and be baptized.

She was a quiet, moral girl from her youth and a great comfort to her parents. She felt many evidences of the workings of God's grace in her heart.

It was pleasant to see how devoted she and her oldest sister, Lizzie, were to each other, always enjoying each other's company. 'Twas a great cross to the family to see them separated.

She was in the care of two physicians who, together with the family and friends did all they could for her, but nothing could stay the hand of death. 'Tis sad to give her up, but comforting to know her sufferings are over and that she is now at rest. How sweet to fall asleep in Jesus, which makes the grave a sweet resting place.

May God reconcile each member of the family to this sad bereavement and comfort them with His presence.

Pattie had many friends. The peo-

ple of Wendell were so kind in visiting her. I want to commend them for their faithfulness in caring for the GAL—FIVE

sick. I have heard the family express their appreciation and thankfulness many times.

Pattie was buried at Salem Church and her funeral will, the Lord willing, be preached there the first Sunday in July by Elder W. T. Broadway. He also has an appointment to preach there on the Saturday before.

Yours in hope,

EULA M. WHITLEY.

Route 2, Archer, N. C.

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From Wilson, N. C.

\$2.00—Sunday Excursion Rate to Wilmington.—Tickets on sale every Sunday until September 3, limited returning to date of sale.

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Twenty-four page illustrated booklet, 28 halftones and map, descriptive of Wilmington, Wrightsville Beach, Carolina Beach, Southport and the lower Cape Fear, together with a copy of the "Purple Folder" may be obtained from O. W. Johns, Ticket Agent, Wilson, N. C., or by addressing W. J. Craig, Passenger Traffic Manager, Wilmington, N. C., or T. C. White, General Passenger Agent, Wilmington, N. C.

"He that followeth after righteousness and mercy findeth life, righteousness and honour." Prov. 21:21,

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NANCY T. WOODS,

Daughter of Prudence Cabeness, was born in Franklin County, Virginia, July 24, 1817, where she lived the greater part of her life.

She was united in marriage to Stephen Wood and to this union were born eight children, five boys and three girls. Three of the children, Silas C., Martha L. and Stephen L., preceding their mother to their final rest, while George and Mrs. Lucy Wright, both of Virginia; Charles F., of West Virginia; Mrs. Nancy E. Smith, of Missouri, and Samuel E. Wood, of Indiana, survive their mother.

Grandmother Wood departed this life March 23, 1911, in Miami county, Indiana, aged 93 years, 7 months and 29 days.

Besides her children she leaves

eleven grandchildren and many friends in Virginia and Indiana to remember her as one who lived a long and useful life, after the death of her husband, which occurred in 1857.

Grandmother made her home with her son, Samuel E. Wood, until the time of her death. She united with the Primitive Baptist church many years ago and ever after lived a useful Christian life. When we think of the long years of her life we can but say God had a work for her.

She was buried in the family cemetery at her old home in Virginia.

"Sleep on, dear grandmother,
And take thy rest;
We all loved you dearly,
But Jesus loved you best."

Written by her

GRAND DAUGHTER.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

WILSON NORTH CAROLINA.

Primitive or Old School Baptist

VOL. XLIV.

SEPTEMBER 1, 1911.

NO. 20



In the last issue of the Landmark an Editorial was credited to me which was written by Brother Lester. Some errors crept into it through slackness of the proof reader.

P. D. G.

P. D. GOLD, Editor.....Wilson, N. C.
P. G. LESTER, Asso. Editor.....Floyd, Va.
J. H. FISHER, Cor. Editor.....Graham, Texas.
M. L. GILBERT, Cor. Editor.....Dade City Fla.
J. W. FAIRCHILD, Cor. Editor.....Green Forest, Ark.

\$1.50 PER YEAR.

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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Elder P. D. Gold:

Dear Brother: I feel impressed to write you a little of my experience, which I hope is the dealings of the Lord with me; and when you get it and if you find it worthy of a place in Zion's Landmark the readers of the same can say, his experience is mine or is not mine.

I believe in what Baptists used to call an experience of grace. I enjoy reading such. I love to hear our preachers preach experience. I have said if one has no experience, I and that one can't walk together agreeably.

At this writing I am a little past 72 years of age. I was a sinner born March 28, 1839, and it took one-half of my past life to know this. Now I believe more than this, for now I believe I was conceived in sin and shaped in iniquity.

As far back as I well remember I naturally believed I was a sinner; but to see myself a sinner in this way did not bother me. Some who see this may be surprised; but I hadn't had religious training as many children have. My mother was a member of the Old Baptist Church in Fairfield district, South Carolina, but she died when I was not quite five years old. My grandfather, Asa Bell, baptized her, but how I know this my father, brothers and sisters tell me of it. My father never joined any church. He married again about two years after mother died, and moved with his family from pillar to post. I became acquainted

with the Missionary Baptists and Methodists and had free access to their meetings, but the bate they fished with didn't suit me. In all my rambles I never heard an Old Baptist preach until I was twenty-seven years old. I then had a young family. The first one I heard was in North Louisiana in 1866, named Tolar. I heard him a few time and loved his preaching, but left him and went to where I could not hear any preaching.

I kept up my rambling, and in 1868 my father died when I shouldered the burden and wound round and round until 1871 I landed in Cherokee County, Texas, where I found my only brother living with the New School Baptists. After I heard Elder Tolar—I had moved a hundred miles or more from him—often it seemed his voice was ringing in my ears. And during this time I had a dream, which later on I had some understanding of, but will not just now tell the dream. So from the time I lived in Louisiana until I came to Texas, about seven years, in the spring of 1872, I was in a strange mood and it is yet strange to me.

Others noticed it; I was strange to my family. My wife asked what the matter was. I told her, not anything. I, at that time didn't know. Soon after, suddenly, I felt myself to be the greatest sinner on earth, and then I was in trouble and knew what my trouble was. This was in the spring and summer of 1872. I lived near the church where my brother's member-

ship was and would go with him to the meetings, but there was nothing there for me. So blundering along I went until by chance in 1874 along came an Old Baptist preacher I had never seen before nor heard of. He preached once or twice and I heard him and enjoyed the preaching. His name was Duck and he was from Nacogdoches County.

So in 1872 I was convicted, and a miserable, justly condemned, guilty sinner I felt myself to be. For quite a while I went mourning under a great weight of something, and could not get relief, yet I knew what it was. I sought hiding places in the woods and tried to pray for relief. This weight grew to be a burden so heavy sometimes felt I would have to sink. I would have swapped chances of being saved with the brute. I thought if God ever knew anything about me He had lost sight of me—He had clean gone forever.

Brethren, you know I am writing some things I had to learn. Brother Gold, if I don't quit writing, this will become a big, burdensome letter, so after telling what became of this burden I will leave off. Under the weight of this burden I went down and it seemed to me I was living for a little while in an unconscious state, for there is a place here which is a blank to me. But when I came too, this burden had gone.

Now brethren, will this so far correspond with your experiences, if so and it is the will of God, I will continue it some time. Just now, brethren, goodbye. U. J. BELL.

Palestine, Texas.

Elder P. D. Gold:

Dear Brother:

I thought I would write you a few lines for the first time and give you and all the brethren and sisters a hint of my life. When I was about twenty-

five years old I got into trouble about my condition. I thought I was going to die and I did not know what was the matter, but I could not keep from begging the Lord for mercy. I went on in this way for some time when at last my troubles seemed to leave me. I felt like I was in a new world. I couldn't keep from praising the Lord for what He had done for me. My connections nearly all belonged to the Missionaries and Methodists, but somehow my mind led me to those old despised Baptists.

I waited for about two years before I joined the Primitive Baptists. I wanted to be sure that I was not deceived, but finally I had to join them with the little hope I had.

If I ever felt I was doing what the Lord commanded me to do it was when I went into the water. So I thought then I was done with trouble, but since I have had doubts and fears, and it does seem to me that if I am a child of grace surely I am the least of all.

One night I felt strange and was drawn out of my chair and my hands began to move and I did not know what was the matter with me. All at once a congregation appeared before me and the scriptures were opened to me, and I saw the plan of salvation and the false doctors. And when I went to show the false doctrine to the congregation it would pull down the terrors of the false teachers upon me, and so being uneducated and ignorant I had rather die than to try to preach. I felt like my hope was taken from me and that I was going to die, so I begged the Lord to just put it into my mind and I would tell it just as it was. So I had to go at it.

Some of the brethren have been writing about the trouble among the Baptists. All are not Baptists that claim to be. A name is not worth anything without the principle. As for predes-

tionation, it is good enough for me without the word "absolute," as that does not make it any surer.

If I could write such good pieces as some of the brethren and sisters I would not fear to write. It is good preaching to me to read such good ones. I am nearly seventy years old and am hardly able to get around.

Brother Gold, if you deem this fit for publication you may give it space in the Landmark, if not throw it aside and all will be well with one who feels to be the least of all.

JOHN KILLION.

Pettigrew, Ark.

Elder P. D. Gold:

Dear Brother in Christ: As I am here lonely and afflicted I feel I can in no better way devote my lonely hours than by telling God's people how the Lord has blessed me in many ways. He has sent His afflicting rod upon me for some purpose known only to Him. I have been in bed most of the time since Christmas, and at this writing I am just able to get to the fire and sit up a little while. But I feel so thankful I can do that much. I have no hope of being much better in this world, for the doctor says I can't be cured without an operation and my heart is too weak for that. I trust I feel that God is all. I told the doctor I didn't look for any arm of flesh, for cursed is man that trusts in man and maketh flesh his arm.

Some one tells me I don't trust in God enough—that I would be better off without the doctor so much. But I tell them that all my trust is in God, for if He don't bless the doctor's medicine it will do me no good, and when this old flesh is suffering all it can bear it wants relief if it can get it, but when God's time comes to take me out of the world all the doctors in the State can't keep me here. "The spirit is willing but the flesh is weak."

Before I was taken down with this last spell these words were continually in my mind, "Whom the Lord loves he chasteneth, and scourges every son whom He receiveth; then if ye be without chastisements ye are bastards and not sons. I felt that something was before me, such a miserable feeling I had. I could only say, Lord what is it? I was taken so I couldn't get up out of my chair to go to bed. My son came and put me to bed and went after the doctor, but I told him all the doctors couldn't cure me, my case was so complicated. I felt like I could kiss the rod that smites me. I could look over yonder and view joy and peace and happiness in the Holy Ghost forevermore; to depart and be with the Lord is far better and leave all my troubles behind.

Brother Gold look upon this with charity and pass my imperfections by. The errors it contains are of the head and not of the heart. I know it is full of them for it seems to me there is no soundness in me, that is in my flesh.

Oh, I have to grieve so much over a hard heart and a misspent life. Brother Gold, pray for me and my children. I desire to know God's will concerning me. I will close by saying, may God bless you forevermore.

Your sister in affliction,

ROSA A. FOX.

Roxboro, N. C.

Dear Brother Gold:

As many dear ones asked me to write again, with your permission I would love to tell them, if I could, how the dear Lord, as I trust, has again comforted me, when it seemed that I was doomed to despair. Now, I do not mean to write a "blue" letter, but in order to tell you how I have been lifted up, I must first tell you how low down I have been.

About three months ago I had a dream. I am aware that some do not

like dreams, and I do not like some dreams—which gave me a great deal of trouble. In the dream I had been traveling and was returning home and stopped at a place where I knew people once had lived, but they were gone, and I found nothing but dogs instead—the blackest, vilest kind, and they seemed to be seeking my life; but some unseen power enable me to rise and sail away, fearing nothing, singing a sweet song of deliverance as I sailed. This part of the dream, while it foreshadowed trouble to me, yet because that deliverance came, did not trouble me so much. But the next I knew I found myself in a dark room, or chamber, where I saw no way of escape; but seemed I could not stop, but must keep moving onward, passing out of this dark room into another and another, and on and on from one dark chamber to another, all the while looking for deliverance, and still could see no way of escape. Finally, in this dark way was a furnace, out of which was boiling the most fervent heat, and as I came up to it and was about to pass by, a voice spoke to me and said, “Do you think you can escape this place?” I made no reply, but passed on, taking particular notice of it as I passed, not specially fearing it, but still looking for deliverance. I had only gone about one more section of this dark way, when I was brought face to face with the world, and saw a great host of black fiends, as they were presented to me, with chains in their hands preparing to bind me and cast me into that furnace. At this moment I awoke a most miserable creature. I would have given anything in reason if I could have gone back to sleep and have seen the end of that dream; but could not sleep any more that night, and was miserable all the next day. My first thoughts were: Now, this is proof to me that I am deceived and must be cast from the ever-

lasting presence of God, which is that eternal burning from which there is no escape. Tongue can not express the anguish of my very inmost soul. My soul was stirred within me, and I inquired, Is it possible that the little hope I have cherished through life is only imagination, and that I will come down to death and to the grave to find that I am a poor, deceived soul? But I could not know the interpretation, nor could I get rid of it; it staid with me, and one day this Scripture was given me which afforded me some comfort, and was sweet for meditation, although it did not throw any light on the dream, “I will bring the blind by a way they knew not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight.” But the dream continued to give me trouble and I mentioned it to a few whom I thought might be able to, at least, give me a little comfort; forgetting that I must “pass” by the watchmen a little before I could find Him whom my soul loveth; and not dreaming that I would find Him in the frey furnace.

What a “cloud of witnesses” these things now prove to be! But I was still in the dark, and looking every way I could for light, yet realizing that I was blind and knew not the way nor the paths in which I was being led; which now appear comfortingly to be the way of holiness, and paths of righteousness. But I thought I would attend our Association and perhaps I would find relief. The meeting was good and lovely, and the preaching wonderful, and I enjoyed it, and felt to know it was the truth; yet a cloud was hovering over me, insomuch that I could not enter into the full joys of it; and I returned home only to find the cloud growing more angry and threatening. But instead of giving up in despair there was some kind of a

"patient waiting," hoping that deliverance would come. In this state of affairs I again left home to attend the Salem Association in search of relief. Again the preaching was wonderful and I enjoyed it in a way that I shall never be able to express. The first that seemed to fully embrace me was Elder Mickey, when he went out into the highways and hedges and began compelling them to come in to the feast. It is sweet to think how much I enjoyed the meeting from then on; and yet that cloud still hovered over me; although at times a ray of the sun would come forth, and for a few moments it would seem that the cloud would clear away. I often wonder if any one else gets along just as I do—such a varied and mixed up travel.

Here I was, weighted down with such a feeling of unworthiness that would scarcely allow me to approach the saints, feeling that I was not worthy to be taken into their notice, and that I just wanted to dwell at their feet continually—to be the least one among them, and to know nothing among them but to love them—feeling unworthy of their love; with now and then a promise applied in such a way as to momentarily sooth my sorrows, heal my wounds and quiet the rage of the storm, making me feel glad I was there; and yet mingled with all this were dark forebodings of something I could not tell what. My dream would come up and for moments at the time I could not banish it from my mind.

I returned home still waiting for deliverance. "They that wait upon the Lord shall renew their strength." But I was to go lower still, and tongue can not express what I have endured since. Yea, I have indeed been in the fiery furnace, so to speak, and instead of finding deliverance therefrom, as I so diligently sought in my dream, and have looked for ever since, I was only comforted and made to rejoice that I

was counted worthy to suffer, as I trust, for His name's sake. Right in the midst of one of the most fiery trials it has ever been my lot to endure, when despair seemed almost certain, this Scripture was given me: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." With this I was given fresh courage, and my strength renewed to that extent that I felt I could endure the heat of the furnace if Jesus would only dwell with me there.

This morning I awoke with these words repeating themselves in my mind, "Through fiery trials thy pathway shall lie: My grace, all-sufficient, shall be thy supply." And what a comfort it has been to me all day. Are not trials and tribulations as much our portion in this life as joy and peace? "In the world ye shall have tribulation, but in me peace." And indeed it is not a strange thing that gold is tried. It must be tried to be purified. None of the gold is consumed, but the dross is burned away that the pure gold may appear.

So it takes the power of the great I Am to interpret and reveal spiritual things to our minds. He makes darkness light and crooked things straight. "I the Lord will do all these things for them and will not forsake them."

This is not what I would like for it to be. Pray for me.

Yours unworthily,

LOUISA A. EDWARDS.

Polkton, N. C.

Dear Brother Gold:

By the merey and will of our dear Saviour, I continue until today, but why I can not tell, for surely it is not for anything good I have done or can do, for surely a poor vile sinner as I feel to be can not do anything good for the older I grow the more I can see and feel myself a sinner and un-

able to do, that which I would or the things that I love. If not for the hope I have in Him that is perfect I feel I should faint by the way. But I often feel that I love the dear brethren and sisters and love to hear them praise and rejoice in the name of the dear Redeemer who has been so good as to shed his precious blood for his Father's dear believing children. If I am not one of them, I love to be with them and hear of his goodness and tender mercy to them, for the world grows darker to me each year I live. I often pray for more light to walk more uprightly in His sight, for I feel as if I were one to myself amidst trials and temptations. But when Jesus is with me all is well. So let me not murmur nor fret, for all things work for good to them that love God.

I find great comfort in reading the Landmark as I am deprived of going to church often on account of distance and ill health, as I suffer very much with rheumatism, but feel thankful I can be up most of the time. May all the glory be to God and all things work for my good for Christ's sake.

Hoping the Lord will bless you in His good work and all the household of faith. Remember me at a throne of grace. With much love and best wishes for you and yours and all the Lord's people. In hope,

MARY C. JONES.

Dudly, N. C.

Dear Sister Luper:

I want to write to you and tell you how much I enjoyed your letter in the dear old Landmark of June 15th. I was out in the country at our dear Sister Mary Thigpen's when I read it, and when I came to the part where you extended your sympathy to the poor bereaved and lonely widows, it drew tears to my eyes, feeling surely I am one of them, and surely you must have thought of me, if we have

not been personally acquainted with one another only being introduced at the Association last year.

I wanted so much to grasp you in my arms and shed tears together. I felt then that I wanted to write to you and the impression is as strong now as it was then, knowing that you know something of trouble and trials by your writing, and I feel that we could tenderly witness with one another, but I feel too unworthy to write, and surely if you were in my company a short time you would soon detect that I am one of the weakest and most ignorant ones, if I am one of you at all, but one consolation to me is that I love what you love, and love to hear the dear children of God talk of the goodness and mercies of the Lord, if I can't talk myself, and as for writing, I would never write again if it did not impress me so heavily. I fear that I will do something that will cause the children of God, to lose their confidence in me, but I can not do anything but trust the God of all glory to lead me in the straight and narrow way, so if it is for me to be in trouble and cast down and to be alone in this unfriendly world, I hope it will be for my good in the end. I find myself some times to be so tired of the things of the world, I feel if I could only get to some green hillside and hear the birds singing their melodious songs of praise to God that surely I could join them, and that the blessed Lord would send down his spirit to my troubled soul. I find such a longing for His blessed spirit to be with me. Sometimes I feel like my spirit is now in prison, longing for a deliverance where it can be satisfied and see Him face to face and sing glory to God forever more, and there to join those who have gone before, to be happy forever more.

The dear Lord has seen fit to take from me all of my children, which was

very sad to me, but when he saw fit to call my companion and say child come home, it was the greatest trial of my life. I was then alone, and had to go back to a closed up house with no one to live in it but me. It was a feeling only those who have passed through know.

My dear brethren and sisters and friends, too, have been very kind to me, much more than I deserve, I feel, but you know and I know that we can not help feeling at times that our very hearts are bleeding, and that is why that I felt if I could only see you at the time I read your sweet letter, which was so much comfort to me. So now, dear sister, I will close, hoping the dear Lord will ever be with us, and all those who have a troubled soul, and may His everlasting arms of mercy be ever underneath us, in all of our trials, and at last receive our never dying spirits to himself in heaven, is my prayer for Jesus' sake.

A little sister, I hope.

LULA HURST.

Tarboro, N. C.

Dear Brother Gold:—

I am sending you a letter for publication which I received from Brother Hardy to the Church at Hunting Quarter a few days ago and have enjoyed reading it so much. I feel sure that others will enjoy it too. Yours in hope,

CHARLOTTE HILL.

Oriental, N. C.

April 9, 1911.

On The Boat, Sunday P. M.

Dear Sister Charlotte:

We were made glad this morning by receiving a letter from you. I read your letter to the church, or those of them who were there, and all expressed their gladness to hear from you. They asked me that when I write to you I should remember the love of the church to you.

We have missed you very much this

year. Those who are in the habit of being absent we do not miss so much but when the faithful are detained for any cause we do miss them. You were always in our meetings both before and after you became a member and we could hear your voice as you tuned it with ours in singing praise to our God. Now we miss you. We feel sure that you miss us also for we know that you love the church and love is stronger than death. The waters can divide between us in the flesh but the love of God rises above all earthly separations and cements the children of God into one body in the Lord. That body is as a city that is compacted together and all the powers of earth and hell cannot penetrate it. Surely our walls are salvation and our gates are praise. Thus we enter in through the gates and being surrounded by the walls we adore the God of our salvation and all our glory and honor we cast at His feet. How great a God is our God! There is none like Him in the heavens, the earth nor skies. The god of the world is a poor, feeble thing. He has so little power that he has to have help from his adherents. He has no will and if he did have he can not do it. He has no purpose and if he did have his subjects would thwart it so it would be worse than none. He is lame, maimed, blind, deaf, dumb, dead. Oh what a god they do have to worship them, their thoughts and their ways! Their god is not our God, our enemies themselves being witnesses.

We worship the living God. He works and none can hinder. He opens and none can shut, shuts and none can open. He declares, "I am the Lord and I will do all my pleasure." It is our pleasure to serve and worship this God for it is He who has saved us, and even now He keepeth us. We are engraven on the palms of His hands and on His breastplate and on the holy mitre on His forehead. When He, as

our great High Priest, comes before the Father we are on the front where we are seen and where His perfections shine through us to His glory. Thus we are perfected by Him before the Father who in turn accepts us and declares that "Thou art all fair, my love; there is no spot in thee."

What wonderful words are these, and how they do ravish our hearts and make us long to appear in that glory in His kingdom where our eternal rest is prepared for us by Him who has loved us and given Himself for us.

Dear Sister, the Lord bless you and your husband and your children. We pray that He will keep you in His love and the love of His people and His truth, and we know He will for He has said, "I will never leave thee nor forsake thee." We are all in the peace and love of the Lord. Our meetings have been good and we feel that they are in the Lord.

Sister Barbary was some better today. We had preaching at her house on yesterday evening and she was much comforted and refreshed in the Lord.

We all join in love to you and hope to see you at our three days' meeting in June if not before.

By request of the Church.

L. H. HARDY, Pastor.

Elder P. D. Gold, Dear Brother:—

I have often wondered at the power and ability you had in writing and preaching, but I think I understand it in part now. This morning I viewed you sitting between two and I said in my mind that is the father and the son. I believed they were for your guidance and protection in preaching and writing, hence the great power and ability given you to discharge your duties. I suppose it is about this way with one of God's minister, and while I was standing before you the father and the son, you and sister

Octavia could see that it would not do for Brother Jones' reputation to go down. I believe this knowledge was given of the Lord.

Enclosed you will find a very kind good letter written me by Sister Octavia J. Goad who is a daughter of the beloved Elder Isaac Webb, in consequence of one I wrote her that was published in the Messenger of Truth. While reading her good letter, which filled my soul with love and gratitude to the Lord, I heard a voice say, send this to The Landmark, so by her consent I do so. While reading her good letter, I had to stop to give vent to my tears and thoughts. My thoughts were glory to God, and the Lamb; glory to God in the highest strains. It fills my soul with joy that God has seen fit to show them my spiritual condition and bless them to help me as we are to be fellow helpers one for another, and are no more aliens nor strangers, but fellow citizens of the household of faith.

As ever yours in love.

J. R. JONES.

Revolution Mills, Greensboro, N. C.

Mr. J. R. Jones, Dear Brother:—

My heart was filled with joy and thanksgiving when I read your good letter of congratulation to one who feels to deserve nothing. I oftentimes fear that the good people of God are deceived in me. Surely they do not know me as I am. I have a special remembrance of you since you staid at my father's on your way to an Association when I was but a child, by a deed of charity in making mother a present before leaving our home. Not only her, but gifts that my father has received at your hand causes us to cast our best wishes for you. How precious still are the names of the ones that administered little deeds of kindness to us in appreciation to father's labor in the ministry. I have said little about that, but it seems but few re-

gard the feelings and comfort of a poor minister's family. Of course we had a common but pleasant home, but the absence near all the time of father made it lonely, and the great burden and responsibility that was thrown upon mother and the children, was not a bouquet of roses. We missed his good and kind instruction. The good company that visited our home had to be entertained without him. While other fathers had the privilege of driving with their families to church and many other things of interest we could mention. The preacher's family enjoys but little of that. For the odds and ends must be done at home and some times in some cases without sufficient dressing to appear in an intelligent company. Certainly they feel then to be forsaken and like they have lost sympathy of the one that's nearest and dearest to them.

How much we all need the charity that few practice. And try to remember that the good minister is away from home and business most every Saturday and Sunday. Besides being called by the sick bed and funerals in the week time. But I scarcely think that a true husband and father ever leaves his dear family without feeling the heavy obligation that rests upon his dear ones. Oh! those poor burdened souls that feel they must go and labor in the name of Jesus and feeling he has married a lady and made a slave of her. Yet some say, "You must not give a preacher anything, it will spoil him," and say, "He that preaches the gospel shall live of it," and seem to think the pleasure of preaching is enough for them to enjoy and many other mistaken views that make them look pitiful and deficient to the upright hearer and doer of God's word. Read 9 chap. I Cor. and see how plain a truth it is that we should well consider this neglected subject. "Blessed is the cheerful giver," and I

feel sure we can say we have been multiplied with great joy in so giving. If it were in my power I would remove every burden and discouragement from the path of our faithful minister, but we can only lend a helping hand to each other, as we journey along this rugged way of life.

If it were not for the word of comfort I sometimes get from a brother or sister, surely I would sink in despair. My life seems to have so many broken vows and disappointments, that my fondest dreams of natural life have proven to be but vanity to my soul and my constant cry is, "O! wretched man that I am, who shall deliver me from the body of this death?" And without this sweet hope in Jesus and the precious promise of the blessed resurrection after death, I would be of all persons most miserable. But with these evidences, "We feel it will be better farther on," just a little while and the surging billows of time will cease and the peace of heaven be ours. "Oh! blessed home."

Please excuse this scribble of scattering thoughts.

Did not think of writing on this subject when I took up my pen, but hope we can see eye to eye and speak the same thing, and wish the understanding of our brothers and sisters might be opened up, that they may enjoy the sweets of doing their duty one toward another. Trustingly yours,

OCTAVIA J. GOOD.

Fancy Gap, Va.

Elder P. D. Gold, Dear Brother:—

I am sending you a letter from Sister Octavia Good, and by her consent please publish in the Landmark for the benefit of those who love such sacred truths.

As ever your brother in hope,

J. R. JONES.

Revolution Mills, N. C.

Mr. J. R. Jones, Greensboro, N. C.

Dear Brother:—Your good comforting letter was received. It was as manna to my soul. Dear Brother, your dream of seeing me in prayer, I confess has been my condition for some time lately, if indeed I can pray. I have been the lowest in feelings I have since I joined the dear Primitive Baptist Church. The waves of the deep had gone clear over me, while the surging billows wafted me to and fro on the cruel barque of unbelief, causing me to cry ! O wretched man that I am, who shall deliver me from the body of this death? And not until this morning was my heart again awakened to the sweetness of God's mercy and love as I looked upon the beautiful blooming trees which gave out their sweet smelling odor upon the breeze. The little birds flitting with perfect freedom with their hearts full of melody, caused a start in my soul and I again felt to sing

“Praise God from whom all blessings flow,

Praise him all creatures here below.”

How sweet to once more feel the loving touch, and sweet embrace of Jesus, and feel love in his eyelids, and hear such thrilling music in his voice that the sea and the winds obey.

He looks and ten thousands of angels rejoice,

And myriads wait for his word;

He speaks and eternity filled with his voice,

Re-echoes the praise of her Lord.

But it seems too good to be true that I should claim such a dear husband that willed to me a portion worth more than the Indias of gold. I feel as a trespasser to come in this beautiful prepared mansion for his chosen bride, my adornings are not sufficient to occupy where such costly array of fine tapestry of gold and silver are spread for his jeweled crowned, but veiled bride must appear. But most

accepted to my feelings to come just near enough to touch the hem of his garment and to be assigned as a little handmaid, a servant to wait upon the duties of its adored Master. If I could be of agreeable service in spreading the feast upon the table of the Lord to comfort God's little ones my portion would be great enough for me. But I so many times fear these inclinations are not of the Lord, which makes me ask God to make plain my duty before my face or either keep me forever silent. Such joys as these so far exceed those of nature. Though frail subjects we can sometimes sail out upon the tide of the swollen waters of time, and catch a gleam of the beautiful dawn forever, which we trust some day not far distant, we can claim our peaceful inheritance,

A land upon whose blissful shore

There rests no shadow, falls no stain ;
There those who meet shall part no

more,

And those long parted meet again.

I suffer your request to be granted of that article, if you think it appropriate. But it, as my other work is incomplete. Hope it may meet the approval of the God thinking brothers and sisters. Excuse these few hasty lines. My husband joins me in giving you a hearty invitation to our humble home. Give our best wishes to Elder G. O. Key and wife.

Confidingly,

OCTAVIA J. GOOD.

ERRASTUS.

The able article entitled “Thoughts Reviewed” which appeared in the last issue of the Landmark was written by Elder P. G. Lester and not by me, and should have been signed P. G. L.

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.

Corresponding Editors.

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EDITORIAL

Brother E. F. Kellum requests my view of Daniel 12-10, "Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

What a lovely character is the prophet Daniel, and such a blessing he was to Israel in the gloomy, sore days of their long captivity in Bablyon. The greater the peril and the more trying is time, the greater need is there for wise counsel and excellent performing. In times of great need there is a wonderful supply to relieve the distress. If a famine is appointed a wise gatherer of supplies is provided to husband the resources needed to meet the demands of the famine. Hence such a man as Joseph, to whom God has given the knowledge of the impending distress, and blessed him with wisdom to meet every emergency, and there is no failure. A Moses is sent before to lead Israel out of the entanglements of Pharoah's clutches, and bear with, labor for, plead in behalf of erring

Israel.

So the beloved prophet Daniel stands in the galaxy of bright stars as one crowned with great usefulness, and so lovely in the finest traits that have ever adorned a servant of the Most High God. He was skilled in interpreting dreams and visions, in giving wise counsel, in reproving kings, in using the wisdom God gave him to the glory of God.

How many servants of God have honored Daniel. Jesus owns him by name as a prophet of God.

Much was revealed to him of the history of rulers of nations and people. The greatest worldly kingdoms pass in review before him, and their traits and history including their downfall is foretold by him. Also the most excellent of all kingdoms is shown to him. For in the days of these great kings and kingdoms shall the God of heaven set up a kingdom that shall never be destroyed, nor given to any other, but it shall endure forever, and swallow up all other kingdoms.

For the great kingdoms of the earth have their time and then perish. But a stone cut out of the mountain without hands totally unlike all other kingdoms, a stone denoting its durability, also cut out of the mountain shows the elevated, exalted, pure character of its source, also its perfect dominion is shown to him. This is the kingdom of the Messiah. For a glorious high throne from the beginning is the place of our sanctuary. Daniel was shown the most wonderful visions of this kingdom. There was in him the greatest desire, thirst and appreciation of the divine things of the kingdom of heaven. Surely one that thirsts after divine knowledge is highly favored. How much nobler is such a character than any mortal that seeks first of all the corrupting, perishable things of earth.

Such was the effect of these visions on him that he ate no pleasant bread at times, and fainted in his natural strength, and sought to understand these mysteries of godliness. He prayed much, and greatly sought to know the meaning of these visions. He desired to know how long it should be to the end of these wonders. There were things withheld from him. One clothed in linen (heavenly purity) who was upon the waters (powers of nature all under his feet), spake concerning the sufferings of Israel the holy people. Daniel loved this people. Hence it was a matter of great concern to him to know that much trouble should befall them. How long should this be, and when should it be fulfilled? He did not understand, for even Daniel as all other servants of God are altogether dependent on God for all divine knowledge.

It was said unto him, Go thy way for the words are closed up and sealed till the time of the end.

There are things hid from prophets, or not understood by them until their fulfillment. A prophecy is an unnatural event. It is not such a thing of man's knowledge he can foresee or foretell nor understand. But we must wait until the time of the end or until it is fulfilled.

Daniel should go the way of all the earth as all men must do. Joseph said I die, but God will surely visit you. The prophets where are they? Do they live forever? No. But go thy way, the way appointed for thee until the time of the end. Thou shalt rest in thy lot and shall stand in thy place in the end of the days.

One thing surely shall be in all these troublous times. Many shall be purified and made white and tried. That is a matter of great comfort to those that love holiness and purity.

P. D. G.

LIFE.

Jesus said, "He that believeth on me hath everlasting life," John 6:47. There is no life eternal in a natural man. If life is not eternal it is in no sense the life of Christ. What is called the natural existence of a man is that which is limited, and may end at any time, we know not when. Eternal life cannot terminate, nor be destroyed. What is your life? A vapor. It is considered by man valuable, yet it is not life at all in the high sense of the life that Christ gives who said, I am come that they might have life, and that they might have it more abundantly. While we value what we call life, yet the enemies that may destroy it are so numerous and so active that we count it marvelous if we have escaped death for 100 years. It requires a wisdom beyond our power to shield this vain life, and if we are protected and preserved beyond the usual limit, it is quite a notable event.

If life were eternal its possessor could not die, for it would not terminate. But as it is we know not the time, nor way our life as it is termed may terminate. So that no one can tell the number of enemies stronger than it is, nor how speedily disease, or sickness, or some other enemy may overcome it. So that when we consider the certainty of death, and that there is no possibility of any one ever escaping death, we say truly what we call life is a vapor.

It is called a mortal life—that is it is not immortal for that which is immortal cannot die.

Jesus said, I am come that they might have life and that they might have it more abundantly. He also says, he that believeth in me is passed from death unto life, and shall never die. Surely that is in no sense related to what we call life. Yet we cannot

understand what we call life that is no life at all, or a vapor, which we hold as being so valuable. What the property, principle or power of our natural life is we cannot analyze or understand—produce, nor know.

God holds our soul in life. In him we live, move and have our being. When we yield up the ghost or spirit to God who gave it, or cease to exist, we cannot tell what is our state. Nor can we find the secret springs of our power of breathing or motion, nor can we ferret out or comprehend that power by which decay and dissolution is prevented or resisted, nor can we arrest the decomposition that so speedily sets in when what we call life becomes extinct.

Then what a mystery is the spiritual life, or the life that can never end or die, that can never be destroyed, that eternal life that can never sicken or have pain, that unity with the godhead from which nothing shall ever be able to separate us?

When that life is freed from the bondage of corruption that now enravels it, and it appears untrammelled in glory it will so surpass what now appears that we know not what it shall be. There is one that is born of this incorruptible seed, a hungering and thirsting after righteousness that then shall be filled and satisfied. For we know that if this early house of our tabernacle were dissolved we have a building of God, a house not made with hands eternal in the heavens. We know that because in this earthly house we find our being burdened. This earthly house is a tabernacle that shall be taken down. It is strangely constructed, bearing marks of wonderful mechanism, and a builder that none can imitate, yet so marred while still in the hand of its Creator that He only can hold it in being. No man has any right to destroy it, for it belongs not to man. But its Maker can

destroy it when it pleases him. It is filled with elements of disease, sorrow, pain, the seeds of death that prey upon it until the moment of its certain dissolution. When dissolved it returns to the dust from whence it came, and is no more; yet this mortal shall put on immortality, this corruption shall put on incorruption, and death shall be swallowed up in life. Out of this strange compound of weakness and thirst for what is immortal, of sinfulness and purity, of dying yet living there shall spring up in the day of deliverance that incomprehensible life that has no counterpart in this corrupt condition, but which calls for eternity as its proper environment and estate.

Already, before the dissolution of death, while we are yet in the stormy sea of strife, and surrounded with the monsters of the deep, yea while we are in the belly of hell, a cry goes up prophesying deliverance, for we have a house not made with hands eternal in the heavens. This house is fitted by divine wisdom a mansion in the Father's house, a resting home of blest abode. What shall be taken from the old, earthly tabernacle? What do you want to carry off with you? Not your sins, nor this sinful life, not the love of earth with its sensual vanities, not your aches and pains, your guilty fears and vileness, nor your evil heart of unbelief. In dissolution what is transferred from the wreck of corruption? Our soul is escaped. Stephen prayed, Lord Jesus receive my spirit. Devout brethren with great lamentation took his body and buried it, but the spirit, the blessed occupant that once dwelt in that tabernacle, is gone to heaven to enter and dwell in that eternal abode that was prepared before the foundation of the world as his home. It is already furnished. Stephen carried nothing. He furnished no transportation. He took not even the

mantle of preaching with him.

A song of eternal praise prepared by grace divine that with and in a spiritual body like that of Jesus prepared and attuned by power divine chants the melody of eternal joy 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.

We love now to walk about Zion, behold her palaces, mark well her bulwarks, look at her towers, and sing her solemnities. But to pass out of corruption into incorruption, out of mortality into immortality, out of the land of the dying to the land of the living, out of death into life, what a strange, glorious incomprehensible change. Truly it doth not yet appear what we shall be. But we know that when we shall see him as he is and be like him we shall be satisfied, and shall say as Israel said, "It is enough."

P. D. G.

POVERTY AND IGNORANCE.

These are great disadvantages in a worldly view when they hamper a youth or an adult. If one is born with such besetments in the midst of such as are in the lap of wealth, and braced by intelligent and refined people, they are at a heavy discount, not knowing how to demean themselves, nor what should be done. Awkwardness makes them the subject of ridicule in the eyes, feelings and observations of such as are well-informed. Is there any offset to such hindrances? Poverty is not a crime nor is ignorance the worst calamity that may befall a youth. Both may be so met and overcome by manly and courageous behaviour as shall develop strength, and beautify character that will fit the one thus overcoming to act with wisdom and discretion, and command the respect and admiration of all that are

witnesses of such triumph.

A man that has risen up out of this condition of adversity, and knows the hindrances of such impediments can and does respect such as feel the shackles of poverty, and he will gladly lend a helping hand to all that are seeking to overcome these barriers. But the best way to overcome such barriers and reap the good results of such overcomings is not to beg others to deliver you from such enthrallments by giving you wealth enough to free you from it all, but labor yourself to overcome, and as you do prevail by your own labor you have surely girded yourself with the strength and experience that will arm you for all demands that may come upon you. In wading through the rough, muddy road or thicket that compels you to hew out your own track, and work your way up to success and mastery you have put your enemies to flight by incorporating into your mind and being the principles necessary to still greater effort insuring still more wonderful triumphs.

Poverty and ignorance are not the great cause of your triumph, but there being born within you a principle, a desire to prevail, and put your enemies under your feet, you have wrought with a diligent hand that commands success and proves you worthy of attaining it.

Is there not danger of your success flattering you into vanity? Not if you still remember the wormwood and the gall, and thank God for your deliverance out of all these difficulties.

P. D. G.

THE HIDDEN JUDGE.

Brother T. R. Gresham requests my view of 1st. Cor. 14-15, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know

them, because they are spiritually discerned. But he that is spiritual judgeth all things; yet he himself is judged of no man."

For what man knoweth the things of a man save the spirit of man which is in him? It is necessary to have the spirit of man in order to know the things of a man. Even so the things of God knoweth no man, but the Spirit of God knows the things of God. The children of God have received not the spirit of the world, but the Spirit which is of God, that they might know the things which are freely given to them of God. Which things also they speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

No plainer language perhaps is ever used than is contained in this chapter to show that no natural mind or power of a natural man can understand or receive the things of the spirit of God, because they are spiritually discerned. As it is written, eye hath not seen, nor ear heard, nor have the things of the Spirit of God entered into the heart of a natural man, but they are revealed by His Spirit. This excludes every agency, or power of man as utterly worthless to aid in obtaining the knowledge of divine things. Not until one has the Spirit of God does he become a spiritual man. Then only can he know or receive or discern things of the Spirit of God. Until then he judges, thinks, reasons and acts as a natural man, and loves the things of nature. The things of the Spirit of God are all foolishness unto him while he is controlled by the things of earth.

But he that is spiritual judgeth all things, yet he is judged of no man. No natural man knows him, or the spirit of God that guides him. He is a hidden man, not the natural, outer man that is of the earth earthy. It is by

the Spirit of God in him that he knows the things of the kingdom of heaven. It is not by natural study or learning that he knows these things, but God reveals them unto him by his Spirit.

How is it known to the subject of grace that he is led by the Spirit of God? He knows that this teaching is not according to nature, and he knows it is not received of man nor by man. He knows it is not according to the flesh, nor to fleshly principles which love the things of earth. The one to whom these things are revealed is humbled, has no confidence in the flesh, nor in man's ability.

He sees great beauty in the things of the kingdom of heaven, and his trust is altogether in the guidance of the Spirit of God. He loves the children of God and has fellowship with them. He feels freedom in the things of the Lord Jesus and knows that there is no failure in that kingdom, and his judgment is according to the unchangeable, perfect character of Almighty God.

He knows that he cannot understand the scripture unless he has the mind of Christ. Hence his thoughts and judgment in the spirit of God is according to truth. P. D. G.

FASHION.

"For the fashion of this world passeth away," 1st Cor. 7:39.

The fashion of this world is changeable—and it shall pass away. It is an uncertain thing regard it as you will. If one applies it to style of dress surely its name is legion. It is a queer and strange thing to note how eager people are to appear in the latest style of dress. Yet dress is a penalty of transgression. It is intended to cover or hide the uncomely parts. Sin is a very costly thing, causing mankind to toil greatly, and spend much

money to appear decent. But pride and vanity compel people to outstrip others in their efforts to outshine them in the fashions of dressing.

It is right to dress, but not as a display of vanity, or of one's wealth or cultivated taste. There are so many crooked, enticing ways of pleasing the flesh that it requires great soberness of mind and moderation to walk in a strait and becoming manner.

Paul says, I would have you without carefulness. It is the custom for people to marry. Yet life is so short, its fashion so changeable, and so quickly passing away, that whether one is married or not married, whether he possesses goods or not, whether he weeps or mourns, whether he buys or sells, whether he uses this world or not, the important thing is not to abuse it; for the fashion of this world passes away so that the best thing is to be without carefulness, or be content with your lot.

Within my day what changes have been made in the fashion or way of managing business? When I was a child there were but few vehicles such as buggies or carriages. Many of the people walked for miles to preaching. There were no railroads anywhere in that country, nor many anywhere. Since then so many new methods of travel. Now some consider automobiles slow, and are seeking to rival the fowls of the air by inventing flying machines. Speed, rapid motion from place to place, eagerness to annihilate time and space, and many of them are destroying the brief space of time allotted to man to sojourn on earth. Are we happier or more contented than were our fathers in their slower methods? The great thing is not to abuse this world nor its fashion.

The old fashioned way of earning a living was by digging it out of the earth. Nearly all the people then

were farmers. To dig or plow and cultivate old mother earth was then the fashion. A sower then went forth to sow. The husbandmen then waited for the early and latter rain. Man's possessions then were barns, cribs and smokehouses filled with food for man and beast.

Now the fashion is changed. Stocks and their manipulations, different classes of speculators hoarding up and speculating on the crops of farmers to create an unnatural market by creating a false demand, and inflate prices of food; the great increase of machinery to work up the raw material into goods that are more desirable, and in many ways increasing expenses and making opportunities for the shrewd ones to enrich themselves at the expense of the poor, and greatly increasing the number of the poor, and spreading sorrow and poverty, discontent and misery in the land.

Are the days better than they were 80 years ago? Is there less murder, less robbery, defrauding, cheating? Is there as much good will and contentment as there was then? Do men have as much regard for the word of others as they had then? Is there as much natural affection and real contentment and enjoyment in life as there was then?

Does not the fashion of this world pass away? What is substantial? What is not abused? How much better is the doctrine of the perfect, unchangeable God? But that is not of this world. But that is of the perfect, unchangeable, eternal world.

P. D. G.

IMMORTALITY.

Sister Bettie C. Hodnett requests my view of the immortality of the soul. If by immortality is mean undying or incorruptible how can it be applied to man that is mortal or dying?

This applies to man after his transgression. For God said to him, in the day thou gatest thereof thou shalt surely die. Was his soul involved in that sentence of death? The soul that sins it shall die. By death we do not mean a state of annihilation, but existence in a mortal, dying or corrupt condition.

When Paul says you hath he quickened who were dead in trespasses and sins the ones then quickened are placed in another condition with life in them. For he that believes in Jesus has life in himself, and is passed from death unto life.

In the sense that Jesus only hath immortality which means eternal life (1st Tim. 6:16), it cannot be said that Adam the first nor any of his offspring is included. However all or that which is born of God is born of incorruptible seed and shall in the resurrection awake with the likeness of Jesus and be like him. For this mortal shall put on immortality, and this corruption shall put on incorruption. What a change and what a wonder.

But the wicked shall awake to shame and everlasting contempt. Their existence or condition shall not be one of life and perfection, but of death or corruption and misery.

The thirst and true desire of those born of God is that they may be like Jesus the second Adam, the Lord from heaven in whom there is no sin nor corruption and no death, but the life of Jesus or immortality shall be possessed by them in his glorious likeness. Birth is a manifestation and development of the kind of life possessed by the transmitter. Adam begat a son in his own likeness. Adam could transmit no greater life than as a parent he possessed. Hence all the generations of Adam possess only the corrupt life of their progenitor.

Jesus said to Nicodemus, except a

man be born again he cannot see the kingdom of God. Of course every one born of this incorruptible seed shall see the kingdom of heaven. They that are begotten again by the resurrection of Jesus Christ from the dead are kept by the power of God through faith unto salvation ready to be revealed in the last times, and they are begotten again to an inheritance incorruptible, undefiled and that fadeth not away and reserved in heaven for them.

Jesus said to some, except ye believe that I am he (the sent of God), ye shall die in your sins, and whither I go ye cannot come. Such shall abide in death. But God is not the god of the dead but of the living. There is a great tendency in this corrupt generation to contend that there is no everlasting punishment for the wicked—no eternal hell or place prepared for the devil and his angels. However, this is not held by those that believe in the word of God.

P. D. G.

NEED OF JESUS.

So high and holy, heavenly and divine is the calling of God, and so fallen, low, depraved and corrupt is the estate of man by nature dead in trespasses and sins, and, after he is quickened so utterly unable of himself to do anything good, that without Jesus he can do nothing. Then how he needs the Lord Jesus every moment. To be kept by the power of God through faith unto salvation, ready to be revealed in the last time, is so needful, merciful and blessed. To be quickened according to the word of God, and held up and kept in and through his grace brings such needed help and encouragement to the helpless. When we were brought to abhor ourselves and are shown the blandishments and flatteries through and of the flesh surely we feel glad the Lord

wili not suffer us to be tempted above that we are able to bear, but will with the temptation make a way for our escape that we may be able to bear it.

So much is written in the Bible in the way of warning, and such exceedingly great and promises made to the poor and needed, that we marvel at them until we are brought to feel the need of every one of them, then they are so precious.

The joy and blessedness of the walk of faith is to live in the Lord. Natural men walk and live in and of their works, but the people of the living God are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. This is gathering where they have not sown, reaping the fruit of the labors of others, abiding in Christ and bringing forth much fruit. The life of faith is the most blessed life that is ever granted to man.

The revelation of the high calling of God in Christ Jesus shows the most glorious things God hath prepared for them that love him, and by his Spirit these things are shown. Then we see that all things of God are wise, holy and good, and that we cannot attain unto any except as given unto us. Surely the ground is holy and we must put off our shoes from our feet, for we cannot stand nor walk in our own strength. 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. This life in Jesus is holy. But I am carnal sold under sin. None but the God of all grace can deliver such as I am. But God is faithful by whom we were called to the fellowship of his Son Jesus Christ.

Marriage is ordained of God. The man that marries in the Lord, and loves his wife as he loves himself, considers this is a type of the church of God, and feels the need of the grace of

God to enable him to honor marriage and love his wife, and thus serve the Lord in this relationship ordained of God.

How holy the foundation God has laid in Zion. Jesus Christ is the chief corner stone elect and precious, and we are built up as lively stones in him to show forth his praise by a well ordered walk and a godly conversation. What manner of persons ought we to be in all holy conversation. We are not our own—but are redeemed by the blood of Jesus Christ. P. D. G.

CHANGE IN APPOINTMENTS.

Elder P. D. Gold,

Dear Friend:—We have had the pleasure of the company of Elder Samuel McMillan of Tennessee a part of this week and enjoyed it so much.

He asks us to correct some appointments Sister Low and Elder Ashburn arranged for him and extended them to a length which conflicted with some previously arranged.

Change appointment from Liberty 2nd Saturday and Sunday in September to Philadelphia, Rutherford county Monday following, Ebenezer.

Wednesday, Philadelphia in Caldwell county.

Thence to Silver Creek Association.

Please cut out Moorsville and Pleasant Hill.

Respectfully,

MRS. W. J. McDANIEL.

Dear Bro. Gold:—Please publish in the Landmark that the fall session of the Bear Creek Primitive Baptist Association will be held with the church at Watson, Union County, N. C., commencing on Saturday before the 1st Sunday in October, 1911 and continue three days. We extend a cordial invitation to attend. Those coming by rail will be met at Marshville, N. C., either Friday or Saturday. Those coming by Charlotte and Monroe can

reach Marsville, Saturday morning about 6 or 7 a. m. Those coming by Hamlet and Wadesboro can reach Marshville on Friday night about 9 or 10 o'clock or Saturday morning at 11 o'clock. These had better come Friday or Friday night. Write to any of the following:

BRO. S. L. MULLIS, Monroe, N. C.
 BRO. CULL WILLIAMS, Monroe, N. C.

MR. D. V. GRIFFIN, Monroe, N. C.

ELDER J. F. MILLS, Marshville, N. C., R. 1.

J. W. JONES, Asso. Clerk, Marshville, N. C., R. 1.

ASSOCIATION.

The 146th Annual Session of the Kehukee Association is appointed to be held with the church at Flat Swamp, Martin county, North Carolina Saturday, September 30. and Sunday and Monday, October 1 and 2nd, 1911. Visitors from and by Washington will be met at Lanes, Friday evening, September 29. Other visitors will be met at Robersonville, Friday evening.

S. HASSELL,
 Moderator.
 M. T. LAWRENCE,
 Clerk.

**BIG EXCURSION TO RICHMOND.
 IT WILL BE THE EXCURSION
 OF THE YEAR.**

Thomas H. Knight offers what is unquestionably the cheapest and best excursion ever offered to Richmond, the most beautiful city in the South, and the Capitol of the late Confederacy, on

Wednesday, September 6th, via the Atlantic Coast Line. Among the innumerable historic and interesting attractions are the Capital Building, once occupied by the Confederate Congress, in the rotunda of which stands the statue of Washington, the

busts of Lafayette and Marshall, Generals Stewart and Fitzhugh Lee; the Gubernatorial Mansion; statues of Clay, Stonewall Jackson, the Washington Monument, the noblest group of statuary in this country, and perhaps the world. Lee's residence during the war; Washington's Headquarters; White House of the Confederacy, the grave of President Davis and thousands of other attractions. This is the cheapest of all cheap excursions. No one can afford to miss it. There will be separate cars for white and colored people. Train will leave this point at 8:49 a. m., and will leave Richmond on the return Thursday night at 8:00 p. m.

The round trip fare is only \$2.25.
 W. J. CRAIG, T. C. WHITE,
 Pas. Traf. Man. Gen. Pas. Agt
 THOS. H. KNIGHT,
 Excursion Manager.

MRS. SCENIA ANN YEATTS

Died, at the home of her nephew, Mr. G. W. East, Mrs. Scenia Ann Yeatts, April 27, 1911. Mrs. Yeatts was seventy-three years old, and for a number of years she has been a consistent member of the Primitive Baptist church, ever willing and ready to take a part in her Master's work.

She leaves two sisters, Mrs. L. M. Motley, Mrs. N. E. East, one nephew, Mr. G. W. East and family, and many friends to mourn their loss.

Dear friends, grieve not for the loved ones that have gone to their reward, but let us think of the day when we will be a reunited family in a home where no farewell tears are shed.

Mrs. Yeatts was confined to her room only nine days. Relatives, kind friends and neighbors did all they could to comfort and sustain her, but they could not stay the hand of death. God thought it best to take her away, out of pain and suffering. She was quietly

laid to rest by the side of her husband who preceded her to the grave several years ago.

To the bereaved ones we extend our sympathy and pray that God may comfort them in their sadness.

Farewell, dear sister, 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

Thine in the Lord to rest, for so,

He giveth his beloved sleep.

WRITTEN BY A FRIEND.

ALFORD MOORE.

The subject of this notice was born in Pitt county December 27, 1851, and died July 12, 1910, at 3 p. m. He was the son of Alfred Moore and Lucy Ann Moore, his wife. On the 22nd of October, 1887, he was married to Miss Telala Ann Turnage, unto which union were born five children, two girls and three boys, one preceding him to the grave. Saturday before the 3rd Sunday in August, 1901, he united with the church at Tysons, Pitt County, N. C., and was baptized by the pastor, at that time Louis E. Everett, and lived a consistent member until his death.

The 3rd Sunday in December of the same year, he was set apart to deaconship, which office he filled with honor. He was a successful farmer and seemed to have a thorough and energetic mind, entertaining in conversation. His home always welcomed Baptists. He never had but one sister and she preceded him to the grave. In his death the community loses a good neighbor, the church a good member, his wife a loving husband, and his children a kind and affectionate father.

Brother Moore's health was poor for many years, suffering with a stomach trouble, which grew worse each year,

until the end came. His funeral services were conducted by D. A. Mewborn. We believe our loss is his eternal gain. May God smile upon his dear family, and cause them to walk in the example he set before them. The writer was not permitted the opportunity of going to see him in his death sickness but visited his home occasionally, and always felt welcome.

Written by his pastor.

JAS. S. CORBITT.

OBITUARY.

At the request of the bereaved children, I will attempt to write an obituary notice of the late Sister Phebe A. Sawyer, who was born about 1837, and departed this life the 28th day of November, 1910.

In early life, like all of Adam's race she enjoyed the pleasures of this life, coupled with good health of body and mind. In about the year 1883 she became deeply concerned about her eternal welfare, often seeking the company of my mother and others, to hear them tell their hopes and fears. She was given a good hope through Jesus Christ and made to love the doctrine of "saving grace."

On Saturday before the second Sunday in December, 1884, she professed her hope in offering to the church at Bethel, Pamlico County, N. C., was received a candidate for baptism and baptized the following Tuesday, December 23, (at the Haskill landing) by Elder John R. Rowe, at which place she remained a constant member until the day of her death. For about three years she was afflicted with paralysis which gradually weakened her so that she was totally helpless a long time before the end came. She leaves a kind husband, five children and several grandchildren to mourn their loss, but we feel that their loss is her eternal gain. May we all remember that He who rules the times and sea-

gons has appointed unto men once to die, but after this the judgment. Some men's sins go to judgment beforehand, the saints are made to feel the truth of this and are thus encouraged by the way.

Written by a little one in hope,
JOHN P. TINGLE.

J. A. SHAW.

Pine—Tuesday after 4th Sunday in August.

Salisbury—Wednesday and at night
Lexington—Thursday.

High Point—Friday.

Abbotts Creek—Saturday and 1st Sunday in Sept.

Bunker Hill—Monday.

Vernon—Tuesday.

Saints Delight—Wednesday.

Sardis—Thursday.

Pleasantville—Friday.

Wolf Island—Saturday and 2nd Sunday.

Pleasant Grove—Monday.

Gilliams—Tuesday.

McRays—Wednesday.

Burlington—at night.

Thence to the Seven Mile Association at Bethsaida, near Coats, N. C.

Benson—Monday.

Hannahs Creek—Tuesday.

Four Oaks—Wednesday.

Clement—Thursday.

Thence to Little River Association.

Beulah—Monday.

Upper Black Creek—Tuesday.

Scotts—Wednesday.

Contentnea—Thursday.

Wilson—Friday.

Thence to Kehukee Association.

MARY A. FOX.

Sister Fox was born in Person County, N. C., in 1826, and her early life was spent there. She was married January 26, 1846, to John H. Fox. She joined the Primitive Baptist church at Harmony in 1879. She died December 29, 1910. Her maiden

name was Marshall.

We believe that we can truthfully say Sister Fox lived a consistent life as a church member and walked worthy of the vocation wherewith she was called. The unworthy writer tried as best he could to serve her church for two years before she died and we think we know whereof we speak. We would still try to comfort the children and grand-children with the sweet thought that mother and grand-mother is done with the suffering of this world and our hope is that while her mortal body lies silent in the grave her spirit is at rest with Jesus. And we would say to her children and relatives, we sorrow not for her as those who have no hope for we feel that she has only fallen asleep in Jesus.

May the Lord guide and direct us all by His Spirit that we may live in the discharge of our duty so that we may be able to meet death as calmly as she seemed to meet it. May the sustaining grace of the Lord be given that we all may be reconciled and say, "Thy will be done."

Written by her unworthy pastor,
W. J. COOPER.

RICHARD ARMSTRONG.

By request of the family I will attempt to write the obituary of Richard Armstrong, son of Henry W. and Catherine Armstrong. He was born March 26, 1850, and died March 5, 1911, making his stay here on earth 60 years, 11 months and 7 days. He was married to Julia Bradley December 29th, 1875, who lived with him only a short while before death called her home and on January 15th, 1879, he married her sister, Harriet Elmina Bradley. There were born unto them 13 children, 7 boys and 6 girls, 10 of them and their mother survive him. His death was quite a shock to his family and the whole community as he attended his regular church meeting

and funeral services of my husband, Mr. J. B. Hurst, on Saturday, March 4th. His health had been somewhat impaired for some time, but from all outward appearances he was as well as usual on this day. He went home, ate supper and went to bed as usual, and talked with his wife of the preaching that he had heard and said he thought it was the best he had ever heard, and in talking his wife discovered his voice was not right and in a few minutes he was speechless. His family physician and children were sent for and all was done for him that could be, but ptomaine poison had a greater possession of him. The angel of death came Sunday morning about 5 o'clock and took him home, leaving a grief-stricken family to mourn his death. The funeral services were preached at the Primitive Baptist Church on Monday, March 6th, by Elder J. W. Johnson. He was then carried to the Greenwood cemetery for burial.

He was united with the Primitive Baptist Church at Tarboro first Saturday in August, 1910, and was faithful to the cause.

Let us be weaned from all below;

Let hope our grief expel;

While death invites our souls to go

Where our best kindred dwell.

LULA HURST.

MRS. BETTIE W. SMITH.

Mrs. Bettie W. Smith, wife of James W. Smith, and youngest daughter of Stephen and Lucy Murphy, was born in Pittsylvania County, Va., July 29th, 1836, and died March 9th, 1911, making her stay on earth 74 years, 7 months and 8 days. She was the mother of five children, four of whom survive her; the other—twin to myself—having died in infancy. She never united with any church, but was a firm believer in the Primitive Baptists, and though I never heard her say so,

I do not think she died without a hope. She was a sufferer from ill health from my earliest recollection and for more than two years previous to her death, had been a great sufferer, being almost perfectly helpless. I was her constant companion and nurse, through all her long illness, and don't think I ever saw any one bear suffering more patiently than she did. She would often say to me, "Lucy, when I was first taken down helpless this way, I thought I couldn't stand it; but I have become resigned to the will of God and if it is His will for me never to walk again, I am perfectly satisfied to have it so." She told me also of a dream she had a few months before her death. Said she dreamed of herself and several others meeting at the water to be baptized and when they started into the water, the others got afraid and would not go and she walked in fearlessly and called back to them, "Repent and be baptized and ye shall be saved." She was a kind, affectionate mother, ever ready to sympathize with and advise her children in all their difficulties and afflictions, and while we feel the loss greatly, we try to think that our loss is her gain and to thank God for sparing her to us so many years. I was so worn out and broken down at the time of her death that I did not feel the loss so keenly, but now as I stay here day after day right by my lone self—some days not a soul to speak from early morning till night—I miss her more and more, till it seems to me some times that I can not possibly stay here. I know I have lost my best earthly friend and while I would not recall her if I could, I feel some times if I could only put my arms around her dear old neck one time more and have one more long talk with her, that I could give her up satisfied.

I see thee, mother, in my dreams,

I fancy I can hear thee;

What would I give, dear Mother,

To be forever near thee.

That the Lord may prepare me to meet her and dwell with her forevermore, in a better world is the prayer of her lonely and surviving daughter,

LUCY E. SMITH.

Sycamore, Va.

SALLIE BEET PRILLAMAN.

Our beloved sister was born September 25, 1874, and was united in marriage to Brother C. L. Prillaman November 13, 1894, to which union were born seven lovely children. She passed out of mortality April 15, 1911, making her stay on earth 36 years, 6 months and 21 days. She was one of the most affectionate ladies I ever knew, seeming to take great pride in making those around her feel at home. She enjoyed reasonable good health until about eighteen months before she passed away, when that most dreadful of all diseases, consumption, commenced preying upon her system; yet she bore her affliction with much patience.

She united with Town Creek Church (Pig River Association) on the 1st Saturday in April, 1910, and was baptized by the writer on Saturday P. M. before the 1st Sunday in June, 1910, near her home, together with three others. Although feeble in health her faith in God was strong. When she came up out of the water she slapped her hands and praised God, embracing her loved ones as she came to them.

Everything that kind husband, children, physician and willing hands could do was done for her but all was without avail; death had to be met and when the summons came she sweetly passed out of mortality into the presence of the Great I Am.

Her burial was attended by the largest assembly of people, both far and wide, I ever knew in this country. The funeral services were conducted by the

writer.

She lived and died a devoted Christian, a good wife and mother, and it was those that knew her best that loved her most. I will remember while I live how bright she was when she related her experience to the church and when she was rehearsing some of her childhood traits. She referred to her sainted mother and father and how they tried to make those they esteemed feel pleasant, and I could only shed tears for knowing it was the truth she was expressing.

She leaves one sister, Mrs. Mary L. Lester, and a precious sister, she is and one brother, W. H. Davis, of Henry, Va. Her father and mother, Brother and Sister Charlie W. Davis, preceded her to the world beyond about eleven years ago. So dear husband, children and friends, let us sorrow not as those without hope, but trust in the Lord in expectation that we will meet her again on the sunny banks of sweet deliverance where faith will be in sight and hope in possession never to be separated any more.

Dearest Sister thou hast left us,

And our loss we deeply feel;

But 'tis God that has bereft us,

He can all our sorrows heal.

A. B. PHILPOT.

Philpot, Va.

SAMUEL GRAHAM AND PRESTON GOLDON POTTER.

These were the eldest and youngest children respectively of Graham Potter. Samuel Graham was the son of Graham and Angie Potter, was born September 12, 1879, and died April 5, 1911, in the hospital at New Bern of blood poison.

Sam, as he was called by all, has gone through many trials in this life. During his infancy his mother died and although his step-mother took her place and did all for him that she

could, he grew to young manhood and became insane. He was sent to the insane asylum at Raleigh, where he remained for some time, and when he returned seemed to have recovered, but would not stay in one place long at the time. He continued going from place to place until he was hurt at Beaufort, N. C. He started home but got no further than New Bern. His father went and remained with him until he thought he was better, but a just and All-wise God saw fit to take him away from this vain world of sin. He was brought home and buried where four days previous his baby brother was laid to rest. Grieve not, dear friends, because he is better off today than either you or I.

Preston Goldon, the youngest child of Graham and Deenie Potter. He was about six months old when the angels bore his spirit home or to the One who gave it. He was a sweet little baby and the sunshine of its parents' home. About six o'clock in the evening of April 1, 1911, his mother tied him in a rocking chair before the fire and went to feed the chickens, and we suppose he rocked towards the fire and when near, in some way, no one on earth knows how, he turned the chair over into the fire and was burned so badly that he died the same night at half past eleven o'clock. All was done that kind friends and physician could do but of no avail; God called it to come and it had to obey.

Do not grieve, dear friends, for these dear ones are not here to bear the hardships of this life that attend us, rather you should rejoice that they are removed from their troubles. I know your hearts are broken but try and be resigned to the will of the Father. Weep not, for your tears will not bring them back. We should all strive to live as near right in this life as we can so that we may meet them again, and by the help of One greater

than man we can finally reach that home of rest.

Written by a friend.

MISS RENA POTTER.

Lowland, N. C.

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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.

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

WERE THE TWELVE DISCIPLES
CONVERTED BEFORE THE RES-
URRECTION OF JESUS CHRIST
FROM THE DEAD?

A dear sister has requested that I write for the LANDMARK on the above subject.

Religiously the word, "Convert" means to turn from one state of religion to another. These disciples were Jews and closely attached to the religion of the Jews. When the fulness of the time had come for the works of the Lord to be manifested Jesus Christ came to fulfill the law and to set up that religion in the world of which there should be no end.

It was necessary that those whom He would put over this business should be so converted that they should know the difference between that which was passing away and that which He had come to establish. To make an end of one thing and to fully establish another to continue forever required strength such as had not been manifested in that which was about to pass out forever. That which waxes old is ready to vanish away, but that which should be established should be more and more established until it shall be brought into perfection of Him who established it.

To be true advocates of this new thing there must be a complete change of heart, a complete conversion.

In that which was passing away he that had the most of this world's goods could do the most and was the highest in esteem, but in that which

the Lord had come to establish, he that was of the most humble heart was the highest in that kingdom. There is a vast difference in the worship. To know this difference one had to have a very different heart. To have this heart the hand of the Lord must break the heart of stone and give the heart of flesh.

That He had promised by the prophet He would do.

When the Lord came all the world was in expectation of some great change to take place. The Jews were looking for the Messiah. Some of them had received promise from the Lord that they should not see death until they had seen the Lord's Christ, and yet He came suddenly, unexpectedly to His temple.

He did not call any of the great among the Jews; those who were dwelling in the temple. That would have been acceptable to those rich-in-their-own-righteousness pharisees and sadducees. They might have been ready to applaud Him if he had done as they had done, spurned the poor and the needy and considered them as nothing but dogs. Or if he had shown that those wise Jews could have come in the kingdom just as they were with all of their selfishness and filthiness. But He did not do this. One of the first things that He teaches is the necessity of the new-birth. Ye must be born again. This was strange language and they could not understand it. However no one could see the kingdom without it.

Now we come to the question:—Did the disciples see the kingdom of God or not? If they did not way were they following Him? If they did they were born again. We have got to come to that conclusion. I am satisfied to rest the case there, but lest some might object we will go on.

What was the cause of those Jews (The disciples were Jews) turning from the worship of the law and following this man against whom there was such an evil report? It could not be that they were wilful violators of the law of the Lord for we hear Peter many years after this declare that nothing common had entered his mouth at any time. There was an inward cause for them to leave all that they had and follow this poor man. What was it? We will see: The Lord had sent them out to preach in all the cities of the Jews: They had filled up that measure and come back to their Lord with their report. He took them out to a desert place and there asked them what was the opinion of men concerning Him? Some had one mind and some another but they were all wrong. Then He ask them the question, "Whom say ye that I am?" Peter readily answered "Thou art the Christ; the Son of God." How did he know this? We will let the Lord say: "Blessed art thou Simon son of Jonah, for flesh and blood hath not revealed it unto thee but my Father which is in heaven." This is conclusive. To whom does the Lord reveal His holy will and ways? It is not to His little ones who are converted to know Him in the pardon of their sins? That is the truth of this matter. It could not be otherwise but that this man, Peter was a changed man, and being taught of the Lord he could with boldness declare what others could not believe. He had received the teaching from on high. This is the cause of their living all and following Christ. They had already followed Him

in the regeneration and should one day as the Lord was pleased follow Him in the resurrection.

But there is much to be taught in conversion. These very disciples who had been so diligent in leaving all and following the Lord had to be converted yet again. What! did not the Lord do His work well? He surely did. Then why say that they had to be converted again?

There was yet some flesh in these men of God and they had a strife among themselves as to whom should be the greatest in the kingdom of heaven? Their Lord knew all that was in their hearts, and said to them, "Except you be converted and become as little child you shall in no case enter the kingdom of heaven," This forever puts the works of man out of business. Man can not convert himself. He has to be converted. This lesson the Lord taught His disciples and not the multitudes. Therefore it is necessary for the people of God to be converted and brought down from every high and proud look and way. This is the following of the new heart that the Lord has so graciously given to us. It is that that leads us to repentance and the forgiveness of since: PURE, GENUINE CONVERSION.

After this the Lord taught Peter that he had to have another conversion: Satan must have him and sift him out, "But when thou art converted strengthen thy brethren." What can He mean to say, "When thou art converted?" Was he not a christian? Had not the Lord told him that he must now be converted to strengthen the brethren. From what must he now be converted?

Peter had the same idea of the Lord's coming in the world that the others had. They all had to have the same conversion to do the same work. The Lord had told them how the Son of Man should die and rise again.

Peter did not propose to submit to this evil treatment of his Lord. That was not what he was expecting of the Lord's Christ. Just like all the Jews He thought that when the Messiah came He would reign on the throne of David forever and that Jewish nation would continue forever. Then to hear Him talk about dying was something that he was not looking for. However he must be converted to the fact that the Lord must over come death as well as the visible enemies of the Jews. He must come down from every worldly expectation to feed the sheep and to serve the Lord in spirit and in truth. That was a conversion but it was not that conversion that brings the first tidings of salvation to the troubled heart.

Peter had to be converted from that high worldly ambition to sit on a throne in a kingdom, a kingdom of this world. He had to see His Lord die. He had to become a witness to his own nothingness and to his readiness to turn back to the world and to deny Him who had died for him, who had been his comforter for these years, and who had called him and kept him. He had to be a witness to all these. He became that witness and saw his Lord whom he knew was crucified, a risen Lord, triumphing over the powers of darkness and death. He had to learn that he was not to be a fisher of fish but of men; to feed the Children of God as sheep and as lambs.

All these were conversions which Peter had to go through in the service of the Lord and in strengthening the brethren.

Thus we see that those disciples were converted before the resurrection of our Lord from the dead and that their rebellion did not make the Lord turn from them but He came with rebukes and repentance which He so graciously gave them from His throne. Coming from such a source it

lifts up in that way every one who is thus wrought upon and brings him to the true service of the Lord and to His throne.

Much more might be said with profit on this subject but I must stop for this time. Would be glad to see something from others if they feel so impressed. In a blessed hope I am your Brother.

L. H. HARDY.

Reidsville, N. C.

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY." Ps. 133.1.

Elder P. D. Gold:

Dear Brother:—I had the pleasure of meeting with the dear brethren and sisters at Abbott's Creek the 1st. Sat. and Sunday in August and enjoyed it very much, and in meditating over the meeting since my return home the above words of the Psalmist seemed to apply to such meetings, not only there, but in every place where the brethren make it manifest by their actions that they do have love one to another; for John says, by this shall all men know that you are my disciples if you have love one to another. On Saturday at the above mentioned meeting the congregation was not very large, but they seemed to be very glad to meet each other. Peace, harmony and love being the prevailing spirit among them. And on Sunday they began to gather in early and before 11 o'clock there was a large congregation assembled, there being brethren and sisters there from four other churches. There were three sermons each day (if the unworthy writer could be considered a preacher, which seems to him almost an impossibility) On Sunday they had two sermons, after which we had about one hours intermission (different ones having brought dinner and feed for their

stock). After dinner we went back in the house and had one sermon and then held communion, sang a hymn and went out as one writer says into the mount of olives, although there were not any natural olive trees there. Yet how delightful it is to the spiritual mind to find in his feelings a soaring away from the vain and perishing things of earth and dwelling among the olive trees, and sometimes as it were to feel the consoling and soothing effect of the oil of joy that the two golden pipes empty out of themselves. Then it is "Heaven comes down our souls to greet, and glory crowns the mercy seat."

They sang a hymn and went out, but not to see which one could get away from there the quickest, for they stayed on the ground 'til about 4 o'clock P. M., talking of the goodness and mercy of the Lord to poor vile sinners. And I am sure some of them made it manifest that they did esteem others better than themselves. Dear household of faith if we could all be enabled to follow the example of brethren spoken of, would we not enjoy ourselves better than we do when we think we have scarcely got time to go to our church meetings, and when we do go sometimes we are so tired by trying to put in a days work before we start that we go to sleep on our seat and maybe hear about half what the preacher says. Brethren I write this in the very best of feeling, believing that it would be good for many of us to have our pure minds stirred up by way of remembrance, not forsaking the assembling of ourselves together as the manner of some is, (not was, but is) yes even at this present time. Ye are not your own for ye have been bought with a price, therefore glorify God in your body and in your spirits which are his by presenting your bodies a living sacrifice holy acceptable unto God which

is your reasonable service.

Notice the psalmist begins by saying, Behold! special notice. How good and how pleasant it is for brethren to dwell together in unity. Now two or more persons may be together or live together a long time and yet not dwell together in unity, but they that are of one heart and one mind and see eye to eye and speak one and the same thing are united together in bonds of love and fellowship to that extent that many waters cannot quench it, neither can the floods drown it. "O for such love let rocks and hills their lasting silence break, and each harmonious human tongue his Saviors praises speak." For the Lord hath chosen Zion; he hath desired it for his habitation. O poor doubting, trembling halting one, you that are of a fearful heart and a contrite spirit and trembles at His word are the very ones that the great physician said that unto such he would look. And why? Because just such as you are the objects of his love, the subjects of His mercy, the recipients of His grace, and heirs of His kingdom; for the Lord hath chosen Zion, He hath desired it for His habitation What a sweet sentence to each inhabitant of Zion that the Lord chooses them instead of their choosing Him? But He does not only choose them but He calls them every one by name with a small still voice saying to them this is the way walk ye in it, for He hath desired it for His habitation, for that is His dwelling place. Yes He dwells in every one that has ever really felt the need of Him to cleanse their guilty souls. Not only does He dwell in them but thanks be unto His holy name they dwell in Him, for He is the dwelling place of His people in all generations. And it is only as they dwell in Him and He in them that they can dwell together in unity, but when they are thus blessed, behold

how good and how pleasant it is. Happy art thou O Israel: people saved by the Lord. May the Lord enable each one of us to walk worthy of the vocation where with we are called endeavoring to keep the unity of the spirit in the land of peace, is the great desire of your poor unworthy brother in hope of a dwelling place among the redeemed family of the king of Zion.

W. A. GOURLEY.

Stokesdale, N. C.

BRETHREN OF THE CONTENTNEA ASSOCIATION.

Some of us have been talking of dividing the territory of the Contentnea Association and I think it is a good thing as it is so long and narrow. We might call one end "The Upper Contentnea" and the other "the Lower Contentnea" or any other name we might see proper.

All the churches might mention it in their letters whether they are favorable to the division or unfavorable. I think we could agree on a line about Gallways Church and all would be benefitted.

W. B. WILLIAMS,
Moderator.

Dear Brother Gold:—

Received yours of the 12th, and with a heart full of love for the truth, the whole truth and nothing but the truth as revealed in the precious inspired word of my God and to all those who love the same, for we know we are passed from death unto life because we love the brethren, and do you know Brother Gold, I feel like one almost alone here in Springfield, a city with about forty thousand inhabitants and with churches in abundance of nearly every sect. but the sect. everywhere it is spoken against, Acts 28:22. And where oh where can I find a real sent servant of the Lord who fearlessly stands on the wall of Zion and pro-

claims the whole truth. The churches here would rob God of His sovereignty and speak lightly of His attributes. Such I cannot hear: Let me sit quietly in my little room with my precious bible and my God and I have more peace, comfort and joy in my heart than going and hearing such men preach, I know not what. I want food to eat the world knows nothing of.

Brother Gold, I was glad to receive the few lines you wrote, they did me good, and I do hope there is a union betwixt us that can never be dissolved. You put one of my letters in the Landmark and I received a letter from a Sister Hannah Humphrey, of Enid, Okla., saying how she was comforted by my letter. She is at the present time passing through fiery trials. I have heard that dear man of God, and one of the valiant men of Israel preach. No daubing with untempered mortar with him; and the 13th chapter of Ezekiel sets forth these men that do. It is J. C. Philpot that I have reference to.

You as a people seem highly favored by the Lord, having with you such a goodly number of His own sent servants. I often envy you your meetings. Oh what a precious thing is union; and David felt it sweet when he exclaimed (Ps. 133.) "Behold how good and how pleasant it is for brethren to dwell together in unity." It is like the precious ointment upon the head that ran down upon the beard even Aarons beard, that went down to the skirts of his garments; as the dew of Harmon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.

There seems something very precious to my soul in the ointment and the dew. And Mary's case came to my mind; of pouring an alabaster box of ointment on the head of a precious Jesus, and when I read the account given by Luke (7:36 to end of chap-

ter) I felt such a union of soul to dear Mary which I believe can never be dissolved. "And He said unto her, thy sins are forgiven. And how sweet was the following hymn to me:

"Forgiveness! 'tis a joyful sound
To malefactors doomed to die;
Lord, may this bliss in me be found,
May I redeeming grace enjoy.

'Tis the rich gift of love divine,
'Tis full, out measuring every crime
Unclouded shall its glories shine,
And feel no change by changing
time.

O'er sins unnumbered as the sand,
And like the mountains for the size,
The seas of sovereign grace expand.
The seas of sovereign grace arise.

For this stupendous love of heaven
What grateful honors shall we show
Where much transgression is forgiven
May love in equal ardor glow."

The verse, Hosea 14:5 is sweet to me: "I will be as the dew unto Israel he shall grow up as the lily" etc. Precious promises. Do what you like with this. I felt the love of you while writing, and may you feel the same in reading it.

Your affectionate brother,
J. W. FLITTON.

Springfield, Mo.

Dear Brother Gold:—

You have been so much in mind for the last several days, that I think I ought to write you. I want to tell you how I thought and how I've been thinking since I heard you at the Falls last Sunday. I told you that you preached the truth and I was so glad I knew it, but I want to tell you, if I can how bold glorious and beautiful the candlestick looked while the fire was burning on the altar for truly you looked, I know who I am serving, and in humble boldness,, happily blended,

I seek not to please man, for "we preach not ourselves, but Christ Jesus the Lord and ourselves your servants, for Jesus sake" I have been reading some of Mr. Wm. Gadslys life of late and have been so comforted and built up, in reading them and since Sunday you are continually in my mind associated with him and I couldn't forbear longer but just must write and tell you. Oh! how much better I do love them, when they cry aloud, and spare not. Show my people their transgressions and the house of Jacob, their sins. Well I have told you in a very imperfect way what I wanted to, so close with love to sister Gold, and yourself. Your sister, I hope,

BETTIE Z. WHITLEY,

Washington, N. C.

Elder P. D. Gold:—

Dear Brother:—I enclose "An Expression of Emmaus Church" in a Union meeting with sister churches of the Western Association of Georgia. Copies were sent to sister churches for their consideration.

It sounds good to me. With best wishes for your health, I am I trust, yours in hope,

J. FLORD.

LaGrange, Ga.
AN EXPRESSION OF EMMAUS
CHURCH.

Troup County, Georgia.

First, we hold to and believe with all our heart the Article of faith received and adopted by our church in its Constitution 18.—

Especially the 2nd. article that reads, that we believe that the old and new Testaments are the word of God and the only rule of faith and practice.

Second, we believe that the Holy Scriptures were given by Inspiration and are an infallible rule and in every way sufficient to furnish a perfect guide for the church or the child of

God, in all the duties of this life.

Third, we believe that Jesus Christ the son of the everlasting Father, the sent of the Father came into this world in the form of man, and was God manifest in the flesh, was born of the Virgin Mary, lived a vicarious life, fulfilled the law to a jot and tittle, died a holy sacrifice for the sins of his people, was buried and the third day rose from the dead a mighty conqueror over death and the grave. Him, hath God highly exalted and given a name above every name and has made Him head over all things to the church.

Fourth, we believe that His church on earth is comprised of men and women of Adam's race whom God through His rich reigning grace has called with a holy calling, and has sealed them by his love and holy spirit to a everlasting inheritance and that he requires each regenerated son or daughter to be baptized in the name of the Holy Trinity in order to have church identity. And that in the church the members are sacredly related, so one member cannot say to another that I have no need of thee; they have one Lord, one faith and one baptism and by one spirit are all baptised into one body.

Fifth, we do not believe in independent church sovereignty but hold to and believe in church sovereignty as has been held to and practiced by the church from time immemorial. That all true churches of Christ are equals, being constituted under the same divine law, each possessing the same faith, having the same Lord having been born of His holy spirit and are all heirs of the same blessed promise and are truly equals and all go to make up the body of Christ the Bride, the Lamb's wife. But that each organized church is a little republic and has a perfect right to obey Christ in all his holy injunctions, receive and baptize members,

withdraw from all disorderly ones, in fact attend to all her internal business and is in order just as long as she is governed by the law given by her head, but to hold that she is so independent that she can do as she pleases and that no sister church has a right to complain or labor to reclaim her from a disorder is foreign from the true spirit of Christianity. In our mind truly independent church sovereignty destroys all the sacred relationship existing between sister churches. It does forever obliterate the blessed union of churches and makes each church independent of a sister church, consequently we have no fellowship for independent church sovereignty. We read of but one independent character in the Bible and that is God.

Sixth, we do not believe in nor indorse instrumental music in the song service in the church of Christ, first, because we have no authority for the use of the organ or any other instrument in the church by Christ and his Apostles. Second, that the organ was a part of the law service and was abolished by Christ when he died and rose again.

We, therefore as a church cannot indorse the practice and order of the progressive Baptist in Georgia and Alabama believing they have departed from the true order and practice of true Primitive Baptist.

Adopted in conference August 9th, 1911.

Eld. A. B. WHATLEY,
Moderator.
J. S. SMITH, C. C.

BUSINESS ORDER.

Elder P. D. Gold:—

Dear Brother.—By the request of many brethren I will attempt to write about the order that should be observed in the conduct of business in our conferences, in churches, union meet-

ings and associations.

The church is set in the world as a light to the world and should let her light shine in her business order as well as in other respects.

The older brethren should instruct the younger ones how to conduct the business of the church of God in an orderly manner. Having felt the want of such instruction I am willing to give the little information that I have been blessed to pick up and I hope that it may induce some one who is better informed to write more fully on the subject.

When a church chooses a pastor she chooses a moderator for all her conferences, yet, she may choose another temporarily at any time with the pastor's consent, and the pastor may choose a moderator with the church's consent.

If the pastor should get into disorder the church may choose a moderator without his consent or even against his wishes if necessary, but in my judgment this would amount to his suspension as pastor.

All officers in the church should be chosen by the unanimous consent of all the members and not by a majority, yet, a member in disorder should not be permitted to prevent the conduct of business in conference by objecting to the choosing of a moderator. Should a case of this kind occur and it is manifest that his desire is to hinder or prevent the transaction of business for his own disorderly purpose or to prevent his own trial, my opinion is that the church may choose a moderator or other needful temporary officer without his consent.

In a church without a pastor or in a union meeting or association if there is a permanent officer, as a clerk or deacon in the church, or a clerk in the union meeting or association it is the duty of such officer to preside over the meeting and open the conference

by prayer or praise or both as the rules of the decorum may prescribe or he may request some other brother to open the conference if he so desires but should still preside as the moderator until one is chosen. This may be accomplished in accordance with what has heretofore been the custom whether by calling for nominations or by asking whom will you have for moderator, and he should take the vote in the usual way and announce the result of the vote, when the one chosen will take the seat as the moderator. If the church or other meeting has no permanent officer some one, (brother Smith we will say) may move that some one (brother Jones for instance) be chosen moderator. After this motion has a second brother Smith, the one who made the motion, will take the vote in the usual way or he may ask if motion is agreed to, and if there is any one opposed to it, and then he should announce the decision. But brother Jones, the one who was nominated for moderator has no right what ever to hold an election to elect himself. After the moderator has been chosen he should take the seat provided for the moderator and it is his duty to keep order in the conference, take the vote on all questions to be voted on, announce the result of the vote and he may assist the church in keeping order in the congregation, but it is the duty of the church to keep order in the congregation for the church and not the moderator, is responsible for any disorder that may occur in the congregation that assembles at the meeting. When it is necessary that the vote should be counted the clerk should be the one to count the vote and inform the moderator of number voting on each side that he may announce it to the conference.

After the moderator has been chosen and has taken his seat, all speeches should be addressed directly to the

brother moderator and not to brother moderator and brethren as we sometimes hear.

No brother has a right to speak in conference until he has obtained possession of the floor. This is done by his rising from his seat and addressing the moderator with the appellation of brother who will then acknowledge his right to the floor by calling his name with the appellation of brother. Until this is done he has no right to speak any further after addressing the moderator, and where the moderator has thus recognized him he has the rights and privileges of the floor and should confine his remarks to the subject under consideration and should not be interrupted by any except the moderator and not by him without sufficient cause, and should not be prevented from giving his light on the subject unless he refuses to observe order according to the rules of decorum; not even the moderator should stop him until he has given his light on the subject.

But suppose some brother, Allen we will say, sees some disorder. Perhaps the moderator has not seen it, then he should call attention to it by rising from his seat and saying brother moderator, I rise to a point of order, all business should pause immediately and if a brother is speaking he should pause and if he does not the moderator should ask him to do so while the moderator asks brother Allen to state his point of order, because good order is of first importance and a point of order should take precedence over other matters. When brother Allen has stated his point of order the moderator should decide on the point of order and give his ruling in the case and if his ruling is satisfactory the business will be resumed where it was stopped, but if the moderator's ruling is not satisfactory to brother Allen he may if he so desires appeal from the

moderator's decision by saying I appeal from the moderator's decision to the conference. If the appeal does not meet with a second the appeal fails for want of support and the moderator's ruling stands. If the appeal is seconded by some brother then it is the moderator's duty to take the vote of the conference as to whether they will sustain the moderator's decision and to announce the same according as the vote may be.

If while Brother Johnson is speaking Brother Davis should desire some further information from Brother Johnson he may obtain it, not by asking Brother Johnson directly for he has no right to interrupt Brother Johnson, but by rising and addressing the Moderator in the usual way who will then ask Brother Johnson if he will yield to Brother Davis and if Brother Johnson gives his permission then Brother Davis will state his desire to the Moderator and Brother Johnson will further explain to the Moderator what Brother Davis wants to know. But if Brother Johnson is not willing to be interrupted in his speech by Brother Davis he should state to the Moderator that he hopes Brother Davis will wait until he gets through and of course Brother Davis will wait patiently until Brother Johnson has finished and then if he wishes he can ask his question, addressing the Moderator. Remember all remarks and questions should be addressed directly to the Moderator, and no other.

It sometimes occurs that the Brother who is sitting as Moderator desires to enter into a discussion of the subject under consideration, this he may not do as the Moderator, but he may request some other brother to take his seat as Moderator and then he can discuss the subject as if he had not been heretofore the Moderator. He can resume his seat as Moderator after the matter under discussion has been de-

cided.

The Moderator has the right to give his opinion on a subject that has been discussed, after all others are through speaking on it before he takes the vote on it, but he should not debar any brother from replying to his remarks if any should wish to do so.

I feel that it is the duty of every one of our brethren to try to inform themselves on the order of doing business in conference. If we are not informed on the rules of business how will we know how to vote on a business question when it comes up in conference for settlement, which is liable to occur at any time.

Brother Gold, I have written the above at the request of the brethren and now I request you as one who I feel assured is able to instruct us in these things, if you see proper to publish the above to comment on what I have written, criticise it and add to it as you may see proper. I feel sure the brethren need instruction along this line and who is better able to instruct us than yourself. I will suggest for your further consideration that some concise simple and plain rules of business for conference published in paragraph form of a size suitable to be carried in the pocket would be greatly appreciated by a great many of our brethren

Yours for good order,

D. A. MEWBORN,
Farmville, N. C.

Dear Brother Gold:—Enclosed please find \$1.50 for renewal of my subscription to Zion's Landmark. I should have sent it sooner as my time was out June 1st, but neglected to do so.

Brother Gold, we have a little band here at Mineral Wells, all in peace and sweet fellowship. Elders J. H. Fisher and J. H. Smith have been preaching for us since we organized two years ago

with six members. Our membership increased to eleven, but one dear sister has been called away from the toils, cares and sufferings of this world and another beloved sister has moved and called for letter to join another little band where she now lives. That leaves us nine, but we are not discouraged. We feel to hope that the Lord Jesus Christ is the head and captain of our little band and our strength and success is in Him and not in numbers of men.

We feel that we are wonderfully blessed to have the privilege of meeting under our own vine and fig tree and feasting at the table of the King, spread and laden with the good things of the gospel by His own hand, and ministered to us by His servants whom He has called, chosen and prepared to feed His lambs and sheep. Please pardon me for taking up your time. I only thought when I begun to renew my subscription and ask you if it was ever convenient for you to visit us.

We are always glad to have Baptists and especially ministers visit us.

Yours in a sweet hope,

MRS. SALLIE HOWARD.

Mineral Wells, Texas.

Elder P. D. Gold,

Dear Brother in hope of eternal life. The enclosed letter was received from one of our faithful sisters, who is now hindered from mingling with us in worship. Publish if you see fit, in Zion's Landmark.

Done by order of Conference Saturday before third Sunday in February, 1911, at Contentnea Church.

Your brother, I hope,

ELDER G. W. BOSWELL,
Moderator.

F. W. BOSWELL,
Clerk.

To be read in Conference at Contentnea Church:

Dear Brethren and Sisters, I will drop you a few lines to let you all hear from me. I am not well, either in body or mind. I have never got over the yellow chill that I had at Selma, N. C. I feel it at times as deep as I did in five weeks after.

My mind is continually reflecting back to the days when I was blessed to meet with you all and I could share with you all in the comforting words that fed my poor, thirsting soul, and O, if I could but only assemble with you all again, and hear those sweet words fall from our dear pastor's lips as I have often heard heretofore. O may our God bless him with food and understanding of his blessed word, if indeed that I can truthfully say our God, but yet I am so vile so prone to sin it makes me tremble at the thought.

Dear Brethren and Sisters, while I am absent from you all in the flesh, my mind is ever meeting with you all on the third Sunday and Saturday before, in each month. Oft be the times the tears would drip from my eyes when the thought would pierce my heart, (today is preaching at Contentnea) and I not able to go.

Dear Brethren and Sisters, above all let me come to your feet and ask you all to not forget to pray for me. I have oftentimes felt that my love was growing stronger and stronger, as my soul thirsted for righteousness. The time seems so long to me that I have to be away from home.

Now I want to speak a few words to the young members. Dear little ones, will you all keep me in remembrance and pray for me that I may be kept by a power that faileth not, yet I am old and I want to lean upon the arm of everlasting love, for I have learned without His love we are poor comforters to each other. Then look up to that blessed One from on High, for there is no other help that is worthy of praise. Do not think just because you are

young that you are strong, for remember that the question was asked, who should be the greatest in Heaven, and do you remember that a little child was placed in their midst, and the answer given "except ye become as little child ye can never enter into the Kingdom of Heaven."

Now dear brethren and sisters please excuse me for not visiting you all at church, for my health is bad and I have got two little motherless children to car for and I have no way to go except to walk.

I am not able to walk 20 or 25 miles and carry a baby, and I have wanted to write to you all before now but I can't write myself and have just found one to write for me, by my consent.

Let me ask you to not forsake me if you please, but let your prayers ascend up in my behalf.

Your unworthy sister if one at all,

TEMPIE A. BAKER,

Archer, N. C., R. No. 2.

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

My Very Dear Brother:—Enclosed find herewith a letter from Elder J. T. Rowe, of Baltimore. Please publish it in the Landmark of Sept. 15, also add that he (Elder Rowe) will preach in Robersonville on Friday night of the same day that he preaches at Spring Green church.

Brother Gold, I would be glad that you would come to our Association and make my home your home during the sitting of the Association. We want to have preaching at our church house every night during the Association, and we would certainly be pleased to have you with us. Bring your wife with you.

Hope that you and your dear family are all well.

I am, yours in hope,

J. C. ROBERTSON.

Mr. John C. Robertson, Robersonville,

N. C.,

Dear Brother Robertson:—I have intended for some time to drop you a few lines and perhaps its time now that I was doing so.

It is my intention, (if it is the Lord's will) to attend your Association and my mind leads me to have an appointment at Spring Green on Friday before the Association meets on Saturday, if it suits the church to have me on that day, and as I do not know how to write to any of them I will ask you to mention it to some of the members there so they can arrange if it suits them. I feel that I want to go to the church of dear Brother (Elder) Robertson's membership, and to the place where his body awaits the resurrection hour. I dreamed last night that I saw him, and I put my hand on his shoulder and said "Brother Robertson, I am so sorry about your death." He said, "my time had come," and vanished away. I know his time had come, and I know our God does all things well, but it is hard for me to realize that Brother Robertson is gone. I have him in my mind much. I loved him so. For years we had been so near to each other, so congenial, that I felt free to tell him my inmost thoughts and feelings, and I flatter myself that our intimacy was more than that which is common even among Primitive Baptist preachers, and I loved so much to hear him preach. His was an extraordinary gift, clear, forcible, strong and sweet. He was a David. He could slay the lions and bears, protect and feed the lambs and sheep. Thank God that we had him as long as we did.

I am so glad he came to us last Spring. He seemed well, looked well and preached excellent. I can see him now in my mind's eye. If the family have a photo of him they can spare I would love to have one.

Remember my kindest regards to each of his family. I do hope the Lord

will bless and comfort each of them with the same blessed hope He so graciously gave their dear departed one.

If you will mention the above named matter to some of the brethren at Spring Green and let me know at an early date as possible I will appreciate it.

Will be glad to hear from you all. May the Lord God of salvation and comfort be with you and yours is the prayer of your brother as I hope in Christ.

JOSHUA T. ROWE,

704 Linwood Ave., Roland Park, Md.

Brother Rowe will preach at Robertsonville on Friday night before the Association convenes on Saturday.

P. D G

My Dear Brother Gold:—I seem to have a desire to write to you this evening if the Lord will enable me. I am so lonely this evening and would love so much to have some dear little child of God talk to me about Jesus, about how He who knew no sin, "was made sin for us, that we might be made the righteousness of God in Him."

Am I included in that great "we" and "us?" I am so often made to doubt and tremble with fear lest it all be an illusion.

While I know beyond a shadow of a doubt that God has chosen and elected a people, a peculiar people, and has redeemed them from every sin they ever have committed or ever will commit, yet I don't always have the faith to believe that I am one of that people, if not, then surely "I am of all men most miserable."

I have been sorely tempted of late, so much so that I have wished that I was away from it all, away from all except lovers of the truth, those who have felt the power of the Spirit and know what it is to suffer for sin.

I feel that I am lacking in two great

essentials, patience and charity. I need more of that charity that hides a multitude of faults.

After my great trials and temptations of a few days ago were past, I felt strengthened and built up in my soul, I feel like now I know they were sent for a purpose, sent to make me love the meek and lowly Jesus more and desire to be more closely associated with His blessed saints and to humble my proud body. Satan is continually at my elbow trying to puff this flesh of mine, and I often feel like he has an easy job of it.

It is not always pleasant to this flesh to bow in humble submission to the will of the Lord, but I hope I am thankful when He gives me grace to be submissive.

It was my intention to have gone to Pleasant Hill yesterday and today to hear Brother Williford, but the Lord willed it otherwise and I have been sick on the bed both days instead. I am made to realize "our ways are not His ways," and I rejoice that it is so, for by man's ways not one poor sinner would ever enter the kingdom of Heaven. For there is none good, no not one. "They speak vanity, every one with his neighbors, with flattering lips and a double heart, do they speak."

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

With love to you and Sister Gold, I will close.

One word more. I hope you will pardon me for this liberty I take in bothering you with this very imperfect scribbling.

May the God of all mercy continue to bless you both materially and spiritually, is the feeble petition of your unworthy little sister,

MARY JOHNSON THIGPEN.

Tarboro, N. C.

ZION'S LANDMARK

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

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

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

Corresponding Editors.

J. H. Fisher.....Graham, Tex.

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EDITORIAL

TAKE HEED.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God," Heb. 3:12.

This is a warning addressed to the Hebrews. They are addressed as brethren, and cautioned to beware lest there be in any of them an evil heart of unbelief in departing from the living God. It is as much as to say to us, "Take heed, lest there be in any of you such an evil heart of unbelief in departing from the living God."

Even after the Israelites were delivered out of Egypt in so notable a manner, and after they had seen the great miracles in their midst, their hearts were hardened and they fell in great numbers in the wilderness.

When days of trial spring up temptations arise such as, is the Lord among us? If he is why do these evils befall us? Where are all those miracles our fathers told us of? Now the danger is in an evil heart of unbelief that

causes us to depart from the living God who had displayed such power over all things that to distrust and depart from him showed an evil heart of unbelief. A heart that does not believe God is an evil heart, and leads to a denial of God's faithfulness and power, and it is setting up some other false god in opposition to the only living God.

An evil heart of unbelief is a great snare, and so often shows itself in times of danger. Even after the Lord has delivered and shown his blessed power Israel is to give good heed, lest there is found in us such an evil heart of unbelief as will set up a false god in opposition to the true God. For when one departs from the true God it is a confession of the snare and delusion of a false god which steals the hearts from the men of Israel so that idolatry is set up in place of true worship of God.

One cannot deny the true God without setting up a false god which is worse than no god.

As soon as Israel would forsake the true God they would proclaim the service of some false worship. When they became weary of waiting for Moses to come down from the mount they demanded of Aaron to make them gods to go before them. They wanted more than one. There are false gods and false ways, yet but one true God, and but one right way.

The highest safety and perfection is in cleaving to the God of Israel.

It looks like it would be easy to do this. When one is delivered from false worship and tastes the goodness of the true God and the blessedness of his worship he then feels that there is no other to whom he can go. But alas that evil heart of unbelief is so lurking and deceitful and so easily besets us that ere we are aware we are ensnared and fall an easy prey to unbelief.

How jealous we should be in watching lest we be beguiled and snared into satan's devices.

Take heed to thyself. The one to be watched is self because in me, that is in my flesh, dwells no good thing.

The Great High Priest of our profession abiding forever the priest of the most High God is made so much better than the angels, as he has by inheritance obtained a more excellent name than they.

He is the appointed heir of all things and upholds all things by the word of his power. Now if under the legal dispensation, which made nothing perfect and in which every transgression and disobedience received a just recompence of reward, when God spake to the fathers by the prophets, how shall we escape if we neglect so great salvation when God in these last days by his Son, who is the brightness of his glory and the express image of his person, speaks unto us. The greater the redemption and the perfection of the priest hood in which Jesus obtains eternal redemption, by the one offering of himself once, commands that we hold fast the beginning of our confidence steadfast unto the end. For we have come to the sprinkling of blood which speaks better things than that of Abel. The blood of the eternal Son of God redeems us from all iniquity. Hence none but those born of God can stand on this holy mount. Nor can an evil heart of unbelief stand on this holy ground. Wherefore let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.

P. D. G.

SECRET ORDERS.

I am requested to give my views on secret orders. Is it any harm to join them?

When we know before hand what we are doing, or when we are led by the

Spirit of God, there is faith. But when we do not know what we are going to do—such as joining a secret order, do we know what we are doing? Are we putting our light on a bushel, or under it which? Are we so letting our light shine before men that others may see it and glorify our Father which is in heaven?

When men join a secret society there is an inducement offered. Some money inducement is held out, or some benefit of a worldly sort is held up to them. They say, if you will join in with us we can obtain strength so that we will get more money for what we will have to sell. Or it will give us favorable terms with strangers when we travel.

We will have signs or pass words that will enable members of the same secret society to protect us if we need their help. Now Primitive Baptists are opposed to taking oaths, and of joining secret societies. They hold that Jesus did nothing in secret, but that he is light and in him is no darkness, and he taught that men love darkness rather than light because their deeds are evil, and that every one that doeth truth cometh to the light that it may be manifest that his deeds are wrought in God.

Jesus says, swear not at all, neither by heaven, nor earth. We take an oath before the officer of the law because the Bible tells us to submit to the powers that be which are ordained of God.

We are to be separate from the world instead of being joined to the world. God calls his people out of the world.

Now and then the world gets up some scheme to make money. They induce people to join a secret society, and offer or promise some advantage in joining. If you will join it you can buy things cheaper, and sell at a higher price. Some men controlling it get pay, salaries or gain by it, and they will go about and make speeches and

offer inducements to get people to join them, and some Primitive Baptists will join in, and after they have joined paying fees to join &c., they do not want to come out. The world tells them they have a right to do as they please, and that it is not the business of the Old Baptists if they do join &c. Thus they appeal to their natural pride, and hence some of them are decoyed off into these secret societies.

How much better to keep out of such things and avoid giving any trouble to the church, and save the money they spend in joining such institutions of men, and save the time lost in visiting them, and attend to their own business, and not be busy bodies in the matters of this world.

Primitive Baptists are opposed to the organization of one class of people against another to secure any advantage over others, or of arraying one class of people against another class. Do to others as you would have them do to you.

Instead of seeking an advantage by combination of secret societies enter into the competition of markets as others do. Labor and produce crops for the market. Have your products clean and nice. Take the prices you are entitled to in an open market. Trust in God to take care of you. Do that which is right before God and toward God and man, and verily you shall be fed. For God cares for those that serve him.

P. D. G.

SPEAKING WITH TONGUES.

Brother T. R. Grisham requests my view of 1st Cor. 14:14 and 15.

There are some that speak in unknown tongues. Perhaps more than are aware of it. If a man does not know anything of what he is talking about it is an unknown tongue to him. If he does not use acceptable words and plainness of speech he is speaking

in an unknown tongue.

What is the object of language? It is to express ones thoughts and views. It is to tell or declare to others what is in his mind. If he does not know the use and meaning of language he is a Barbarian to those he is addressing. If the people he is addressing do not understand his words they are Barbarians to him.

The object of teaching or preaching is to edify. Paul says he would rather in the church speak five words with his understanding that he might teach others, than ten thousand words in an unknown tongue. If one comes speaking with tongues, except he speaks by revelation—which is surely making it plain and clear; or by knowledge—which is according to understanding; or by prophesying—which sets forth the testimony of Jesus; or by doctrine which declares your faith, all this is to no profit, or does not edify the church.

God defeated the babel builders in their purpose by confounding their language so that they spake in unknown language to each other, hence no one knew what another spoke, and they could not build at all.

The blessed peculiarity of the gospel is a stammering tongue is taken away and great plainness of speech is used. They see eye to eye, and speak one and the same things in Christ Jesus. God returns unto them a pure language, the language of Canaan, and great clearness of speech.

One that uses language to deceive or mislead others is a liar. The object of language is to make plain to another or to others the message you have for them. You speak to their understanding that they may be edified or strengthened.

When men use words not plain to the hearer they may be attempting to deceive others by veiling or wrapping up their thoughts or ideas, or they may

be vain wishing to be considered smart or learned. By thy words thou shalt be justified or condemned. If your purpose is to profit others, and you use the plainness of speech that does instruct the understanding of others then you are justified. But if there is any deceit or crookedness used in your words you are condemned.

I suppose if people thought that they must give account for every idle word they use there would often be much less speaking. God is in heaven. We are on earth then, let our words be few.

There are different kinds of language. When one understands in his own native language wherein he was born, and one tells him all things he ever did then the speech becomes wonderful. How hear we every man in the language wherein we were born? This proves things with a witness of certainty. Come, see a man that told me all things that ever I did. Is not this the Christ? Your yea becomes yea, and your nay becomes nay.

Paul said, I will pray with the Spirit, and I will pray with the understanding; I will sing with the Spirit, and I will sing with the understanding. This would also be for his own comfort and edification. For the ear trieth words as the mouth tastes meat. If one understands the Spirit speaking in him then he is fed in the mysteries of the gospel. It is n this way that when one is preaching the gospel he bears witness with his Sjurit and then he has much liberty, comfort and joy in preaching as the Spirit gives him utterance, and his own heart or understanding says amen to what he is preaching.

When I speak I desire that the most unlearned hearer may understand my meaning. I do not wish to use words that the most ignorant would not know the meaning of.

Paul did not come with excellency

of speech or of man's wisdom, but he used words supplied by the Holy Ghost comparing spiritual things with spiritual. Thus he used the family language—the language of the new birth or spake with tongue as the Spirit gave him utterance. A family uses the same language. The children use the language the father and the mother speak. So in the household of faith all speak the same language and understand each other.

P. D. G.

IS IT RIGHT?

I am requested to answer the following question:

“Do you think it would be becoming or ‘no harm’ for a Primitive Baptist church to have a music school both vocal and instrumental all combined, including string instruments to be taught in their meeting house?”

Such music as the Primitive Baptists use in their worship I consider it proper for them to have taught in their houses of worship. Singing is the part of public worship that is approved and practiced by them, and I think it right and proper for them to have that taught in their places of worship and elsewhere, and would be pleased if the young people generally would give more attention to this.

The writer states that this school if taught is to wind up with a picnic, and the instruments of music are to be used for the entertainment of the public.

This would no doubt be highly pleasing to the world and along step towards the modern insurgency, or the Progressive spirit that is now advocated among some Primitive Baptists in Ga. It would induce some to unite with us and make us fashionable with the world. It is one of the “no harm gates” that opens the door to receive what would not be in harmony with

the Primitive Baptists, nor honoring to the New Testament worship of the Lord Jesus. Is it a little fox that should be allowed to spoil the vines that have tender grapes, if we admit that fox to enter into the vineyard? These “no harm gates” are very sneaking, cunning, lurking and sly. We should avoid that which is not authorized in the scripture. Touch not, taste not, handle not, is the way it appears to me.

P. D. G.

“ACCEPTED IN THE BELOVED.”

(Eph. 1:3-6.)

This scripture declares the conformity of the elect of God to the character of Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ. He has blessed us with all spiritual blessings in heavenly places in Christ. He has already blessed us, the church of God with all spiritual blessings in heavenly places or in the heavens in Christ.

The rule or measure for this is according as he has chosen us in Jesus Christ before the foundation of the world, that we should be holy and without blame before him in love.

By nature we were not children of God, but children of wrath as all others are in nature. But God hath predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. By nature we possess no good things. By the riches of God's grace no good thing is lacking or is withheld, but every spiritual blessing is bestowed upon us according to his good will and the riches of his grace.

To be accepted in Jesus the beloved is to complete us in him, make us like him so that we shall grow up into him in all things, and be conformed unto him, which shall cause eternal satisfac-

tion in his likeness.

Predestination is God's perfect method of accomplishing this blessed end. Whom or all that He did foreknow He did predestinate to be conformed to the image of his son, that he might be the first born among many brethren, or that they should be holy and without blame before him in love.

Surely this is a most holy work, and it is the work of God, for no power or wisdom but that of God could predestinate any thing.

P. D. G.

"Thou halt not go with them: thou shalt not curse the people for they are blest," Numb. 22:12.

This is God's word to Balaam. This man was no common man, yet he could not go beyond the word of the Lord. He said, "If Balak would give me his house full of silver and gold I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind, but what the Lord saith that will I speak," Num. 24:13.

Balaam desired to curse Israel, but the Lord would not suffer him to do so.

No man can go beyond the word of the Lord, or stop short of it to change or to defect it, or overcome it, or frustrate it, for it is fixed, perfect and unchangeable.

How good is the position, how safe the state of that one who not only knows he can not frustrate, nor defeat, nor change the word of God, but who does not desire to do such a thing; but in his heart desires that God's will may be done in all things.

P. D. G.

The next session of the Contentnea Union is appointed to be held with the church at Tysons, Pitt County, N. C., Saturday and 5th Sunday in Oct.

A. R. SUTTON,
Church Clerk.

* * * * *

OBITUARIES.

LETHA LOUISE GILBERT.

Again I have been made to feel the force of Jesus' words, "Suffer Little Children to Come Unto Me."

Monday, July 3, 1911, at a little before 2 o'clock p. m., our precious little baby, darling little Letha, was snatched from our loving arms by the cold hand of death. She was born November 14, 1909, and lacked 11 days of being 20 months old. She was a fine, thrifty baby 'till she was 8 months old, when she became afflicted with stomach trouble, something like catarrh of the stomach and bowels, and later bronchitis set in. Oh! I watched and nursed and with the aid of a good doctor tried to subdue the disease. Sometimes she would improve for awhile, then grow worse again, and never grew in size nor strength much more. I often said I didn't feel like she would live long, for she was too good and bright. I never saw her get in an angry rage like most babies do at times, and she was one of the meekest, pitifulest, most submissive little beings I ever saw, and so fond of papa and mama. She had been very weakly and ailing for quite awhile, but I thought was beginning to improve, when on the 4th Saturday in June she was attacked with vomiting. She had no fever during her last sickness, that we could detect, but she rarely retained anything she took. She would brighten up and try to play at times 'till the last day of her life. The first Sunday in July her breathing became hard and laborous, and she was restless, but not fretful—wanted to sit up and try to play. The sick stomach passed away, but breathing became harder and harder 'till Monday she

seemed in agonies of pain.

Oh! how heart rending to see my precious darling baby suffer so, and look to us with such wishful, pleading eyes, and we so powerless to relieve her. It seemed my heart would break. She knew us as long as she lived. She would ask papa in her pitiful little way for water. He gave her all she could drink. Just before she began to sink I started to leave the room a moment, when she held her little arms so pleadingly, I turned to her and took her cold little hands, she turned her beautiful little face to me and said, "Mama, Mama," as long as she could. Her breathing became easy, she looked so peaceful and happy, but so hard it was to see the light fade out of the sweet blue eyes of darling baby. Never again to press the soft warm little face to mama's breast—never again feel the clinging, nor caresses of its dear little lips and hands! Oh! how precious the lifeless little body felt pressed to my breaking heart! I felt like I could not let her go. She was my constant care, and I feel like part of my heart is gone, for I often called her "Mama's little heart's blossom."

We have two little darlings gone to sleep in Jesus, and I hope I feel thankful that they are safe and secure from all alarms, that they are infinitely happy where sin can never blight nor sorrow fade, never to suffer pain again, but it is so hard to me to see the innocent little darlings suffer so here. Our three living children have suffered greatly. Oh! surely I have been tried as by fire. Oh, I know Jesus says, "Let them come; forbid them not," but oh, how this mother's heart of flesh yearns for the little ones. The spirit is willing, but the flesh is weak.

I miss little Letha when I go to bed, all through the still hours of night, all through the day I look on the places where she would sit and play and no

smiling little Letha is there with arms raised to mama.

"Fades the lovely blooming flower,
Smiling solace of an hour;
Soon our transient comforts fly;
Pleasures only bloom to die.

Lovely babe, how brief thy stay!
Short and hasty was the day;
Ending soon thy sojourn here,
Pain or grief no more to bear.

Hard it is from thee to part!
Tho' it rend my aching heart,
Since an heir to glory's gone,
Let the will of God be done.

Pillowed on a Saviour's breast,
Sweetly sleep and softly rest;
When the joyful summons come,
Rise and soar to heaven, your home.

There we'll meet to part no more
On fair heaven's peaceful shore;
There we'll fix our blessed abode
With our Saviour and our God.

In memory of darling little Letha by
her sorrowing mother,

EMMA GILGERT.

Benson, N. C.

RESOLUTION OF RESPECT.

Whereas God has seen fit in His wisdom to remove by death from our midst our beloved sister, Virginia Suit, a faithful and consistent member of Tar River church,

Therefore be it resolved:

1st. That while we are grieved over our loss we believe it is her eternal gain and we bow in humble submission to His will who doeth all things well.

2nd. That the community has lost a jewel, the family a loving and faithful wife and mother, and the church one of its useful and beloved members.

3rd. That we extend to the bereaved family our heartfelt sympathy

in this great trial and point them to that One whom she trusted and served.

4th. That a copy be placed upon our church book and a copy of these resolutions be given to the family, also that a copy be sent to the Landmark for publication.

Done by order of Conference.

ELDER J. A. HERNDON,

Moderator.

J. C. TAYLOR,

Clerk.

Touching the authority of a minister my judgment is this:

If Christ was to send an angel from heaven unto me, I am fully persuaded that he would not come to be administered unto, but to minister. I should not, if I thought him to be anything more in office than a messenger of the Lord of hosts, a ministering spirit to me, and my fellow-servant in the ministry. "They are all ministering spirits, sent forth to minister for them which are the heirs of salvation." But unto the angels hath God not put in subjection the world to come, whereof we speak. Nor hath he put the heirs of the world to come in subjection to angels neither. To us there is but one Lord, one ruler, one king. Christ hath no co-partners in His mediatorial empire. If the great apostle of the Gentiles was my pastor, he could not lord it over my conscience, only commend himself, or make an appeal to that court. Conscience is the principality of Christ; and none but anti-christ would usurp authority, or offer violence there.

Paul was a servant of Christ, and a servant of the church for Christ's sake. If he follows Christ I am to follow Him; if he waits upon his Master he is to be honored with double honor; if he does the work of an evangelist, he is to be esteemed very highly in love for his work's sake; if he feeds me I am to feed him; if I reap of his spiritual

things he is to reap of my carnal things; if he is as God's mouth to me I am to be obedient by word and deed; but, if he cannot feed me he hath no authority to starve me; if he cannot lead me on he hath no authority to bring me back; Let not the king hold to many horses, lest he bring my people into Egypt. Deut. 17.16. And a preacher is to have no dominion over my faith, lest he bring me into bondage. The pastor that loves the chief shepherd will feed his sheep and lambs. He is a pastor after God's own heart that feeds his people with knowledge and understanding. He is a scribe instructed in the kingdom of God who brings things out of his treasures, new and old. And he that gives a portion to seven, and also to eight, is one that deals the doctrines, promises, and blessings of the gospel, to the heirs of promise; and the commandments, threatenings and curses of the law to the children of the flesh. The faith of such must be followed, considering the end of their conversation. An under ruler in Zion is one who can describe the liberties and privileges of its citizens; and a real laborer in the Lord's vineyard is one that has first tasted of the fruits thereof; and therefore can describe the unity that subsists between the vine and the branches; and what clusters they are that God calls bitter, and what clusters they are that have a blessing in them. God gives you the character of those who are ignorant of Zion, and blind to the way of the vineyards, in the following words: "The labor of the foolish wearieth every one of them, because he knoweth not how to go to this city." Eccles. 10:15. And their portion is cursed in the earth, who behold not the way of this vineyard, Job, 24:18. Consider what I say, and the Lord give thee understanding in all things. Follow not these, lest thou learn their ways, and get a snare to

thy soul.

The devil never does more mischief than when he gets into a pulpit, with a grave countenance, a large wig, pompous speech and subtle oratory; when he feels for the soft passions and unsanctified affections of fallen nature; tickling them with magic art, and calling for a few crocodile tears which can never take away sin; when he calls the real joys and saints levity, and the operations of the Spirit enthusiasm; when holiness is made to consist in nothing but outward show and a decent carriage; when the name of Jesus is only brought forth just to serve a base purpose, and then dashed from the mind and memory of the audience by a long conclusion and application of dry morality. This is Satan transformed, and such are his transformed ministers. 2 Cor. 9.14,15.

Satan beguiled Eve by a serpent; and such scribes are called by the Savior, serpents and vipers, because Satan used them for the same purpose of beguiling unstable souls.

Thou art warranted to go from the presence of a foolish man when thou perceivest not in him the lips of knowledge. Prov. 14:7. Wisdom will ever be justified of her children; but a vile person is to be condemned by every citizen of Zion.

The preacher that hath not the doctrine of Christ, hath not God, let him be who he will. It is an honor to draw from, yea to be cut off and cast out of my church, when the preacher and the congregation have done with Christ, if the person withdraws or is dismissed with a good conscience. Jesus never revealed himself as the Son of God, to the blind man restored till he heard that the Rabbis had cast him out. Many in our days who could find no rest in a dwindling congregation, nor any peace under a declining and degenerating ministry, have been comfortably received as sons and daughters of the

Lord God Almighty, when they have been separated and come out from among them. The ministry that does not stir the soul up, settles it on the lees. If it does not enlighten you it will blind you; if it does not establish it will stagger you; if it does not enrich it will beggar you; if it does not reveal Christ it will obscure and hide Him; if it gathers not to Him it will from Him; if it does not quicken it will deaden the soul. An uninspired preacher can be of no use to a starving soul, nor to a living soul; he cannot describe the case of the former, nor break the bread of life to the latter; I long sought relief from these but all in vain. He must be a star in the Lord's right hand that guides the benighted sinner into wisdom's ways. The ministry of the letter can do no less than kill; it is the ministry of the Spirit that giveth life.

The good Lord direct thee!

(Selected.)

W. H.

Elder P. D. Gold,

Dear Brother in Christ:—Please publish in the Landmark that the next session of the Smithfield Union will be held with the church at Hannahs Creek, Johnston county, N. C., on Saturday and fifth Sunday in October, 1911. Elder J. H. Johnson is appointed to preach the introductory sermon and Elder J. T. Coats be his alternate.

Brethren, Sisters Friends and especially Ministers, are cordially invited.

Those coming by railroad can get conveyed from Benson by notifying (one) G. W. Johnson or J. Willis Creech, or J. D. Morgan, Benson, N. C.

Please tell which train you are coming on.

Yours in hope,

J. A. BATTEN,
Union Clerk.

The Mill Branch Union is to be held with the church at Mill Branch.

L. H. HARDY.

Wilson, Thursday night before 1st Sunday in October.

Tarboro—Friday.

Robersonville—at night.

Thence to Kehukee Association.

Conetoe—Tuesday after.

Old Sparta—Wednesday.

Meadow—Thursday.

Farmville—at night.

Thence to Contentnea Association.

R. E. ADAMS.

Bethel—Monday night, Oct. 9.

Newport—Wednesday.

Hadnots Creek—Thursday.

North East—Friday.

Thence to White Oak Association.

ELDER ISAAC JONES.

Brother Gold, please publish the following appointments for Elder Isaac Jones:

Cypress Creek Association—Sept. 29, 30 and Oct. 1.

Manitou—Oct. 2 at night.

Tirza—Oct. 3.

Providence—Oct. 3 at night.

Morton Gap—Oct. 4 at night.

Nashville, Tenn.—Oct. 5 at night.

Big Harpeth—Oct. 6.

Cool Springs—Oct. 7 and 8.

Brother Phillips will arrange for the next three days.

Brother Jones is from North Carolina and an able man. I hope the brethren and sisters will give him a good hearing and see that he has conveyance from place to place.

Your brother in hope,

W. T. CLAYTON.

Providence, Ky.

The 146th Annual Session of the Kehukee Association is appointed to be held with the church at Flat Swamp, Martin county, North Carolina Saturday, September 30, and Sunday and Monday, October 1 and 2nd, 1911. Visitors from and by Washington will

be met at Leens, Friday evening, September 29. Other visitors will be met at Robersonville, Friday evening.

S. HASSELL,

Moderator.

M. T. LAWRENCE,

Clerk.

The White Oak Primitive Baptist Association is appointed to be held with the South West church in Onslow county, to commence Saturday before the 3rd Sunday in October, 1911, and continue three days.

Those coming by way of Wilmington will be met at Jacksonville the Friday evening before and those by New Bern the Friday morning before. A general invitation is extended, especially to ministering brethren.

C. C. BROWN.

W. L. TERRY.

It is with much sadness I try to write the death of W. L. Terry, who departed this life May 9, 1911.

He was much devoted to the Primitive faith.

besides many friends to eternal.

He was a man who provided well for his family, being a farmer and chair maker by trade. He had many friends. I stopped many times at his house for the night and was well cared for.

He leaves a wife and six children besides many friends to mourn their loss.

May the Lord bless the dear family in every thing they need in this world and the world to come, which is life

In hope with love to all,

WM. B. WILLIAMS.

Dear Brother Gold:—Brother T. J. Robbins asked me to write to you and ask you to state in the Landmark that the Brethren coming to our (Black Creek) Association will be met at Sharpsburg from both North and

South and conveyed to the church.

Affectionately,

M. B. WILLIFORD.

Rocky Mount, N. C., Sept. 5, 1911.

CARRIE PEARL SHIRLEY.

Mr. Gold:—At the request of its mother, will you please publish in the Landmark the obituary of her baby?

Carrie Pearl Shirley, infant daughter of J. H. and M. L. Shirley was born on Feb. 20, 1910, and died June 20, 1911, aged 16 monts. She was taken sick the 25 of May and all that loving parents and kind friends and family physician could do for was done, but to no avail, for the good Lord had seen fit to take her with him.

She was an unusually good baby in health and the most patient little sufferer in sickness I ever saw, taking all her medicine and nourishments without resistance. I was with her the day she died, and she was so bright that day. The angel of death called her out of her great sufferings to a heavenly home about 11 o'clock that night, leaving a grief-stricken mother and father, a brother and little sister who often calls for Carrie Pearl to come back home.

Far from a world of sin and strife
It now enjoys a heavenly life;
And joins to praise and shout and sing
And make the heavenly arches ring.

CARRIE PROCTOR.

PINA A. NELSON.

The subject of this notice, Sister Pina A. Nelson, died on May 10, 1911, of malaria fever. She was born Oct. 19, 1851 and was the daughter of Stanley and Elizabeth Overton, of Pitt county. She was married to Berry D. Nelson of Martin county, October 18, 1877. They lived happily together during their married lives and she died leaning on his arm as her heart gave way and she passed away suddenly.

She leaves a sorrowing husband and nine dear children, five girls and four boys who were much devoted to her to mourn their loss. Also eight grandchildren, four brothers and three sisters.

She united with the church at Briery Swamp in June, 1905 and was baptized by the writer. She loved to meet with her brethren and sisters there and delighted to sing the songs of Zion.

She was a woman of excellent spirit and adorned well the profession she made of the name of Christ.

We miss her from our little number but feel our loss is her eternal gain. May the Lord be with and comfort the bereaved ones she has left behind and incline them to walk in the footsteps of that faith she loved and that was her support in all her trials in life.

M. T. LAWRENCE.

Robersonville, N. C.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

REJOICING.

Dear Brother Gold and Brethren and

Sisters:—It is with a heart overflowing with joy, that I can find no language to express, that I address you at this time. It is inexpressible, and yet I find myself wanting to tell you something about it.

Having recovered sufficiently from typhoid fever to walk about the house and take a little moderate exercise, I had decided that I could, by the first of October, resume my work again; but during the last few days I have been riding out some and find that my weakness, owing to fever having settled in my left limb, is such that yesterday and last night I began to be fearful, and must confess that I found myself worrying, and that for the first time since I was taken the 20th of June, about not being able to go back to work, or fearing I would not, and last night—yes, here I come with another dream, in which my father and myself were on the bank of a stream on a little elevated knob, and the stream began to swell and kept swelling until we were surrounded by water—the most beautiful clear water that my eyes have ever beheld. I was filled with admiration as I beheld; and when I came to think of myself I knew I was powerless, and could not get away from where I was until the stream run down, or the water subsided, which would perhaps be a long while and we were there without food or raiment for the future and no way of procuring

any; when, somehow, mysteriously, I was shown a store-house, and there was plenty of food and raiment in store for us and a shelter from the storm. Then what could I want? My next thought was, and I spoke to my father and said, I am so glad my brother-in-law is with mother and the family; he will provide for them in our absence. When I awoke I was filled with wonder and astonishment at the goodness and mercies of God to such a creature as I; and the thought occurred, why should you worry? And I was given a feast, such as is seldom my lot to enjoy. I felt that while I had been given afflictions, my dear heavenly Father had bestowed them in mercy, and that while I am hedged in, I am hedged by the mercies of God, and His grace will be sufficient for me. By faith I could behold a sufficiency in Him for my every need and could feel assured that He was my all and in all, temporally as well as spiritually. O, I could say, "I know that my Redeemer liveth," and "Though He slay me yet will I trust in Him," "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." How sweetly the promises of God flowed into my soul until I felt my strength "renewed as the eagle," and my soul full of praise to Him who doeth all things well; feeling that should I not be able to take my position again for quite a while, or as long as He in mercy sees

fit, yet He will "provide". How forgetful I am of that precious promise and yet it is my constant, never-failing companion. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

I was there made to rejoice with joy unspeakable and full of glory in the stillness of the night when the rest of the family were resting in peaceful slumbers. Tears of joy flowed freely and sleep fled. I did not sleep any more during the night.

How transporting to the soul to have this never-failing stream revealed to us by the "Father of mercies and the God of all comfort," and to feel that His mercies hedge us about on every side; and that Jesus, who is our lawful Brother, will be with, provide for, and comfort each member of the mystical body or family of God in every condition and sorrow and trial where His hand in mercy doth lead. And how well it is that the choosing of our paths is not left to us.

Elder Samuel McMillon, of Tenn., preached at our church last Wednesday, and at our home Thursday; and O, what comforting messages were "preached" unto the children of God through him. It is his delight to abase the creature and exalt the Creator giving God all the glory in the salvation of sinners. It was a feast to me, and especially so, as I had heard only two sermons since the Salem Association. His text here was, "I shall be satisfied when I awake with thy likeness." I was also blessed to hear him at Jerusalem the next day, where he was again enabled to speak glorious things to and of Zion, the city of our God.

To those of my correspondents who have not received any reply to their comforting letters, please accept this as a token of love and fellowship until I can write each of you separately.

It is but a very feeble expression of my feelings.

Lovingly,

LOUISA A. EDWARDS.

Polkton, N. C., Sept. 8, 1911.

ASKS MY VIEWS.

An unknown friend has requested me to give my views of Mat. 5:25, in the columns of the Landmark.

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." This, I think, refers particularly to the age and ministration of the apostles; as is evident from the last clause of the text—"Lest at any time the adversary deliver thee to the judge, etc."—showing that the disciples then had to worship the Lord under restraint of the law, and did not have the freedom of speech and press to speak their sentiments unhampered as the laws of our land provide today. However, this scripture, like all others, is not without its signification to us in the present age.

In that age every advantage was sought to find some accusation against the disciples in order that they might be delivered up to the judiciary forces, hence, the command: "Agree with thine adversary quickly while thou art in the way with him." That is, don't disagree with him just because he is an adversary or a religious enemy but when he advances any of your sentiment, when he is "in the way with you" agree with him. By so doing, you do no violence to the truth, and it will give you favor with your accusers. You have no authority to agree with him while he is not in the way with you. Most people have some good ideas, and I don't think it prudent or scriptural to frown upon them just because they happened to find an advocate among our enemies. The truth is

the truth, it matters not by whom it may be contended for; black or white, rich or poor, noble or ignoble, bond or free. Some people, who have a name with the Old Baptists, are so afraid that they will be like other folks that they will reject any sentiment promulgated by other orders, without even considering its scripturalness. Such a course as that is very wrong and should be discouraged wherever there can be seen any evidence of it. It most cases of that kind, if you will watch, you will find that it is either for lack of information or a selfish motive. Because Arminians tax and assess their members to keep up their preachers in luxury, they will condemn the idea of helping their preachers at all—giving freely that cheerfully as God has prospered them. Shall we prove by our works that we are no better than such orders as that? They give because of the imposition of such taxation, and shall we refuse because we are not? If you do, you are more like the Arminian than the man who gives freely and cheerfully as God has prospered him, notwithstanding the strained effort to dodge it. The spirit is alike. Old Baptists ought to be the most liberal people in the world, because they have the liberty to use their conscience in the matter. Many able ministers have not been able to use their gift to but very little profit because of financial difficulties. Such neglect and carelessness will doubtless be visited with sore chastisements of telling force. Their hands should be unloosed so they could serve their brethren devotedly and their Lord consecratedly.

I hope that my idea has been brought out clearly enough to be understood, and that it may meet the approval of our dear Lord and those who fear His name.

J. A. MONSEES,
Macon, Georgia.

“Some men’s sins are open beforehand, going to judgment: and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.” 1 Tim. 5:24-25.

This same friend has desired my views of the above scripture, also.

It occurs to me that each class referred to in the 24th verse are God’s children, but represent two distinct classes in point of practice. Those, whose “sins are open beforehand,” representing the class who, like Paul, do not parly with the flesh or tarry, but are faithful and prompt to follow the blessed Saviour in His blessed ordinances. Their sins precede the judgment, etc. They have been sufficiently taught and admonished, that they know that the Lord will chastise them for their disobedience, and they, therefore, preclude the judgment and escape the chastisement by humbly walking in the path of duty.

“Some men, they follow after.” That is, they are driven to obedience by chastisement. Of course all are chastised more or less, for all are more or less disobedient, but some children, you know, escape the chastening rod and the sore displeasure of their earthly father, but maintaining strict regard for his discipline, while others cannot be controlled without it. They are, therefore, subjected by the lash, so are the “same men who follow after.”

I know that good brethren dissent from this view of the matter, but this seems to me to be the most logical view of this text, but, of course, I’m no authority on the matter. It is only submitted as my humble opinion.

“Likewise the good works of some are manifest beforehand.” This teaches the same lesson that the first clause of the 24th verse teaches. The “good works” of some are manifested

to the church and to everybody, and done so readily and willingly; while others pull back and, like Jonah, try to hide out. But the text teaches us that they can't do that—"They that are otherwise cannot be hid."

J. A. MONSEES,
Macon, Ga.

EXPERIENCE.

Dear Bro. Gold:—I send you the experience of our dear young sister Sallie May Turner, daughter of Sister A. M. Turner, of Greenville, S. C. She joined at the March meeting at Mill Creek church when I was up there, but was not baptized for the lack of water convenient. I baptized her Saturday evening before 1st Sunday in July. She is a worthy, good sister I think. Her mother and brother Bennett T. are members of Mill Creek. We had a good and pleasant little meeting there, also at Cool Springs 2nd Saturday and Sunday and 3rd Sunday and Saturday before at Philadelphia church in Rutherford. I spent 4 days among them.

Our dear old Brother McKinney is still living—was able to be out Saturday and Sunday. He looks well, but cannot see much. He is also very deaf. He talked a good deal about his past life and his experience and the scriptures. His mind is clear and good on spiritual things, of a man of his age—93 years. It is wonderful to me to hear him talk and sing.

Well, dear brother, I was blessed all the way on my long round—filled all the appointments published and also preached several times at out-of-way places.

My health and physical strength is better than usual.

The Lord is good and greatly to be praised. Oh, if we poor mortals could love and serve him better.

P. S.—Do as you think proper with

this experience I send you. If you publish it send the sister one or two copies of the Landmark containing it.

Hope you and family are well and that you are still blessed of the Lord.

Your brother I hope,

J. E. A.

TOUR.

Elder J. E. Adams, Dear Brother in the hope of eternal life through Jesus Christ our Lord:—Through fear and trembling, I will in my weak way endeavor to pen a few lines to you, of what I hope to be, some of the dealings of the Lord with me.

As far back as I can remember, I had very serious thoughts about death and what would become of me when I died. These thoughts would wear away but would return with renewed force.

When but a child I would sit and bid the sun good-bye as it went down, believing I would never see it rise again. And the dreadful thought would come to me, Oh! what will become of me if I should die in this sinful condition, I could do nothing but cry out "Lord have mercy on me a sinner." But it seemed that my prayers fell to the ground instead of going upward. It seemed that I was the meanest person on earth. Seemed like my own people hated me. I didn't want them to look at me for I thought they could see how mean I was. Though I knew that my mother had always taught me to live honest and upright, morally good, as I knew how. But still I felt like I was so sinful and mean I thought that my playmates hated me.

Time passed on in this way, still begging and pleading for mercy until I was about fourteen, when this dreadful feeling began to wear away. The burden then arose that I must go to the church and tell them what I hoped the Lord had done for me. And the

thought would arise, what have I to tell? And could such good people as I thought they were (the Primitive Baptists) receive such a poor sinful creature as I felt myself to be. How well I remember when I was about fifteen. You were at our home. You and my mother were talking about Brother Bennett. She was telling you some of his experience. Oh! how it grieved me to think he had such a bright evidence. I thought Oh, if only I had such evidence, I wouldn't stay away from the church any longer, but go home and tell the people what great things the Lord had done for me. While you all were talking I slipped out of the house, and after seeking a place where I thought no one could see me I fell down on my face and in my weak way poured out my whole heart's desire to the dear Lord, if it was his will to give me more evidence if I was one of his little ones, and when I came to myself I had arose and was singing these lines:

"What more can he say, than unto you he hath said,
You who unto Jesus for refuge have fled."

This gave me some comfort. And time passed on with this burden still upon me to go home to the church and tell what things the Lord has done for me.

Such a space of time had passed until I began to think and believed I had stayed away so long that there wasn't any chance for poor unworthy me, and I prayed to the Lord to throw me upon a bed of affliction for my disobedience and Brother Adams I believe he did. I was stricken down with typhoid fever, nigh unto death and I lay there some eight or ten days, before I gave it a thought of what a dangerous condition I was in and if ever I did pray, it was then. I prayed to the dear Lord if he would only restore me to health again I would go home to the church. Bro.

Adams, it was right there and then that I was made willing to give up everything and follow after his footsteps as near as I knew how. I was then made to rejoice. I called my mother to the bedside and told her not to be uneasy about me for I would be restored to health again, that the Lord had put this affliction upon me for my disobedience. I told her some of what I have already written and I then told her and my sister to sing some for me, and they did. I believe it was the sweetest singing I ever heard, and for three days I lay there in the state of rejoicing.

I was restored to health again and doubts began to arise again, but these words came to me, "In the day of my power, Thou shalt be made willing." And I believe with all my heart I was made willing.

The night after I joined, while in a slumber in the dead hours of the night, a voice spoke aloud and awoke me with these words, What a glorious meeting, how much to the glory and honor of God.

Brother Adams I am making this too lengthy, but the half has never been told.

Bear with the imperfections of this poor scribble for it so much like the writer, so imperfect.

Pray for me if you ever have the mind to do so.

Your poor unworthy little sister, in hope of eternal life.

SALLIE MAY TURNER.

Greenville, S. C., Box 444.

THE LORD KNOWS BEST.

Dear Bro. Gold:—As an opportunity to write you is at hand tonight, will make the attempt. I have been here now almost a month; have been unusually busy during the day and going about, seeing some of the many sights

at night, consequently haven't done much writing.

I certainly was sorry I didn't get back to the Association on Sunday to tell all of the dear brethren and sisters good-bye, and especially yourself. I mentioned to you Friday afternoon of the Association something of my unrestful state of mind, due mainly no doubt to deciding on coming to New York to live. Some how it was a great trial to me to know what was best to do, and I was impressed to ask your remembrance of me in your petitions to our Heavenly Father that I might be guided aright; this I did not do, however, and the burden bore upon me so heavily that I went off in the woods and got in a gully and besought the Lord to relieve my troubled mind if it was best for me to leave Virginia; if not, to bring it all to naught. I believe I was given to feel a relief of mind, and if, indeed, he was with me all will be well. I disliked to leave you dear people so far, for I had a most enjoyable trip and met many precious saints, especially down in North Carolina. I had never been there before, and while there I was given to feel several times that surely the Holy Ghost had come down, our souls to greet and crowned the mercy seat. I was full to overflowing on several occasions, for it seemed to me the wonderful truth spoken by our blessed Redeemer in His memorable sermon on the mount was manifested on this occasion, in that the poor in spirit were blessed to feel that their's was the kingdom of heaven; they that mourned were comforted and those that hungered were filled. I don't think I have ever been given to rejoice more in the preached gospel than I did on that occasion, and all doubt as to its being the pure and undefiled gospel of our Lord and Saviour Jesus Christ, and Him crucified, had apparently taken wings

and flown away,, for it seemed I knew it was the power of God unto salvation to the believer, and I thanked Him for my precious little hope. I wondered if I could ever forget that season of the Lord's visitation, to my thirsty soul and I tried to lay up a supply for the day of trial, doubts and fears, but this is that manna which He gives His children daily, and they need it every day and every hour to keep them in that straight and narrow way, and do not our spirits bear witness with the spirit of the Psalmist when he gave utterance to this language, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." He is the chiefest among ten thousand and the one altogether lovely and there is none like unto Him, in heaven, in earth or beneath the earth. He is Lord of lords and King of kings. Not one that needs the assistance of poor frail man to accomplish His purposes. He speaks and 'tis done, commands and it stands fast. He is the same yesterday, today and forever, for He changes not, and His words are true. It seems to me the majority of the people of today do not give heed to what He said, and like Eve was in the Garden of Eden, they still believe the doctrine of the Devil that "you will not surely die, but will become as gods knowing good and evil." God told them "the day thou eatest of the tree of the knowledge of good and evil they should surely die." Satan told them they would not surely die, and so it is to this day, the Arminian world would have one believe they did not surely die, but that there is some life and all they have to do is to go to work and fan this spark, when it will glow and become a big flame and they will be saved. Whom are we to believe? Let God be true and every man a liar, says the scripture. So then, dear brethren

and sisters, let us hold fast to that which honors God, even salvation by grace, and grace alone; nothing short of this can save such sinners as we. He is the beginning and the end—Alpha and Omega—the first and the last, and had He not loved us and drawn us with loving kindness, we too, could never have known His love, so then if, indeed, we have been made heirs and joint heirs with His dear Son, even Jesus, let us regard our friends who do not believe as we do with pity and pray that if in accordance with His holy and divine will they may be given to know that no good thing can come out of the flesh and that their only hope is in Jesus.

Brother Gold, I had a mind to write you something concerning the lovely church and people I found here, but as I have already made a long letter of it, will endeavor to be brief. You have the pleasure of a personal acquaintance with quite a number of them and I believe they love you almost in the same fashion as our people down there.

I witnessed one of their experience meetings Sunday before last and many of them spoke comforting to my poor soul. I was drawn to them by that irresistible love which passeth all understanding, and I was given to meditate quite a good deal concerning that love. The natural man may know something of natural love, but unless he has been born again, born of the spirit, he cannot know anything of this love. It is as wonderful as God, for God is love itself, and we cannot describe it. One of the writers says "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is unspeakable and full of glory. I feel deeply grateful to my Heavenly Father for directing my footsteps in the paths of this pasture.

I have a sensible feeling continuously of my unworthiness of their love for me, but I believe they know some-

thing of a poor sinner, that his heart is deceitful above all things and desperately wicked, and I trust they will bear with me as my good brethren have where I came from.

I like New York very well, and as I go out and see the results of man's so-called genius, the many marvelous structures, etc., and then reflect and try to comprehend as much as in me is something of the greatness of our God, for the creation of this world and its contents are His, and not man's, I am made to cry out "What is man that thou art mindful of him?" Man is only a very insignificant creature, and in our finite state we can only see and know in part.

Please remember me to all of the dear brethren and sisters who may inquire after me, and if you think this worthy of space in the Landmark, I desire to assure all with whom I met and whose hospitality I shared while attending the Association of the joy that was mine while with them and of my gratitude for their innumerable kindnesses.

Much love to you and the household of faith everywhere.

Your unworthy brother,

R. LESTER DODSON.

P. S.—Please change my address from Richmond, Va., to No 1401 Empire Building, New York City, N. Y.

REASON OF HOPE.

Dear Brother Gold:—I don't know why, but for a long time I have felt impressed to write a few of the many blessings the Lord has bestowed upon a poor, unworthy sinner like me. I feel like He has watched over me all the days of my life, and I should praise His holy name forevermore.

From my earliest recollection, I thought the Primitive Baptists a superior church to any other. My parents being members, I always thought

they knew the truth, if I couldn't understand it.

At the age of 21 years, it pleased the Lord to take from home my darling baby, a little boy 14 months old. Right then I was shown what a vile sinner I was in the sight of God. Oh, how I felt my lost and ruined condition. I felt condemned, and justly so. I would try to pray, but knew not how, so it was little comfort I received from my prayers.

For about 10 months my trials were many. I would try to live right, but would feel like all that I did was simply sinful in the sight of God. I knew nothing of a precious Saviour, of a mediator between God and man—Christ Jesus.

During the month of February, 1892, I was very ill. For three weeks I could not turn myself in bed, and my physician had lost all hopes of my recovery. I felt to die in this awful condition was more than I could bear. My very breathing was Lord be merciful to me a sinner. I felt if my soul was sent to hell, I should go begging for mercy.

Occasionally some precious words of scripture would comfort me, but I couldn't receive them as a hope.

Brother Gold, you came to see me, and I tried to tell you some of my feelings. You talked encouragingly to me, and said that you had fellowship for me. Oh, how wretched I felt when you left, for I felt like I had deceived one of God's ministers and would never be forgiven.

The next morning mama left the room, and I closed my eyes, and never expected to see the light again. I lost consciousness, and when I knew anything else, I had raised myself in bed and was saying, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters."

I felt then like praising His holy name forever. I talked until my strength failed me, and told them whether I lived, or whether I died, I was reconciled to God's will.

I improved rapidly after then, and on Saturday before the 2nd Sunday in March, 1892, I went before the church conference at the Falls of Tar River, and related my experience, was received, and baptized the next day.

Oh, what a happy day. How beautiful everything looked. All things seemed to be praising God.

Many have been my trials and afflictions since then, and if it were not for this precious hope, I could not have borne them. Many also have been the comforts I have received from experience.

I know that tribulation is needful to keep me humble. I want to be kept in that strait and narrow way that leadeth to life everlasting.

I could write more, but feel like my letter is too long already.

Pardon all imperfectness and do with this as you think best.

Your sister I hope in Christ,
MAGGIE C. FARMER.

THOUGHTS ON CREATION.

The first of Genesis clearly states the synthetic phase of creation—the first and authentic statement of the revelation of God.

It does not pretend to philosophically prove its conclusions, but proceeds to state the facts as if there was no question as to its positive authority—its established authenticity.

Instead of stooping to the slow and laborious process of chemically analyzing matter until matter wholly disappears, and the philosopher is compelled to make the final exclamation that "There is no substance—no matter—

no actual existence of any kind whatever—only the culmination of vortices—only the result of accumulated and concentrated vortices originated by one vortex, as a primeordial cause of evolution,” and for lack of better, or more satisfying conclusions, comes to the last necessity of admitting that Moses was correct in his first positive assertion that, “In the beginning God created the heaven and the earth.”

It matters not, therefore, by which process we are led to the conclusion that God must have had nothing out of which to create the universe; whether we accept Moses as authority by his revealed first basis upon which the synthetic process of creation is asserted, or the slow, laborious, continuous and infinite process of analysis that leads us to the same conclusion as to the nonentity of matter, we must inevitably come to a perfect harmony of evidence that all the universe had no original organic existence and must therefore have had but one original “First Cause,”—“One Cause of all Causes.”

If we enquire as to the origin of the infinitesimally minute original vortex—that first imaginary atom of original atoms of nonentity,—that must have first originated the first vortex which, in succession, evolved the vortices essential to the accumulative energies of EVOLUTION without a preordaining “THOUGHT,” or harmonious “WISDOM,” or executive “WORD,” nor yet by the God—instructed “Logos” of the Ancients, as the original creating energy that started the process of evolution, we are lost as to the reality of any certainty in the process of our reasoning.

It is true that the learned assert that they cannot accept of any evidence except it be proven. Yet they themselves analyze matter into molecules; molecules into atoms; atoms into

vortices and vortices till they disappear into imperceptible nonentity and yet accept of theses and conclusions of which they have no tangible evidence: therefore have nothing left upon which to build again their analyzed matter by synthesis to its original elements.

We are, therefore, as safe to take the evidence of revelation and build thereupon, as to take the universe by atoms into nonentity and be unable to restore it again to its apparent reality, harmony and design.

But I grant that sensualism cannot account for a full harmony of design and effect by any process of reasoning until the soul is raised into a sweet revelation of the same kind as Moses was.

“I suffer, therefore I exist,” we are told, was the exclamation of an ancient philosopher; and I wonder if he was not inspired?

Is it not self-evident that we live? or is there no reality in our senses?

Was not the inspiration of self-evident realities, brought constantly before the observation of the little boy of my acquaintance sufficient to compel the exclamation that he made like this? “It does not seem that I was born, but I was!”

Can the faith of God's people be more positively assured by philosophy, that the world was created, than by the very existence and harmony of the world itself? Have we any greater or more evident proof of the origin of matter than the very operation of matter itself? The very harmony of its own existence? We may not understand its true existence in all its realities, but we cannot deny the positive revelations that are made to us. Neither can we deny the teachings of God when He so fully opens to us the full evidences of his being, his purposes and works. We cannot deny his purposes when we see his works; for all works

are the result of purpose. Even inanimate nature reveals a purpose by its position: the rock is the framework of the earth, and gives stability, and stability shows design of continuance; and the continuance of duration of the measurement of its existence: for there can be no lack of harmony between purpose, means and result. Each force of nature is also equal to the result required, and therefore God's laws are equal: for they are the result of the very moving of the "Spirit of God upon the waters."

The first mandate of God was the energy and power of the Word. The very Word by which the worlds were made John 1:3, He said "Let there be light," and God said "Let there be a firmament," and God said "Let the waters under the heavens be gathered together," and God said "let the earth bring forth," and God said "let there be lights in the firmament of the heaven to divide the day from the night; and God said, "let the waters bring forth abundantly," and God said "let the earth bring forth," and God said "Let us make man in our image."

Thus, in the process of creation GOD SAID seven specific times as ONE GOD, and once in the plural "Let us make man."

Yet in the singular it is said, "So God created man in his own image, in the image of God created he him; male and female created he them," Gen. 1st chapter. And again in the fifth chapter a recapitulation of the creation of man more specifically declared that "In the day that God created man, in the likeness of God made he him; male and female created he them: and blessed them, and called their name Adam in the day when they were created." Thus the name of God is both singular and plural in form from the first revelation to man, and since then it has been preserved in

various ways to the understanding of his people by his own revelation to them. Thus the harmony has been unchanged, and the testimony of a revealed creation confirms the reality of Divine wisdom and power.

The plural form does not involve the necessity of the being of a plurality of God, neither does the repetition of the fact that God created man involve the idea that two creations of man is suggested. The trinity of God does not destroy the unity of God: nor does any form of expression fully convey the characteristics of Deity.

If creation is a mystery unsolved by science, the Creator is still more unknown to the natural mind, and the highest conception of men can not reach or express the unsearchable realities of God.

If science cannot teach the full analysis of nature, if the brightest intellect cannot explain the actual "ULTIMATE" of existence, how much less can literature give one comprehensive name by which to fully convey the infinite fulness of the idea of a creator. GOD is without any absolute and arbitrary meaning to men in common speech. "JEHOVAH" can give to men no conception of a tangible form of being: and we will find no better words in all the nomenclature of the bible, embracing nearly one hundred names, titles and characteristics of God, of Christ and of the Holy Ghost, that has conveyed or can convey the fullness of the Godhead to the natural understanding of men.

His works alone declare him, and his power is felt by none but by revelation.

Men by searching cannot find out God.

The three most prevalent characteristics of God, as embraced in the Father, Son and Holy Ghost do not prove a trinity of persons any more than the hundred types or more prove

polytheism, or infinity of persons. Neither does unitarianism, in its old form of one person, fully convey to the comprehension of the natural student any actual idea of God's true and tangible personality.

"Without controversy great is the mystery of Godliness. God was manifest in the flesh, preached unto the Gentiles, believed on in the world, received up into glory," yet even Jesus, with all of his creative power, his life-giving and life-taking power, was beyond the comprehension of even those most familiar with him, and they could not know him but by revelation.

Oh what creative energy God has yet reserved to himself? The more we know of him, the more we know of his divinity. The farther we feel we are from him, the more we see of his divine power in creation, the more we feel the need of being perfected in the creating of a more perfect heart and a fuller conformity to his will; yet the sure tokens of his power, so sweetly already received, make his promises all the more sweet to us.

A. B. BRES.

EATING THE CRUMBS.

Mrs. Cornelia McKee, Dear Sister:— I was glad to get your letter of May 14th and would have answered it sooner, but I have been from home the most of the time since the middle of April and have been sick a part of the time and in bed.

I surely did appreciate your good letter and am glad that the Lord led you to go home to His people to live and to die with them.

When I find one who is like you were, loving the people of God and following them to get the crumbs that fall from the Master's table, I have sweet fellowship for them and want to see them come in the house where they can partake freely of the sweet things

with which the Lord has supplied the church.

We are told that he that loveth is born of God. This is the best evidence I know. Then when I see one eating that which can be found no where but in the church of God and eating it as a hungry one would the honey and the honey comb, I feel that I know they love the blessed truth and I love them and feel just like saying, "Eat friends, drink, yea drink abundantly, oh beloved." I am not afraid of exhausting these good things nor that there is not enough to go around. The more we eat, the more there appears to be of it and the more of it we desire.

The things of our God are given to us in joint heirship. This is why the same words of the gospel are a comfort to all the household of faith. If there are a thousand, each one gets just as much as if he were the only one present. I believe he gets more because it feeds him to see others eat and to know that he is not the only one who receives this good food. This establishes fellowship from one to the other and they all rejoice together and their joy is full in the Lord.

No one can love God who does not love his brother. How shall we love God whom we have not seen and hate our brother whom we have seen? If we love Him that beget, we will also love him who is begotten of Him.

This is the unmistakable turning point; the evidence of evidences. "By their fruits shall you know them," and that fruit is the love we have for one another, and which we manifest to one another. This, love manifested, is true charity.

To look at the terrible negative is awful. "He that hateth his brother is a murderer; and this we know, that no murderer hath eternal life abiding in him."

Both hatred and murder are the lusts

of the flesh, and Paul says that they that do such things shall not inherit the kingdom of God. They may have a name on the church roll but they are minus of the spirit, therefore of the quickening power. To thus live after the flesh is to die, for it is said, "If ye live after flesh you shall die; but if ye through the spirit do mortify the deeds of the flesh, ye shall live." There is no deviation from this rule.

Thus the faith of God's people is fully tested. True faith leads them to love and good works while a feigned faith leads them to hatred and the ways of the evil one.

This brings me to a personal examination. Do I love the Lord, His people and His way? Are these the precious things to me? Am I willing to sacrifice the world and my own selfish will to live in these things? Is there that feeling to forgive my brethren and all men their sins against me even to an uncountable number?

Oh how vile is this old man! and what a death he must die! He must be crucified with his affections and lusts. What groanings within we have to feel in this death! What littleness of soul as we pass through the fire!

John the Baptist said, "I indeed baptize you with water unto repentance, but there is one who cometh after me, He shall baptize you with the Holy Ghost and with fire."

Then this trouble, this baptism of fire is sure evidence of the presence of the Lord for it is He who is doing this baptizing. His hands are upon us. Can the fire destroy us? Surely not. He is there to try and refine and purify by burning up all this filthy dross that is not fit for nor can it enter the kingdom of our God..

Does this process through which the Lord is taking us take away our part out of the book of life? No, verily, it establishes it, for God does not deal

with any others after this manner. Therefore many waters cannot quench love. The more we are refined and tried, the more we love. Then the whole law is fulfilled in us and for us for love is the fulfilling of the law. By this we know that the law has no dominion over them that love God and His people, therefore their whole soul, body and spirit are the Lord's and He is ours. He in us and we in Him and He in the Father. Sacred unity! Glorious thought! All men and devils cannot prevail.

In this love let us keep our eyes on Jesus and press forward without fear for it is He who is leading us. He is our Guide, our Strength, our Salvation. HE WILL COME AND SAVE US. Even so come quickly, Lord Jesus. Amen.

Your little brother in love and this blessed hope.
L. H. HARDY.

EATING SACRIFICES.

When the Hebrews offered sacrifices under the law they were to be clean as the law required, and the one offering them was to be sincere, and he was to eat of these sacrifices, showing that he loved the worship and was blest with health, good conscience, and a joyful spirit, thus showing that the worship was true and accepted.

When we are in the spirit and faith of true worship in the gospel we eat and drink in the Kingdom of Heaven. The food is sweet to the taste, and health to the soul, or we rejoice in Christ Jesus and worship in the holy mount of Jerusalem and live unto the Lord.

We eat the bread of heaven which is Christ crucified and risen or glorified. We eat the flesh and drink the blood of the son of man which is the pure, holy doctrine of God our Saviour, for there is nothing so pure and holy as this worship.
P. D. G.

ded from Adam and Eve. There is one text of scripture that should settle this matter with all Primitive Baptists, Rev. 5:9-10. "And they sung a new song saying thou are worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and we shall reign on the earth."

Among Adam's offspring there always have been confusion of tongues and clashing and strife. But in Christ there is a new, holy nation of kings and priests unto God, a holy nation, a peculiar people speaking in the spirit one pure language and tongue. How good to put off the old man with his deeds, "And to put on the new man, which is renewed in knowledge after the image of him that created him.

Where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all. Put on therefore as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering. Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye," Col. 3:10-13. We see from these scriptures that God has a people of all races, languages and tongues under heaven. Wherever one of any race, kindred or tongue under heaven brings forth fruit meet for repentance such are accepted in Jesus the beloved.

Love is the blessed spirit that settles these questions—the love of God who is love, and we know that we have past from death unto life because we love the brethren.

But should we not have respect to male and female? We should follow

the dictates of a pure conscience in our interpretation of God's word. We should not give offence to Jew or Gentile. The race feeling that forbids a white man from marrying a negro woman is such that no white man that loves his brethren would wish to offend them by marrying a negro woman, and no negro that truly loves the church of God would wish to marry among the white race, and thus give offence to the brethren. Let each abide in his lot where God has called him.

Surely there is fine opportunity for love to guide us all in this field which the Lord has purchased and blest.

Good conversation, upright conduct, tender forbearance and good will settle all these questions of strife among the natural races. If each one of us is truly concerned about what manner of persons we should be in all holy conversation, and each esteem the other better than ourselves in that holy new birth of Jesus, we will see nothing unclean, but one royal family of pure, heavily birth.

P. D. G.

REDEMPTION

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was 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," 1st Pet. 1:18-21.

An exhortation is here based on the precious price paid for our redemption. The higher the price paid for an object the greater the value placed on that object, and the clearer and stronger the

demand on that subject to be fully and wholly devoted to the service of him that redeems. Forasmuch as ye know that ye were not redeemed with corruptible things such as silver and gold. An object redeemed with such a corrupt price as silver and gold could never be considered so valuable nor placed under such obligation to serve as one redeemed by so great a price as one redeemed by the precious blood of Christ.

Peter says ye know that ye were not redeemed with corruptible things as silver and gold. How blessed the knowledge to know that ye were not redeemed with corruptible things such as silver and gold, but that God so loved us as to send, give, his only beloved son that whosoever believeth in him should not perish, but should have everlasting life.

This spotless, holy Lamb was ordained before the foundation of the world. Provision was made before the transgression of man, before the creation, before the earth was. Then God loved his redeemed family before they existed in Adam.

With what were they redeemed? With the precious blood or life of Christ. Nothing could be so precious as the blood of the Son of God, nor could any thing be so near to God as that precious blood, nor could anything bring us so near to God as this precious blood which cleanses from all sin because it is without blemish or spot. This lamb of God was pure, spotless and perfect. He was holy, harmless, undefiled, separate from sinners and made higher than the heavens.

Truly he was foreordained before the foundation of the world. Therefore the world was created, founded on a sure basis. Hence the sin of man nor all his offences could not defeat the purpose of God, nor imperil the work of God in creation, because it all rested upon the sure foundation laid in

Zion. A surety was provided before the creation or transgression of man, so that the foundation could not be destroyed.

The subtlety or cunning of the serpent which surpassed any beast of the field which the Lord God had made beguiles Eve, and through her Adam who was created in the image of their Creator. The serpent did not appear as the docile, obedient creatures of the field. Only once is it reported that a beast of the field spoke with man's voice. But this serpent, the old serpent the devil, is a liar from the beginning and spake to Eve, and speaks to man.

The cunning of this serpent did not defeat the wisdom nor purpose of God in creation. Though he captured the created Adam and his bride, and poisoned all fountains of earth so that through the disobedience of Adam all flesh sinned, and death passed upon all; yet grace was treasured up in Jesus the Son of God, the second Adam the quickening Spirit, the Lord from heaven, so the foundation of God standeth sure having this seal, "the Lord knoweth them that are his." Hence in the last times Jesus is manifested for his children as their Redeemer. All the guilt and iniquities of the chosen of God in Christ Jesus to whom grace was given before the world is laid upon Jesus who stood a Lamb as it had been slain.

This glorious mystery the Lamb slain from the foundation of the world (Rev. 13:8) is the sure foundation of God's wisdom and power. He upholds the pillars of heaven.

From what did he redeem them? From all iniquity, or from the vain conversation received from their fathers. This vain conversation includes all the streams of filth and death from the transgression of Adam and all its accumulation and increase of wickedness, crime, sin, corruption

and iniquity gendered since Adam's transgression, including all the results of guilt and pollution to the end or finishing of it in death. For mankind are so intertwined and interlocked in depravity that all flesh has corrupted the ways of iniquity as it rushes on in its crooked course of death and destruction.

Often people say the children of God are saved from the foundation of the world. It is better to state this as the bible does. God has predestinated that those whom he foreknew should be conformed to the image of his Son. He appointed them to salvation before they were born. They were elect according to the foreknowledge of God, and elect unto obedience and sprinkling of the blood of Jesus Christ. "Who hath saved us and called us with an 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. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel," which is the preaching of the wisdom and power of God unto salvation to the believer.

It was expedient that Jesus should be crucified and raised from the dead. Ought not Christ to suffer these things, and to enter into his glory? The good shepherd lays down his life for the sheep. Without the shedding of blood there could be no remission of sin.

Those for whom Jesus died and rose again are given faith in the Lord Jesus. For by him they believe in God who raised up Jesus from the dead, and gave him glory that their faith and hope might be in God.

Surely there is no uncertainty on the part of Jesus in obtaining eternal redemption for these given unto him by

the Father, because all that the Father giveth unto him shall come to him, and Jesus will in no wise cast out or reject those whom the Father gives unto him. There is a covenant or council of peace between them both. By the strength of Jesus they believe in God. For Jesus is the way, the truth and the life by whom we come to God. It is given us in the behalf of Christ not only to believe on him but also to suffer for him.

Looking unto Jesus the author and finisher of our faith. To them who have obtained like precious faith with us through the righteousness of God our Saviour.

P. D. G.

GOD IS HOLY.

So great, pure and perfect is the love of God that nothing unclean can dwell in his presence. When he shines in a sinner that sinner abhors himself as vile in his own eyes, but God does not so behold him. For the pure, holy light of heaven so blazes its own glory on this creature that it shines in the light of God as bearing the glory of God. In his light we see light, and we sing his praise. Then the heavens declare the glory of God, and the earth shows his handy work. All his works praise him, and his saints do bless him.

P. D. G.

TROUBLE—PEACE.

Jesus said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world," John 16:33.

Every child of God knows that the world is no friend of Jesus Christ, nor of peace to those born of God. The Lord's people have their troubles in this world. Those born of God as they are in this world find themselves much disturbed with the snares and trials of

earth, the thorn in the flesh, the messenger of satan sent to buffet them. As the world was the enemy of Jesus so it oppresses and distresses his followers.

There is an element of corruption in the carnal nature of the subject of grace that lusts after things of the world, and it often ensnares or captures the child of God, and entangles him in the wilderness so that as he sows to the flesh of the flesh he reaps corruption. This Jesus never did; for he knew no sin. Hence he did not thus suffer, but he suffered for the sins of his people. For the transgression of my people was he stricken. He has overcome the world therefore we should be of good cheer. Because Jesus is greater than the world and has overcome it therefore because he lives we live also.

He that will seek worldly things setting his affection on things of earth shall reap the briers and thorns of the wilderness. If we sow to the flesh we shall of the flesh reap corruption. They that will be rich pierce themselves through with many sorrows that drown men in destruction and perdition.

A man cannot sow to the spirit unless he is born of the spirit. But the flesh that besets a Christian is his enemy through which satan operates. For if we walk after the flesh we shall die. But there is now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit.

We are alive unto God through Jesus Christ. Being crucified with Jesus we are married unto him that is risen from the dead that our fruit should be unto holiness, and the end everlasting life. Because Jesus lives we shall live also, so we should be of good cheer because Jesus has overcome the world. Then in the world we shall have tribulation, but in Jesus we have peace. We

should rejoice always in the Lord. We should abide in Christ. Think of his blessed redemption, glorious power and wonderful peace, and that he is a very present help in time of trouble.

P. D. G.

FOOTPRINTS' SCRAPS.

Honesty may be the best policy, but policy is by no means honesty. The person who acts honest because he thinks he will get through the world better by so doing, is no more honest at heart than the one who cheats and steals because he believes he can live easier that way. The honest man acts from principle, not from policy. If his honesty brings him luxury and ease, he rejoices, if poverty and distress, he patiently endures it. He is more concerned about the motive than the result. With him duty is before self interest, right before gain. Neither the hope of reward nor the fear of punishment is the incentive which moves him to action. He acts from love of right, from principle, from a sense of duty.

Once upon a time there lived a zealous Methodist in a little town in Kentucky (I think it was Middleboro.) A well informed Universalist was boarding with this Methodist, and many were the religious discussions in which they engaged. The universalist usually got the best of the argument, but the Methodist would never surrender. One day the Presiding Elder came to dine with his brother, and this Methodist felt it his opportune time to get even with the Universalist. He would bring up the question, and turn the Presiding Elder loose on his opponent. So after they were all seated at the table and grace had been said, he began: "If I believed what Brother _____, (Universalist) does, that I will be saved any how, I would go out in town and get drunk, play cards, cheat, steal and

so on." Feeling he had his case well stated, he stopped, hoping the Presiding Elder would take it up. But the Elder sat silent, and the Universalist replied: "Yes, I believe you would. I think you are just that kind of man. You want to do these sinful deeds, are guilty of them in heart, and would act them out were it not you are afraid of going to hell. But all men are not constituted alike, and I am so constituted that it don't take a hell scare and bull dog guard to keep me out of my neighbor's crib. I don't want to steal."

The discussion was over. The Methodist's arguments were based on policy, the Universalist's on principle. Arminianism is the doctrine of policy; grace the doctrine of principle.

What is grace? It is favor. It is favor bestowed on an unworthy receiver by a worthy giver. It is unmerited favor. To the extent there is any merit in the receiver, there is no grace in the giver. "To him that worketh is the reward not reckoned of grace, but of debt." Rom. 4:4. If we work for what we receive; if we earn it; then it is a debt due us, and there is no grace in it. If the Lord promises us that he will save us provided we perform certain conditions, when we have performed them, we have paid for our salvation, it is a debt which he owes us, and we have as much right to demand it at his hands as I would have to demand my pay of you after I had worked for you according to contract. Where we work, where we in any sense merit what we receive, it is a matter of debt and not of grace.

As we have shown, grace is unmerited favor; but the expression "unmerited favor" does not half express what God's grace is to poor lost sinners. Not only have we failed to merit His favor, but we have merited the

very opposite of it. Not only are we unworthy of salvation, but we also deserve everlasting punishment. Then grace is freedom bestowed upon us when we have merited imprisonment; justification, when we have merited condemnation; life, when we have merited death; heaven, when we have merited hell. "Truly by grace are ye saved."

J. W. FAIRCHILD.

The Black Creek Union will be held with the church at Lower Black Creek meeting house, Wilson County, N. C. the fifth Saturday and Sunday in October.

Elder J. T. Collier was chosen to preach the first sermon and G. W. Boswell is his alternate.

Messengers and visitors will be met at Black Creek, N. C., Friday evening and Saturday morning.

R. H. BOSWELL,
Clerk.

The Mill Branch Association meets with the church at Pee Dee, Horry County, S. C., Friday, Saturday and first Sunday in November, 1911.

Visitors will be met at Conway Thursday P. M., and conveyed to and from Association.

C. W. BROWN,
Clerk.

The White Oak Association is appointed to be held with the church at South West, Onslow County, N. C., commencing on Saturday before the third Sunday in October, 1911.

A general invitation is extended. Those coming by Wilmington or New Bern will be met at Jacksonville, Friday evening before.

C. C. BROWN.

Elder Samuel McMillon, is a corresponding Editor of Zion's Landmark, a very gifted preacher who will travel considerably. I commend him to the

brethren desiring the Lord will bless his labors.

His postoffice is Cosby, Tenn.

E. E. Lundy, Portsmouth, Thursday night before the 4th Sunday in October, Cedar Island Saturday and 4th Sunday, Hunting Quarter, Sunday night, Davis Shore, Monday night, North River, Tuesday night, Marshallsburg, Wednesday night. Thence to Cedar Island Union at Goose Creek Island. Thence to Mill Branch Association.

The brethren can arrange for me to be at Simpson's Creek, Pireway and Mill Branch the first three days after the Association.

ASSOCIATION NOTICE.

The Thirty-sixth session of the Black Creek Primitive Baptist Association will be held with the church at Mill Branch, Nash County, N. C., Friday, Saturday and 4 Sunday, October, 20, 21 and 22, 1911.

Visitors will be met at Sharpsburg, Thursday evening and also Friday morning and conveyed to the meeting.

We hope to have a good number of brethren and especially preachers to visit us.

ELDER P. D. GOLD,

Moderator.

ELDER J. F. FARMER,

Clerk.

Brother John W. Gilliam has an excellent outfit for school. He owns commodious, well arranged buildings and has excellent teachers, and his location is a choice one, a fine opportunity for study to those that desire to be in a healthy section and not disturbed by the associations of busy town life.

P. D. GOLD.

J. A. Shaw, Great Swamp, Tuesday

after first Sunday in October, Autrys Creek, Wednesday, Tyson, Thursday, Farmville, Friday. Mewborns Saturday, and second Sunday, Nahunta, Monday, Meadow's, Tuesday, White Oak, Wednesday, Moore, Thursday, Lower Town Creek, Friday, Upper Town Creek, Saturday and third Sunday. Pleasant Hill, Monday, Falls, Tuesday, Nashville, Wednesday, Peach Tree, Thursday, Black Creek Association Williams, Monday, Kehukee, Tuesday, Mt. Zion, Wednesday, Conoho, Thursday, Spring Green, Friday, Skewarkey, Saturday, Jamesville, 5th Sunday.

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

Dear Brother:—

Enclosed find the obituary of my son, who was instantly killed. If you think it worthy of a space in the Landmark please publish it, if not, throw it aside.

Your brother,

W. S. MINTER.

Martinsville, Va.

OBITUARY.

This is my first attempt to try to write anything of this kind, and it is the saddest duty of my life but for the sake of my dear little children, having it to read, and with the help of the Lord, I will write the obituary of my loving husband, Archer M. Minter, who was born, Oct. 30, 1885, died April 18, 1911 making his stay on earth 25 years.

He was the second son of Mr. and Mrs. W. S. Minter, of Dyer Store, Va., and was married to myself, Sept. 26, 1906. My maiden name was Theodora Prillaman, daughter of Mr. and Mrs. P. A. Prillaman of Dyer Store. We spent the first year of our married life in Roanoke, where he worked on the N. & W. Railway. We then moved back to Dyer Store, Henry County

Va. where we have lived ever since.

We enjoyed life together for four years, and the Lord blessed our marriage with three little girl children, the first born is three years old, the second is one year and the baby was only three months old when her papa died.

It is a sad thing to think that our dear little children will never realize what a kind and loving father they have lost. He always had so much patience with them, and they loved him so. The oldest one came up to me the other day and said, "Mama we havn't got any papa, and I want to see my papa," I tried to talk and tell her but I got so choked with grief that I could not speak.

It seemed that his greatest pleasure was at home with me and the children, where he spent most of his time. He read the Bible at night and on rainy days and would often speak of the Lord and of things that he read in the Bible.

I am so thankful to say that no quarrels or cross words ever passed between us. We seemed to be more precious to each other each day of our lives, but he never forgot his loving mother and father, nor sisters and brothers and visited them when ever he could. His brothers are Averette Minter, of Figsboro, Tony and Leonard Minter both of whom are yet with their mother and father. His sisters are Mrs. J. J. Slaydon, of Roanoke, Mrs. Emmette Washburn of near Martinsville and Miss Jettie Minter, who is still at home.

He was a man of Christian virtues, of good character and tried to keep in good company; was sober and honest, never believed in cheating or defrauding any one. If he had an enemy it was not known, he always met every one with a smile. He was blessed with health and strength and was a busy, hard worker, and earned his living by

the sweat of his brow, but God saw cause to take him home that he might rest from his labors.

And while he was in the mountain about three o'clock in the afternoon with several of our neighbors cutting tan bark, some young squirrels jumped out of a hollow tree, and he went running to catch them, and there was an old snag that a tree had fallen on and was rocking to and fro, when he ran under this after the squirrel it fell on him, breaking his left shoulder and neck. He never spoke a word as it killed him instantly. It almost breaks my heart to think I could not be with him in his last moments on earth but God knows best.

He told the men sometime during the day that the mountain did not look like home to him and while cutting on his last tree, he sang the song, "This world is a wilderness of woe, This world is not my home. We'll wait til Jesus comes, then we will be gathered home."

It seemed as though the Lord was calling him to the mountain that morning. I don't think I ever saw him so undecided about anything before. He wanted to plow that day—didn't want to help them with their work, but while we were eating breakfast, he said to me. "I'll tell you what I have decided to do. I will plow if it is the Lord's will," but it was not the Lord's will for when he went to the stable after his horse he stood out there and studied awhile then told me to fix his dinner bucket and he would go and help them.

And I never can forget his last sweet kiss, when he started and his last words were: "I will be back tonight as soon as I can get back." But no living creature can know the deep anguish of my heart, that day when he was brought home to me so cold and so white. It is a scene that I never can forget, but the Lord's will

must be done, and I wish to offer many sincere thanks to kind friends and relatives who showed their kindness in the hour of distress.

I try to be cheerful, but sometimes that is so hard to do. We often see a sorrowful heart wearing a cheerful face

All that I can see in this world for me is sorrow and trouble that no tears can wash away And I have many things to comfort me. But the world is full of sin, and the path of life is exceedingly straight and narrow with thorns and thistles on each side reaching after us to drag us out of that true path and crush our souls, with their sinful ways.

But there are many temptations with which I may meet. And sad, mournful scenes every day, and one sweet face in this world I can never greet.

His dear form, is so far, far away, but with help from the Lord I will try to do what is right.

As I often drop a tear from my eye, and I hope he will keep my dear children from sin til we can say to this world good bye.

God gave us three sweet children,
Elsie, Susan and Zelma, dear,
Oh how I love our darlings,
And you, their father, so dear.

A precious one from us has gone,
A voice we loved is stilled;
A vacant place is in our home,
Which never can be filled.

We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is lonely without thee,
We miss thee everywhere.

Thy father and thy mother,
Thy sisters and thy brothers;
Will miss thee all their life,
But none can miss thee half so badly
As thy sad, and lonely wife.

Tis hard to break the tender cord,
When love has bound the heart,
Tis hard, so hard to speak the words,
"We must forever part."

Tis the wink of an eye,
Tis the draught of a breath;
From the blossom of health,
To the paleness of death .

Dearest one, we must lay thee
In the peaceful grave's embrace,
But thy memory will be cherished,
Till we see thy heavenly face.

Now thy darling form lies sleeping,
In the cold and silent tomb;
Thou shalt have a happy wakening,
When the blessed Lord doth come.

Farewell dear, but not forever,
There will be a glorious dawn;
When we shall meet, to part no more,
On the resurrection morn.

HIS WIFE.

CHURCH MEMORIAL OF WM. H. PEEL.

Whereas. It has pleased our Heavenly Father in his providence to call our dearly beloved brother, Wm. H. Peel home, we, in church conference at Smithwick's Creek feel it to be our duty as well as privilege to pay a tribute of love and respect to his memory; therefore, we, the committee feel our inability and unworthiness to do justice to the task.

Brother Peel was the son of Noah and Sallie Peel and was born May the 4th, 1848, in Martin County, North Carolina, on the same farm where his body now rests. After receiving a sweet hope in Christ he united with the church at Skewarkey, Saturday, before the second Sunday in July 1874 and was baptized the following day

in Roanoke river by Elder C. B. Hassell. In May 1883 he took a letter of dismissal from Shewarkey and united with the church at Smithwick's Creek, Martin County, N. C., Saturday before the fourth Sunday in May 1883.

The church seeing that the Lord had blessed him with a gift gave him liberty to exercise that gift on Saturday before the fourth Sunday in November, 1893. His gift proved very satisfactory to his church and to all the churches that he visited. He would visit those who could not attend church when requested and hold meetings, sing, pray and preach to their comfort.

He married Miss Martha Godard by whom he had nine children, three of whom preceded him in death and six yet survive him all grown.

He was in very feeble health the whole spring and summer of 1910 and in August sent for the doctor who advised him to go to St. Vincent Hospital, Norfolk, Va., where he underwent an operation for a bladder trouble. He had a cancerous growth in his bladder which had spread til it was so large it could not be all removed, therefore he was only temporarily helped. He came home in October and never was able to visit the church which he loved so much more than two or three times. He was a great sufferer, but bore his afflictions with christian patience and fortitude often saying that he was only waiting for the change to come. He often said that he had so much to be thankful for. He could not help from shedding tears when he thanked the church and friends for the contribution which brethren and friends made up for him while he was in the hospital. He often said if he was only strong enough to write that he would be so glad to write down how he felt towards every body not only members of his church, but everybody seemed to sympathize with him.

During the whole eleven months of suffering he never lost faith in the Lord Jesus Christ. Whenever any of the ministering brethren or any brother who would go to see him, he would call on them to sing and pray. He would often pray himself, not for his restoration to health but for the church his neighbors and the country at large. He would say he dreaded nothing after death, but only the sting of death, which came on Monday morning, July the 24th, 1911.

As requested by him Elder John W. Rodgerson and Elder A. D. Mizell held a short service at the grave to a very large congregation, where we saw all that was mortal of him lowered to its last resting place, here until it shall awake in the glorious likeness of the Lord his Saviour.

Resolved, That we send a copy of this to the Gospel Messenger and a copy to Zion's Landmark for publication and a copy to the bereaved widow Sister Peel.

Done by order of conference Saturday, before the fourth Sunday in August, 1911.

S. and P. PEEL,
Committee.

LUCINDA FIELDS.

This beloved sister was born on the 12th day of March A. D. 1835 and was called home to dwell with the Saviour whom she so much loved on the 28th, of August, 1911. She was seventy-six years, five months and sixteen days old at the time of her death. Her father and mother, Redding and Clara Minshew, both died before she was grown and she was raised by her uncle, Elder Calvin Ruff, with whom she lived until she was married on the 3rd. of July 1853 to Mr. Bennett Fields, who is now a beloved member of the Primitive Baptist church at the Meadow in Greene County, N. C., where she

was a member, she having joined there in December 1873 and was baptized by Elder Jesse Baker who was then the pastor of the church.

She was an exemplary member, letting her light shine to the glory of God and for the comfort of the family of God. She was a keeper at home and a visitor of the sick and afflicted and a dispenser of charitable acts and gifts to the needy.

She was very industrious and did her household work when she did not appear to be able to perform such labors because of her afflictions from rheumatism which she patiently bore for many years.

She was the mother of two children, Mrs. Sarah Smith who preceded her in death by two years lacking one day, and Mr. Redding Fields a highly respected citizen of Farmville, Pitt County, N. C.

She leaves behind to mourn her loss her beloved husband, one son, nine grandchildren, six great grand children and a host of other relatives and friends, but we cannot mourn for her as one for whom we have no hope, for we believe she has gone to Jesus the resurrection and the life.

She was a good neighbor, an affectionate mother and a loving and devoted wife.

May her descendants and friends be enabled to walk after her good example and be led by the Lord in the good old way of salvation and may the Lord comfort her bereaved husband.

Written by her pastor.

D. A. NEWBORN.

MRS. POLLY CARROLL.

It is with a sad heart that I attempt to write of the death of my dear old mother.

Mrs. Polly Carroll, who departed this life March the 19th, 1911. Although she was 77 years of age she was able most of her life to wait on

herself until a short time before her death.

She was married to Wm. Carroll at the age of 24 years. There were born unto them eight children, three of whom are now living. She was a true and faithful wife and mother doing all she could to make home pleasant. She was loved by all who knew her always doing all she could to make others happy and showing a great willingness to help the sick and afflicted. She united with the Primitive Baptist church at Fellowship about twelve years ago where she has been a faithful member until death. Mother has been in feeble health for some time but able most of the time to sit up until a short time before her death. She had all the attention a good physician, loving children and kind friends could give, but none could stay the hand of death.

It is hard to give mother up but we have satisfying evidence that she is a sleep in Jesus, and ah what a blessed sleep. She bore her afflictions with great patience. She would often tell us she could not stay with us but a little longer. She would pray for the good Lord to take her from this world for she was willing to die. She prayed for a few easy breaths which were granted her a few moments before she died, when she dropped into a slumber for a few moments. When she awoke, she called for her children and told those who were with her that she was going home that her good Lord had not forsaken her. Saying this she lifted up her eyes and clasped her hands over her head and with a smile on her face she said "blessed be the name of the Lord," and all was over. She had paid the debt we all owe.

I sometimes think I will not weep for her for I feel that she is with Jesus. She cannot come to us but by the grace of God we can go to her, where there is no death and where no sad tears are shed.

But dear mother now from us is gone,
Unto her long eternal home,

Her smiling face we will see no more
Unless we reach that shining shore.

Her body was laid to rest in the old family burying ground by the side of her husband Tuesday afternoon in the presence of a host of mourning friends and relatives.

Elder J. A. T. Jones sang hymn No. 640 and made a few remarks and spoke many comforting words to her bereaved children.

Tis hard, so hard to speak the word,

Where love hath bound our hearts,

Tis hard so hard to speak the word,

We must from mother part,

Yet again we hope to meet her,

When the day of life is fled.

And in heaven we hope to greet her,

Where no farewell tears are shed."

Mother is gone but not forgotten,
Submitted by her loving daughter in sorrow.

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L. H. HARDY.

Wilson, Thursday night before 1st Sunday in October.

Tarboro—Friday.

Robersonville—at night.

Thence to Kehukee Association.

Conetoe—Tuesday after.

Old Sparta—Wednesday.

Meadow—Thursday.

Farmville—at night.

Thence to Contentnea Association.

R. E. ADAMS.

Bethel—Monday night, Oct. 9.

Newport—Wednesday.

Hadnots Creek—Thursday.

North East—Friday.

Thence to White Oak Association.

24 mgp

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Lord, thou hast searched and seen me
through;
Thine eye commands, with piercing
view,
My rising and resting hours,
My heart and flesh with all their pow-
ers.

My thoughts, before they are my own,
Are to my God distinctly known;
He knows the words I mean to speak,
Ere from my opening lips they break.

Within thy circling power I stand;
On-ev'ry side I find thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God.

Amazing knowledge, vast and great,
What large extent! What lofty height!
My soul, with all the powers I boast,
Is in the boundless prospect lost.

O may these thoughts possess my
heart,
Wherein I roam! Wherein I rest!
Nor let my weaker passions dare
Consent to sin; for God is there.

Could I so false, so faithless prove,
To quit thy service and thy love;
Where, Lord, could I thy presence
shun,
Or from thy dreadful glory run.

If up to heaven I take my flight,
Tis there thou dwell'st, enthron'd in
light;

Or drive to hell, there vengeance
reigns,
And Satan groans beneath thy chains.

If mounted on a morning ray,
I fly beyond the western sea;
Thy swifter hand would first arrive,
And there arrest thy fugitive.

Or should I try to shun thy sight,
Beneath the spreading veil of night,
One glance of thine, one piercing ray,
Would kindle darkness into day.

The veil of night is no disguise—
No screen from thy all-searching eyes:
Thy hand can seize thy foes as soon,
Through mid-night shades, as blazing
noon.

Midnight and noon in this agree—
Great God, they're both alike to the :
Not death can hide what God will
spy;
And hell lies naked to his eye.

EPISTOLARY.

Brother Gold, the above poetry is so full of the most precious sentiments I want to ask you to please give it space in the Landmark. Sometime ago I went on a visit to one of my aunts (Mrs. Fannie Safley) who lives alone, being a widow at her home in Montgomery county in our State, and while we were conversing over her lonely situation being away from all her kin people and also ill located to attend Primitive Baptist meetings, she said

to me that she could read her Bible and trust in the Lord and then she repeated from memory the above poetry verbatim, and as I had never seen the same it made a wonderful and lasting impression on my feelings, and I hope you will publish it as I think it will be interesting to others.

Sometimes I have a desire to write again for the Landmark, but it seems as I grow older I more fully realize my weakness, also it seems that sin is mixed with all I do, think or say, therefore I am doubtful of my efforts.

If I love the Lord it is because He first loved me, and showed me that I was a sinner. Sometimes I am astonished when I look back and view my life since making a profession of religion, and wonder how the brethren have borne with me in my shortcomings. I appreciate their confidence. I value highly their fellowship. I treasure their love, but I feel so unworthy of the same. They seem to travel smoothly while I stumble, but my trust is in the Lord and what he has done. His work is perfect and I desire to be humble and at the feet of my brethren, and desire further that I may have their prayers as I have been now for sometime cast down in spirit and in a dormant condition. I desire a refreshing season from the hand of the Lord.

Love to the household of faith. May we live in the statutes of the Lord and have peace and fellowship.

Your humble brother in Christ, I hope,

J. W. JONES,
Marshville, N. C.

SWEETNESS OF PREACHING.

Elder P. D. Gold, Dear Brother:—My time expired for the Landmark on July 1st, please pardon me for delaying so long. We have had so much sickness in our family that I could not renew any sooner. I always send in

my renewal at our Association, but no one was there to take subscriptions this year. I was not able to attend, but was blest to hear brother Isaac Jones on Tuesday following. It was a feast of fat things to poor unworthy me. I felt lifted up—or rather built up in the most holy faith. He is a most wonderful preacher to me, and I hope the Lord will bless him with all needed blessings.

Brother Gold, can't you visit us at the Union 5th Saturday and Sunday in October? Would be so glad to see and hear you preach once more.

Will close with love and best wishes to you and wife.

Unworthily,

MRS. J. B. SMITH,
Dunn, N. C.

POWER OF LOVE.

Dear Brother Gold:—How condescending and how kind of you to remember me as you did. Your kind letter was received several days ago, and how glad I was to hear from you and comforting to be thus remembered by you.

Yes, I am beginning to feel right well now—am a little lame in my left limb, fever having settled there and kept me in bed about four weeks after the fever broke; but think I will soon be entirely well.

I was kept in bed 8 weeks, being taken the 20th of June, during which time, for about two weeks they said, I was very sick; but I did not think I was suffering any. I felt perfectly easy except that my temperature run very high at times, which would cause me to be restless and I could not talk any scarcely, as it seemed to take every particle of breath I had to live.

But, Brother Gold, I don't think I have ever been more perfectly resigned to the will of my heavenly Master in anything in my life. From the very first I was perfectly reconciled and

gave up my work as freely as I would to take a drink of water. My mind was clear and serene, having been freed from the world and worldly cares, and I could once more praise the Lord for His unceasing goodness and mercy to me. I was continually praising Him in the language of David—"Bless the Lord, O my soul, and all that is within me bless His holy name."

His goodness and mercy was the theme of my soul and His holy presence my comfort day and night.

I felt that in mercy the Lord had thus brought me near to Him, and surely I would never stay so far from Him any more.

The scriptures seemed sweeter to me than for quite a while; and all my desires were "accomplished," which David says is sweet to the soul.

After the fever settled in my limb, and I was suffering such excruciating pain, I feel that the scripture—the very truth of it was verified in my soul when the disciples said: "Lord teach us to pray." I was for one whole night seemingly on the ocean in a great storm, the wind being contrary and the night dark; but the Lord still was near and my mind still calm as far as being afraid was concerned. But I was brought before Him in prayer and supplication, for I believe I realized the difference in being taught to pray and being taught how to pray. And when He teaches us to pray, what we pray for is in accordance with his will. We may be taught how to do thousands of things and yet leave them all undone; but when we are taught to do them, we are brought right into the performance of the duties themselves.

During this night of long and severe suffering my desire was, continually, that the Lord would have mercy on me and speak peace to the raging sea.

Brother Gold, I thought I could tell you a great deal of the gracious workings of the Lord with me during the

above sickness, but it all seems to be at a distance now—out of my reach so that I cannot even so much as gather a "handful" to bring back to those who await my coming.

So many of the dear children of God remembered me with words of comfort and encouragement. Some who did not know of my illness, were I feel, directed of the Lord to send me comforting words and messages of cheer.

Elder J. A. Ashburn came down to attend our communion meeting the 1st Sunday and spent the time with us, and O what a comfort it was to me, as I had not heard any preaching or seen any Baptists in so long. I could not attend the meeting, but he preached at our home Saturday evening and I enjoyed it so much. His text was concerning the supper, and those who were bidden, but all made various excuses, and afterward the command was, to go out into the highway and hedges and compel them to come in.

Brother Gold was it not a sweetly compelling power that ever brought any poor sinner into the fold: that ever brings us into such glorious feasts today.

Elder Samuel McMillon is to preach at our church next Wednesday and at our home Thursday. Hope the Lord is directing him and hope He will bless us in hearing.

It was sad to me about your daughter also having fever. Hope she is up by this time.

It was also sad to me, and still I was left to wonder, as you did not say that Sister Gold was sick, but feared from what you said that she was, and then seeing in the Landmark that she was, my heart went out in sympathy for you both; and I do hope if it is the dear Lord's will, He will raise her up again. I would be so glad to hear from her—how she is?

My mother is still very feeble—not able to be up all the time.

Lovingly your little sister.

LOUISA A. EDWARDS.

Polkton, N. C.

REASON OF HOPE.

Mr. P. D. Gold, Dear Brother in Christ I hope:—I have had a mind for a long time to write out what I hope has been the dealings of the Lord with me, if it be His will. If it be His will it will be all right for I can't get it off of my mind. It is on my mind most all the time. When I go to do other writing it is there. I feel so ignorant for my writing to go before the public.

(When I was a girl I had serious thoughts about dying. I was afraid to die. Death was a solemn thought to me. I would dream sometimes that would trouble me. When I was about fourteen years old I cried out to the Lord. I believe He heard my cry. After this I went on a long time enjoying the world the best I could. With my mind so uneasy my soul was borne down, my prayers would not save me, my life was not my own.

When I would hear it thunder I would feel so uneasy for fear a storm was coming to destroy us all. The clouds looked so frightful to me. I could hear from other parts of the country where other people were destroyed. I felt like it would be my time next. I would be with other people and they didn't seem to be troubled like me.

I thought surely I must be the worst of all. I wanted to do good. I didn't want any one to have anything against me.

A while before my sister Nellie died in 1891, I felt like something was going to happen. I did not know what. Just before they sent for me, to let me know they were expecting her to die, I looked out for some one to come to let me know she was sick, not knowing she

was sick at that time. She passed away from this world that night after I got there. She grew up very moral. She was married about sixteen months before she died. Just before the last breath left her I heard her make a mournful noise. I can't express my feelings then. I felt so weak and little. O would the Lord hear such a one as I to call on Him? I asked Him if it was His will to take her then, to take her with Him, if it could be His will.

After they laid her out she looked so happy to me. After this I went on bowed down in sorrow. She was gone I knew not where, and I had to go I knew not when nor where. I felt to be lost, my eyes wet with tears most all the time. I had never heard her say anything about dying.

One day I was at my work and these words came to me so plain, "Blessed are they that mourn for they shall be comforted. Blessed is the poor in spirit for theirs is the kingdom prepared for thee."

Oh I thought for such words to come to me.

Sharpsburg, N. C.

Mr. P. D. Gold, Dear Sir:—The above writing was composed by my dear mother, Mrs. Mournen A. E. Adams. It is only a few of her many trials and tribulations while on earth. I should have been glad she would have written more, but the blessed Lord knew best and called her home before she finished writing it. She was then ready to obey. I will send what she wrote. As that was her mind to have written more and send it to be published, I shall be glad to see it in print as it was composed by mother. Along with it I am sending her obituary notice, both to be published in Zion's Landmark if you please.

Mr. Gold, remember these poor, fatherless and motherless children in your prayers that they may be brought

up in the right way.

Yours truly,

DORA C. ADAMS.

THE NEW RIVER ASSOCIATION.

The 117 annual session of the New River Primitive Baptist Association, was held here last Friday, Saturday and Sunday.

The attendance was as large and the order as good as was probably ever witnessed in its history. There were ministers present from the Tidewater of the East to the plains of the West, covering a space of two thousand miles. The preaching was able and elicited the interested attention of a large audience of people from this and adjoining counties. The number of people was conservatively estimated at about 5,000. There were present 32 Elders, fourteen as correspondents and visitors from other Associations and 18 belonging to this Association.

The introductory sermon was preached by Elder P. D. Gold, of Wilson, N. C., followed by Elder C. C. Melton, of Illinois; Elders E. M. Barnard, of the Mayo Association of Virginia and N. C.; J. B. Hardy, of Kansas, Mm. L. Simmons, of West Virginia, and D. S. Webb, of Carroll county, Va., occupied the stand on Saturday and Elder P. D. Gold, of North Carolina, J. C. Hurst, M. D., of Roanoke City, Va., and Isaac Webb, of Carroll county, Va., on Sunday.

Ten Associations and communities of churches were represented by correspondents and visitors. The correspondence of this Association either by correspondents or minutes, or both, extends from the coast of North Carolina to the mountains of West Virginia, and embraces fifteen Associations.

This Association was constituted in 1774, two years before that great historic bell proclaimed to our infant nation the vital impulses of political and

religious liberty. This liberty had its conception and birth in the camps of this order of people. It was the spirit of this liberty that took such vital hold upon and in that great man Patrick Henry as to produce with unsurpassed patriotism and eloquence those undying words: "Give me liberty or give me death." This is the liberty that was vouchsafed to our nation and people as a trophy of the blood of our fathers handed down to us, their children, and let us take heed lest at any time we should let it slip.

This association is composed of 22 churches, has a membership of about 1,500 and has 24 ordained Elders. In 1857, it had 20 churches, at which time it was divided, the ten churches west retaining the old name New River and the ten churches East taking the name of Smith's River. That Association now numbers 20 churches and about 1,000 members.

Elder Isaac Webb is the Moderator of this Association, and Elder P. G. Lester is its Clerk, Elder F. P. Branscome, assistant Clerk.

The thanks of the little church here are tendered to the brethren and friends for their cordial aid in entertaining the visiting brethren and friends.

P. G. LESTER.

Floyd Court House, Va.

LETTER FROM BROTHER L. H. HARDY.

Dear Brother Gold:—Enclosed you will find a letter I received from Bro. L. H. Hardy. Please publish it in the Landmark.

Yours in a little hope,

CORNELIA MCKEE.

Rougemont, N. C.

OPPOSITION TO SUNDAY SCHOOLS

Dear Brother Gold:—A niece of

mine has requested me to write our reason for opposing Sunday Schools, and, while I have very little to say about such things, I will try to do so in as pointed a way as I may be able.

Our first reason is, Because we do not find anything of the kind taught in the Bible. If such things should be needed for the benefit of the church or for the kingdom of God in any way, why didn't our Lord, who knew what would be all the needs of the church in all of its dispensations, say something about it? Or why didn't the Apostles who were left here to set all things that ever would be needed in church government in order in the churches say something at least one little word somewhere, in some way, about them?

Inasmuch as they said nothing anywhere in any way about them we think it best for the church that we let them entirely alone and follow the teaching of the Bible. In that blessed Book we read that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

If it really be true that the scriptures thoroughly furnished us unto all good works what more do we need?

But the advocate of Sunday Schools would say we need those schools to teach the contents, the way of the Bible to better enable the people to walk in those teachings.

To this we would say that they do not teach those things. They teach contrary to the teaching of the Bible. The Bible says, "Children obey your parents in the Lord, for this is right, that you may live long in the land which the Lord thy God giveth thee." No true Primitive Baptist can favor Sunday Schools for when they have opportunity they teach our children contrary to that faith which we have

received from God, and to do that is to teach them in contradiction to the above quoted scripture. This is only one case of the many. Therefore they are antisciptural in their organization and in their teachings. Wherever we find Primitive Baptist children attending those schools we find parents with heady, highminded enemies in their own house, and, in the most of cases, those who will scoff at the true religion of christian experience.

Do not the scriptures teach us to train up a child in the way he should go? and to bring them up in the nurture and admonition of the Lord?

Yes, it teaches both of these, but there is no authority here for Sunday Schools.

Each christian parent is here admonished of his daily duty towards those whom the Lord has given under his care. The obligation is solemn and he that neglects it is disobedient to God. No one has any scriptural right to shift an obligation from his own shoulder to that of another. To take these texts as foundations for these schools is to show a lazy and careless disposition to do those things that we should be diligent to do in the house of the Lord.

Again. From the first of the Sunday School as a part of church work as help to the church it has been regarded as "The nursery to the Church."

A nursery is a chosen spot or plat of land where seeds are planted, young trees are budded and grafted and gotten ready for the orchard. If Sunday Schools are the nursery then the church is the orchard. This would fix the Sunday School as the seed-bed of the church, the place where the heavenly grafts of faith, hope and love are implanted in the soul without which no one can see the Lord in peace. This, then is the teachings of man.

When Jesus the Lord came down from heaven He came the executor to

the will of God, and He was anointed by the Holy Oil of the heavens by sanctuary to the perfecting of that blessed work. Just in accordance to that sacred document He did everything that the Father had enjoined upon Him, completed the work and forever set down at the right hand of the majesty of the heavens.

As a Holy Watcher and everlasting Holy Guardian of those who had been redeemed and now should be cared for He sent the Holy Spirit to dwell with us forever and to take care of us and give to us those things which we daily need.

What is He here for? To be sure to prepare the soil of the heart, to properly sow the seed, to bring forth the showers of divine grace by which the seeds germinate and the plants grow; to properly prune the plants that they may bear fruit to the praise of Him who owns the orchard. Who does this work? Surely, the Holy Ghost, the God, the 3rd Person in the Holy Trinity. His arm is as strong, His eye is as clear, His ear is as quick as are the arm, the eye and the ear of the Father or the Son.

He is the Wisdom spoken of in the 8th chapter of Proverbs who was by the Father as one brought up with Him, rejoicing always in the habitable part of His earth and His delights were with the sons of men.

When our Lord was baptized and coming up out of the water His wonderful divine power came down upon Him in a bodily shape as a dove and abode upon Him. Hence it was by Him that our Lord had continual access to the Father all the days of His flesh, and it was by Him that He gave up the Ghost and died, that He again arose from the dead and ascended up on high.

It was this same Spirit that came down on the disciples on the day of Pentecost, and on the Gentiles in the house of Cornelius. Thus He came

to abide in the church of both the Jews and Gentiles all the days that we are in the flesh. He is the breath of God in man: The sanctifying power from heaven: The breathing of the sweet perfumes of the garden that the Bridegroom and the Bride may dwell together in love.

But oh, vain man, He is not satisfied with this wonderful work of God in His house. He must take a hand in it to help on this blessed work and he goes to work and builds himself an institution, a Sunday School and calls it "God's helper," or a nursery to the church.

Now, let us turn to the type of this Holy thing and read:—Ex.30:22-33. "Moreover the Lord spake unto Moses, saying, take thou also unto thee principle spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekles, and of sweet calamus two hundred and fifty shekles, and of cassia five hundred shekles, after the shekles of the sanctuary, and of oil olive an hin. And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary, it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offerings with his vessels, and the laver and his foot. And thou shalt sanctify them, that they be most holy: whatsoever toucheth them shall be holy.

And thou shalt anoint Aaron and his sons, and consecrate them, that they may ministers unto me, in the priest's office.

And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto Me through out your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after

the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people."

To me this is very clear. It is the figure in the law of the Holy Ghost in the gospel. Therefore man, in his haste to hurry up the work of God, has made himself a holy ghost and called him "Sunday School." The true Israel of God must not do this for if he should undertake it he is under the curse as set forth above.

The church must be satisfied with the things of God as He has fixed them and given them to us. To undertake to do otherwise is to show that we are not satisfied with His way, His work nor His word.

Our mother, Sarah, was not willing to wait ten years or more for the promise of God and she went to work to bring about the promised seed. What did she do in her haste? Behold a mocker is born, and she gets so tired of him that she has to send him away out of the land of promise. However he dwelt close by and was a mocker and tormentor of the promised seed that came in the proper time of the Lord.

Mr. Fuller got in a hurry and brought in the church the Babylonish institutions and now dwelling hard by us are the offspring of this haste.

Better wait brethren. Keep out of this Sunday School and other institution business for you will bring forth a mocker every time. They will be in your houses as the frogs of Egypt were, and they will laugh at you, and scoff at your religion just as sure as God's word is true.

I have tried to be faithful and I hope the above will be to the comfort, edification, and instruction of the church, and my niece at whose request it is written.

Yours in hope,

L. H. HARDY.

SUFFERINGS.

Dear Brother Gold:—I have felt it on my mind to send you an account of the sufferings of John Rogers and Thomas Benbridge who suffered in the reign of bloody Queen Mary.

Oh what privileges we enjoy. We can worship God according to the dictates of our own conscience, and under our own vine and fig tree none daring lawfully to make us afraid, and when I read of what our fore-fathers suffered, I am often led to examine myself and standing before our heart searching God, have I a religion that will stand the fire, gibbets, screws and instruments of torture the inventions of hell—that will give up everything for a precious Jesus, esteeming the reproach of Christ greater riches than the treasures of Egypt.

Ah, Brother Gold, I can stand when I am held up, and "I can do all things through Christ which strengtheneth me." Phil. 4:13. And as we know not what is coming upon us, it is a good thing to be prepared for the worst. Peter says 2 Epistle 1:13, Yes, I think it meet, as long as I am in this tabernacle to stir you up by putting you in remembrance and I am sure the churches at the present time need stirring them by putting them in remembrance of the privileges they enjoy in meeting together and hearing the Truth preached, but we don't value the privileges we enjoy till they are taken from us, and it is the same with our health—we don't know the value of good health until we have a spell of sickness, and are brought to death's door.

John Rogers, Vicar of St. Sepulches, and Reader of St. Paul's, London, was educated at Cambridge and was afterward many years chaplain to the merchants adventurers at Antwerp in Brabant. Here he met with the celebrated Martyr William Tindal and

Miles Coverdale, both voluntary exiles from their country for the aversion to popish superstition and idolatry. They were the instruments of his conversion; and he united with them in that translation of the Bible into English, entitled "The Translation of Thomas Matthew." From the scriptures he knew that unlawful vows may be lawfully broken; hence he married and removed to Wittenberg in Saxony, for the improvement in learning; and he then learned the Dutch language and received the charge of a congregation, which he faithfully executed for many years. On King Edward's accession, he left Saxony to promote the work of reformation in England, and after some time Nicholas Ridley, then Bishop of London, gave him a prebend in St. Paul's Cathedral, and the dean and chapter appointed him reader of the Divinity lesson there. Here he continued until Queen Mary's succession to the throne, when the gospel and true religion were banished, and the anti-Christ of Rome, with its superstition and idolatry introduced.

In a sermon he confirmed the true doctrine taught in King Edward's time and exhorted the people to beware of the pestilence of popery, idolatry and superstition. For this he was called to account, but so ably defended himself, that, for that time, he was dismissed. The proclamation of the Queen, however, to prohibit true preaching gave his enemies a new handle against him. Hence He was again summoned before the council and commanded to keep his house. He did so, though he might have escaped; and though he perceived the state of the true religion to be desperate. "He knew he could not want a living in Germany and he could not forget a wife and ten children, and to seek means to succeed them." But all these things were insufficient to induce him to depart and, when once called to answer in Christ's cause he stoutly de-

fended it, and hazarded his life for that purpose.

After long imprisonment in his own home, the restless Bonner bishop of London caused him to be committed to Newgate, there to be lodged among the thieves and murderers.

After Mr. Rodgers had been long and straitly imprisoned and lodged in Newgate among thieves, often examined, and very uncharitably entreated and at length unjustly and most cruelly condemned by Stephen Gardner, bishop of Winchester, the 4th February, in the year of our Lord 1555 being Monday in the morning, he was suddenly warned by the keeper of Newgate's wife, to prepare himself for the fire; who, being then sound asleep, could scarce be awaked, and bid to make haste. Then said he, if it be so, I need not tie my points. And so was had down, first to bishop Bonner to be degraded; which being done he craved of Bonner but one petition, and Bonner asked what that should be? Mr. Rogers replied, that he might speak a few words with his wife before his burning. But that could not be obtained of him.

When the time came, that he should be brought out of Newgate to Smithfield, the place of his execution, Mr. Woodroffe, one of the sheriffs, first came to Mr. Rogers, and asked him, if he would revoke his abominable doctrine and the evil opinion of the sacrament of the altar, Mr. Rodgers answered that which I have preached I will seal with my blood. Then Mr. Woodroffe said thou art an heretic. That shall be known quoth Mr. Rogers at the day of judgment. Well, said Mr. Woodroffe, I will never pray for thee. But I will pray for you, said Mr. Rogers; and so was brought the same day, the 4th of February, by the sheriff, towards Smithfield, saying the Psalm Miserere (51st) by the way, all the people wonderfully rejoicing at his constancy with great praises and thanks

to God for the same. And here in the presence of Mr. Rochester, comptroller of the Queen's household, Sir Richard Southwell, both the sheriff, and a great number of people he was burnt to ashes washing his hands in the flame as he was burning. A little before his burning, his pardon was brought, if he would recant, but he utterly refused it. He was the first master of all the blessed company that suffered in Queen Mary's time that gave the first adventure on the fire. His wife and children being eleven in number, ten able to go and one sucking at her breast, met him by the way, as he went towards Smithfield; this sorrowful sight of his own flesh and blood could nothing move him, but that he constantly, and cheerfully took his death with wonderful patience, in the defense and quarrel of the gospel of Christ.

I have felt a secret something in my soul prompting me to write the foregoing, and when I read of such men, standing so firm for the glorious truths of our God, how establishing and strengthening to our faith, and encouraging to our hope, that like Paul, "we glory in tribulation also" you do what you please with it, and may it be means of doing some poor soul good is my prayer and may the Lord bless you Brother Gold whenever you stand up to proclaim salvation by grace.

Your brother in the pat! of tribulations.

JAS. W. FLITTON.

ESTHER.

Dear Sister Lou:

As I begin this letter my mind recollects to Esther, the Jewess, who was so wickedly condemned to death by the treachery of wicked Haman, before whom the lots were cast as to the time she should die, together with her people. The unlucky 13th being the day fixed Esther knows that without grace from the King she must meet

her fate. But as there was no hope except in grace from the King she decides, "I will go, and if I perish, I perish." The golden scepter is extended to her and she finds grace in the King. Happy thought, though the law could not be changed, yet power is granted to the Jews to overcome their enemies, and the 14th is spent in feasting and rejoicing.

I do not feel worthy of comparing myself to such a wonderful character as Esther, but still I feel so much of my time lately that all these things are against me. My head is bowed in sorrow. Who shall raise it up? My nights are long and weary ones; my mourning, though silent, is deep—am I the least? am I one at all? "Is my name written there?" Oh that I were the least, then my brethren would soothe me with the "Lullaby" of gospel grace. Could I but declare with Paul, "I am less than the least," then would my soul be at rest; but it is not so with me. I am dead, in the sense of spiritual feeling; my throat is dried up; my voice is hushed and still; I cannot find myself. The wilderness is about me; darkness covers my soul. I cannot hear the dove, and my eye, searching for the eagle, can behold only the vulture as it stares at me as if to tear my dead body. The lions roar against me; the enemies of my soul compass me about; the strong array themselves against me. From the depth I would cry unto the Lord, but my strength is gone. "The Lord is clean gone." Oh, that just one man—one strong man—knew my sorrow that he might cry unto the Lord for me; but my pen cannot write it; my tongue cannot tell it; my soul cannot express it. There is none like me—a deep suffocation in my breast; there is a roaring misery in my soul.

Well, my sister, as I have tried to tell you how low down I am, and cannot get any expression to suit my case I will have to give the matter up as

a failure—yes, that is the word I have been hunting—failure. Well, let us see. Am I a failure? No. I am the handiwork of God, and He makes no failures. To this end I was created, “made subject to vanity,” that God may be justified. But as for me, my purposes are vanity. My soul does sorrow and my bones quake. When will He deliver me. Still He knows my frame—my sorrows, my needs. I need all this chiding, else I would not get it. I must be tried—must be purified as with fire. Oh, God, let thy north wind blow upon thy garden that sweet spices may flow out that thy dear ones may “taste the sweet spices of India,” without having to feel the burning rays which give them their fragrance. Flowers bloom but do not feed. Let me bear the fruit. Let me, Oh, my God, be a servant. I am not worthy of sonship. May I bear fruit to thy people, though the load be heavy and my strength be little; or but carry a little water, or be waiter in thy house. Let me see the strength of thy walls, the beauty of thy palaces, the glory of thy mansions. Thy loved ones see these. Let thy servant serve them. Let him be as a cupbearer, or even watchman, watching while the bride slumbers, that he may give the shout even at midnight.

More than a month past I wrote the above, but a few days later visited the church at Raleigh and found deliverance. I held the letter until now, but have decided to send it. Your unworthy brother.

J. A. ASHBURN.

Winston-Salem, N. C.

WOULD LIKE TO ATTEND ALL
THE MEETINGS.

Dear Brother Gold:

I cannot tell you how much disappointed I was when I received my last Landmark and saw that you would not be at our Association. I understood

you to say you expected to come, and I had told several that you were expecting to come.

I enclose copy of a letter from Bro. Ashburn which I feel will be comforting to many little ones who are often cast down, and feel that there is no one like them. Is it not comforting to know that such strong ones in the faith as Brother Ashburn, are sometimes brought low and cannot see their way? Sometimes we feel that such as he scarcely ever see any trouble and then again when we look at it right we must know that all the Lord's faithful servants are tried and must be brought low that they may be able to comfort their brethren. Are there not times with us when there is nothing in all the world affords us sweeter comfort than to know that our dear Savior “was a man of sorrows and acquainted with grief?” How, like Him, I would love to be submissive to the will of the Father and murmur not when trials come—that I might with patience endure the cross and be enabled to look unto Jesus the author and finisher of our (if I can include myself in the number) faith.

Yours unworthily,

LOUISA A. EDWARDS.

Polkton, N. C.

The following tract was scattered in the Missionary Baptist church house at Robersonville, N. C., recently.

WHO OWNS THE WOOL?

(By Rev. J. B. Gambrell, D. D., LL. D.)

In law and in reason the wool on sheep belongs to the owner of the sheep. If a man owned sheep, and sold them he could not afterwards enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are His

by creation, by preservation, by redemption, by their own property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their hands and feet by way of accommodation. The supreme title is in God and this title holds against all comers. Our times are in His hands. Whether one of us lives a day is wholly with God. How we shall die as well as when, is with God. While men live, move and have their being in God, they must allow his right to do what He will with His own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's and the fullness thereof: the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the Divine sovereignty over all men and everything. "The commandment is exceedingly broad" because the Divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the Divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

During the great Hardshell struggle the cry which ran up and down the ranks of the disturbed Baptists was one touching rights in the wool. Hardshells are covetous professors of religion who give little or no money to God. They hate missions and missionaries because of the cost. They would put an end to all Christian missions if they could. They say: "When God wants the heathen converted, He will do it without any help from men!" This is a specimen of their random and unscriptural talk. In the great struggle above referred to, the Hardshells declared that the missionaries

were out shearing the sheep. I have myself heard the cry, with a peculiar twang or sneer to give it all the opprobrium possible, just as now we hear kindred sneers. In many places the missionaries flinched under the accusation, and thus compromised the deepest and most important principle in revealed religion—God's ownership in the wool which grows on His sheep. In yielding God's rights in the wool, they threw up His rights in the sheep; for there is no conceivable way to separate these rights. If God can hold the sheep, He can hold the wool; if He can hold the wool, the sheep will not go much astray.

The greatest question in the world today is: "Who owns the wool? Or, to drop the figure, to whom does the property, the gold, the silver, the cattle and all belong? If that is settled on the right principle, the whole question of Christian living is far advanced toward a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle our financial relations to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the age is over "rights in wool." It is, or ought to be a controversy both in the pulpit and among Christians in the pews of every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of His own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is, that whoever owns the sheep owns the wool

also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds; and it is their business to feed the sheep, care for them, and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the Great Owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works, not by their dignity or their pretenses but their work; and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surfeited with the things of this world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in financial affairs.

So important is this matter in the churches and in the lives of the people that it demands special and extremely earnest treatment. Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. Where our treasure is there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil—

and this to the hurt of God's people. Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to Him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the Devil's pasture the Devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As sure as we live, Christian giving is a long step toward right living.

One more thought. Money kept back from God, becomes a curse to a family often ruining them, both for time and eternity. This is the testimony of Scripture and human experience. Giving liberally on the right principle is the best possible education and safeguard for a family. And the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption the greatest question in the Christian world today is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torch bearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of truth. This wool question is a tremen-

dous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of His sheep, we settle the world's destiny.—*Examiner*.

Remarks:

There is no question about the sheep belonging to God.

The question of Rev. J. B. Cambrell, D. D., LL. D. is about the wool. That is what he and his fellows crave. It would seem that men as full of titles as he is would want more than belongs to mortal man—Jesus said, call no man your father. The word Reverend no where in the bible belongs to man, nor is it given to him by any bible authority.

I once asked Judge Howard, of Tarboro to tell me something of Elder Joshua Lawrence. He brightened in countenance and said when a boy I regarded him as a great man, plain and simple in his manner, unpretentious. Such a gifted man needed no assumption or claim of man.

He said, let me tell you one of his fables. In the days of Andrew Fuller, he and his companions said, let us elevate the church of God, which is now in an obscure, low place. Let us elevate her among the nations. Let us have colleges, and theological seminaries to qualify our preachers to preach more acceptably to the world, and cope with the other denominations. So considering the church as a sheep in a low, miry place they straddled this sheep and commenced trying to lift it out of the dirt, and place it on a commanding eminence. After pulling and heaving they found they could not move the sheep at all. But they had pulled off a large amount of the fleece of wool, and concluded they would take that fleece. So they left the poor sheep in this low place with it back bleeding and went on with the wool. They still claim the

wool. When man^{kind} give wool to these men does it any more belong to the Lord than it did before? He that gives to the poor lends to the Lord. if a cup of cold water is given to a disciple in the name of Jesus the giver shall not lose his reward. But can we give anything to the Lord if He owns it all?

These fellows want the wool or fleece. None of us that know them have any doubt or question about that. If there is anything settled among men it is that the missionary spirit craves the wool of the sheep. They shear sheep and goats, too, and carry off the wool and the goat's hair.

The plea they put up, and by which they get so much wool or money is that they can save the souls of men if they can collect money enough.

But we poor Primitive Baptists hold that the Lord's people are not redeemed with gold or silver, but that we are redeemed by the precious blood of Christ.

What does the bible say about this matter (for the Bible is our standard authority) Jesus said to Peter, feed my sheep and lambs. Did he ever tell Peter to shear his sheep and take the fleece? Never.

What does Peter say about this flock of God? Feed the flock of God which among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind: Neither as being Lord's over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away. 1st Peter 5:2-4. The poor, ignorant Primitive Baptists are not able to see how feeding the flock of God means to shear it, and to shear it often—the oftener the better.

Paul, who the missionaries claim as their great missionary said, "Take

heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And now brethren I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel.

Ye, ye, yourselves know, that these hands have ministered to my necessities and to them that were with me.

I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive," Acts 20:28-35. This language is addressed to preachers too, "And from Miletus he sent to Ephesus and called for the elders of the church," Acts 20:17.

Do you see any resemblance between Paul the Apostle sent by the Lord to the heathen to preach the gospel and these sheep shearers?

The Holy Ghost told Paul how, after his departure grievous wolves would come in not sparing the flock, but shearing them to bleeding. That is Doctor Gambrell's prescription for the health of the sheep.

Then Paul said that, "Also of your own selves shall men arise, speaking perverse things, to draw disciples after them."

One reason they speak evil of us is we expose their craft. 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.

Corresponding Editors.

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EDITORIAL

WHAT IS TRUE GROWTH?

Some claim progress among Primitive Baptists consists in adding to, or taking from their practices in former times. Others insist that the doctrine they hold and the faith they have received was perfect in its first deliverance. It is not the doctrine of men but of God who hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, and what He said was confirmed unto us by them (His disciples) that heard Him. His word and teaching is final. Hence nothing can be added unto it. How can any thing be added to that which is perfect, or how can that be improved which the infinite wisdom of the Lord proclaims.

There are contentions and differences of opinion among carnal or natural men, or in the natural mind of the Lord's people about what He meant because this is a defective judge of His meaning. Hence there are so

many different notions and denominations among men. But where the Lord teaches there is great peace because they all believe one and the same things.

But one says, it will not do to insist on holding to a literal interpretation of scripture. One should not receive an interpretation that contradicts the letter of scripture. For instance one could not expound baptism in water in a manner that would exclude the fact of a burial, and in order to a burial the death of the one buried must have already occurred. For we should not bury such as are not dead. Buried with Christ by baptism into the likeness of His death is necessary to constitute a baptism. The joy in the true worship of God exceeds the natural joys of earth, but it is described by language that is authorized by the literal expressions of the bible.

Why should not the words of the Bible have as much significance when they were first uttered as they ever do afterwards? The meaning of God's word is the same yesterday, today and forever. It has application at all times to the things considered. What concerns us is to know that meaning.

When one introduces some new thing, or departs from, or ignores something that has been observed among the churches of the saints as the word of God this will cause distress in the minds of them that know the truth, and hence there will be disturbance in Israel.

The Lord's people are peculiar in the sense that if any thing is wrong in the tents of Israel they will not wrap it up and hide it, and pretend there is peace when there is no peace. But judgment begins at the house of God and they desire to put away that uncleanness. Therefore there is often distress in the camp in the effort to contend earnestly for the faith once

delivered to the Saints. The types or patterns in Israel together with the history of that people display conflicts caused by some that encroached on the rights of Israel and disobeyed the precepts of God, while such as loved the Lord God contended for the true faith and righteous principles of truths, hence there arose conflicts between these two classes that often presented the ease of distress. If those valient for the truth yielded to the disturbers of peace then there would not have appeared so much distress in Israel. Yet this is a good proof that there was enough love of truth in Israel to preserve the record of truth, and as salt keep the light burning though feebly in the dark days of apostasy and delusion.

When there is not enough life and love in Israel to protest against wrong, and lift up the voice like a trumpet, and show the house of Jacob their transgression, wretched would be the gloom. The prophets were faithful to warn Israel.

But just before and at the appearing of Jesus in His temple so sudden how dark was the night and how great the rejection of that just and Holy One, and Jerusalem was left desolate and hopelessly involved in sin. For they had killed the prophets and stoned them that God sent unto them.

When the Lord visits His people and repentance is granted and pardon comes to them then there follows a time of great peace and rejoicing in Israel. But in the world we have tribulation. Perils among false brethren come. Heresies appear to make manifest who is of the truth. False doctrines are preached. Seducers shall appear and lead off such as are not lovers of truth. It must need be that offenses come, but woe unto him by whom they come. Amid such conflicts the faithful shine brightly.

The growth is not in the doctrine which is perfect and therefore unchangeable, but the growth is in the plants which the heavenly Father has planted who grow up into Jesus Christ in all things where there is perfection.

P. D. G.

BROTHER FISHER'S LOSS.

Elder P. D. Gold:

Wilson, N. C.

Dear Brother, your kind and brotherly letter received with check, as stated and you have my sincere and grateful thanks.

My life has been through a thorny maze, and a wilderness of wild beasts, but to my astonishment there have been a few occasions where it appeared that for a while at least, the wilderness and the solitary place were glad for them, and the desert rejoiced and blossomed as the rose." I do not know how to go back and know for certain how it was with me after I pass those bright places. Why can't I remember just how it was with me, when I try to look back to the bright places?

many of my brethren seem to go on so evenly and so smoothly, why is it I can't go along that way and be happy and contented?

"When I cast my eyes within,

All is dark and vain and wild,

Filled with unbelief and sin,

Can I deem myself a child?"

When Jesus was taken from the disciples they were in sadness, gloom, dismay and doubt. They looked in the grave but he was gone, in the garden, but He was not there, they spent the dark night fishing and no Jesus there, oh what disappointment. He came to them in the morning. Jesus always comes in the morning. What a beautiful day is that dawn when Jesus the eternal sun of all righteousness, rises with healing in His wings. We can't

always discern the meaning of the dawn and who it is that speaketh to us. But that does not prevent the opening of the beautiful Rose of Sharon whose very bosom is as full of light and odor as the natural sun is full of natural light, or a rich rose is full of sweet odor.

Brother Gold, I have had a great desire to see you in this world. I had a great desire to meet Elders Respass and Mitchell on earth, but did not. Your paper has been so peace loving and conservative I hope it will be upheld.

Yours in affliction,

J. H. FISHER.

Graham, Texas.

Dear Brother Fisher:

I regret to hear of your heavy loss. But such is life. Floods, fire, sickness and numberless other things that we cannot control, devour our little worldly substance. In the world we do have tribulations. But in Jesus we shall have peace. We need tribulation, but do not want it.

I send you five dollars, if I had it to spare I would much prefer to send you more.

Hoping that the Lord will be with you, I am yours in unworthiness,

Affect.

P. D. GOLD.

THINGS SURELY BELIEVED.

"This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief," said Paul.

He knew whom he believed, and was persuaded that Jesus was able to save him. Christ the Son of God in truth and love died for our sins according to the scriptures, and rose from the dead ascending up into glory for us, and ever lives at the right hand of God a

prince and a Savior. We being dead to the law by the body of Christ, and alive unto God through Jesus who is risen from the dead, having our fruit unto holiness, and the end everlasting life, are free from sin in Christ Jesus.

Then how shall we live any longer in sin? How shall we live in that to which we are dead? Christ being in you the body is dead. That is the reason we are the chief of sinners, for death is corruption. For the good I would I do not, and the evil I would not that I do. Oh wretched man that I am. Who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord.

Now if the spirit that raised up Jesus Christ from the dead dwell in me it shall also quicken this mortal body by His spirit that dwelleth in me: So that I am not a debtor to the flesh, but I through the spirit do mortify the deeds of the body.

Then can I live in the uncleanness of the flesh? If I live after the flesh I shall die, but if I through the spirit do mortify the flesh or the deeds of the body I shall live. 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 because I am crucified with Christ. Hence there is now no condemnation to such as are in Christ Jesus who walk not after the flesh but after the spirit.

Such love the God of all grace, love each other, hate every false way, and walk in honesty toward them that are without. They defraud no man, wrong no man. They live soberly, righteously godly towards all men. They seek those things that make for peace whereby one may edify another.

Make the tree good and the fruit will be good. This is walking out, living out, proving the predestination of God, for it is a living embodiment of its power manifested, exemplified, in

those born of God. They build on the foundation of Jesus Christ the righteous, and are living stones of his building. They work out the salvation that God works within them with fear and trembling; and thus they show forth the praises of God who has called them out of darkness into His marvelous light that they should be to the praise of the glory of His grace.

The best proof to those that are without that grace saves us is that we let the light of God within us so shine that others may see our good works and thus glorify our Father in heaven, because the grace of God brings salvation.

We should be careful to maintain good works which are good and profitable unto men.

P. D. G.

AN ENTREATY.

To the brethren and sisters of the Alabama and Saint Mary's Association I feel impressed to write to you.

I will not plead weakness.

For if this impression is of the Lord it is of power. If not it will amount to nothing.

There is one thing I can say. I do not wish to hurt the feelings of anyone.

But I do want to ask the brethren and sisters whom are we trying to serve, are we what we profess to be?

Is it not a shame for us to be divided as we are and all professing to serve the same God?

I wish to ask one question which is most important to me.

Do we truly love one another? And are we living that pure love that we are commanded to have for each other?

Brethren, confusion, evil speaking and scorning each other is not the fruit of love.

What is more pleasant than to see the brethren and sisters meet in love

with one another?

But my dear brethren and sisters, what do we see when we meet together now? One trying to justify his own cause and another his brethren.

If we are what the dear Savior commanded us to be, we would be one in Christ.

Are we going to let the churches of the Alabaha and Saint Mary's Associations be divided as they are? God forbid.

I pray the Lord will come in our midst and show us duty and cleanse us.

Brethren I feel that we are all guilty. Let us examine ourselves and see if we are not as guilty as we feel others to be.

We should watch over each other for good, not for evil.

And we should bear with each other considering our own weakness, for I do know of my own self that I can do nothing.

May the Lord be our guide and help us in this our time of need.

Brethren I do not feel as if we ought to be thus divided, for the bible teaches that a house divided against self cannot stand.

Let us not judge one another anymore, and let us avoid putting a stumbling block in our brother's way.

We ought to pray for and confess our sins to one another and thus increase our happiness while here below.

What shall we do if our home among the Primitive Baptists is destroyed?

We have been looked upon as being the most loving and united of any other people, but where are we drifting to now? To the throne of grace or the tents of confusion? We have let the evil one creep in among us and destroy our peace.

And He will destroy us eternally if we do not put him from our midst.

There have been too many peace

breakers and not enough peace makers among us.

Brethren let us strive for peace.

The fruit of the spirit is love, joy, peace, long suffering, gentleness and meekness.

Let us henceforth be kind, forgiving one another even as God for Christ's sake hath we hope forgiven us.

I have gone bowed down and mourning over these troubles until it seems at times almost unbearable. But I love the church and I love the cause of Christ and His people, and therefore I can't feel satisfied to give it up.

And when I am judging my brother I am neglecting my own case and wronging my own soul.

While I am not a member of either of these associations, yet I feel deeply interested in them and I hope to see a time of peace and union of the two Associations.

May God help us, guide and direct us, is my daily supplication.

MRS. S. F. MOTT.

REMARKS.

I do not know the state of this matter in Florida only as the above sets it forth.

One thing I know that there is much sweetness in dwelling in brotherly love and much distress where there is confusion. To forgive each other, if any man has a quarrel against any, and to strive for peace is a blessed work. Behold, how good and how pleasant it is for brethren to dwell together in unity.

P. D. G.

A Bible, clear print, self-pronouncing, well bound, the cheapest I know of. Send me \$1.15, one dollar and fifteen cents, and it will be delivered at your door or address at this cheap price.

P. D. G.

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OBITUARIES.

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MRS. HERNDON.

Dear Brother Gold:—I desire to inform you of the death of my wife. She died with paralysis. She was taken with a severe headache last Monday and gradually grew worse. Wednesday mornning she went into convulsions and was stricken with paralysis, first the left sid. and afterwards it went all over her. She was never conscious and never spoke after she was taken, and although she was attended by two physicians and I remained constantly by her bedside and did everything in our power for her, she grew worse until death ended her suffering Friday at 7:30 p. m.

She leaves a broken hearted husband and 7 children to mourn our loss. She was a good, true and faithful wife and companion to me and a good mother to our children and I feel that she had a good hope through grace, and I believe that our loss is her eternal gain and that at the last day she will be raised up in the likeness of Christ to reign with Him forever.

Brother Gold, I am very sorry, but owing to the situation in which I am left, it will be impossible for me to fill my appointments. Please say for me in the Landmark, that owing to the death of my wife, my appointments are called in.

Please pray for me.

In tribulation,

J. E. HERNDON.

The next session of the Shewarkey Union is appointed to be held with the church at Kehukee, Friday, Saturday and 5th Sunday in October.

* * * * *

MRS. MARY WHITFIELD.

—————

Entered into rest on Sunday, July 16th, at the home of her daughter Mrs. Bradley, in Enfield, N. C., Mrs. Mary Whitfield, in the 83rd year of her age. She was the daughter of John and Elizabeth Burgess, was born in Bertie county, March 22, 1828. Her parents moved to Halifax county in 1849. She united with the Deep Creek church in 1877, where she lived and died in that faith. Rarely has there ever passed into the "Higher Life" a gentler, more patient or braver soul, nor one in whom there dwelt a purer and more child-like faith and hope. She has left an influence which will live on and on in those lives which came in touch with hers. She was always ready and willing to nurse the sick, or visit the afflicted and bereaved, as long as she was able. She had been in feeble health sometime, but able to be up. She was spending a few days with a friend when she was stricken with paralysis in her lower limbs. She was taken home and only lived two days. Truly a pure and noble spirit has passed from earth to her Heavenly home. She was ready and anxious to go and be with her Saviour, whom she had been trusting so many years. Her son George wanted her to make her home with him in Virginia, where she could spend her last days in comfort and ease, but she wanted to be near her dear old church, where she never missed a service when she could possibly go. He was a devoted son and she often spoke of his kindness to her.

She was the wife of P. L. Whitfield who died several years ago, leaving five children, two daughters and three sons.

"The strife is over, the victory won."

MRS. JOHN RANDOLPH.

MRS. VIRGINIA ALICE HARWARD.

The subject of this notice, Mrs. Virginia Alice Harward (nee Miss Osbourn) was born Dec. 8, 1878 died May 4th, 1911. She was married to Mr. A. S. Harward, Dec. 29, 1908 and was devoted to him and he still lives to mourn her departure and she left a son two weeks old.

Mrs. Harward was a grand daughter of Sheriff Johnson Bennett, of Rockingham county and hence was naturally inclined to the Primitive faith of her parentage, but better than a traditional belief she was convicted of sin and became a believer in Christ several years before her marriage and was received and baptised into the fellowship of Greensboro Primitive Baptist church in the year 1907, and remained a faithful and devoted member of the same until her death.

The writer knew Mrs. Harward intimately as she was in my employ for quite a while as bookkeeper before her marriage and in all of my acquaintance with her in business and in church associations I found her to be faithful and honorable, a splendid type of christian womanhood.

I was called upon to baptise her, officiate in her marriage and conduct funeral service. As a last tribute of respect am asked to pen a short memorial of her life. I will close this sketch by saying to her loved ones, trust alone in the God that she loved and served. as best she could with the fond hope after death we may all meet and greet her with all who truly love and fear his name. By request of her unworthy pastor.

O. J. DENNY.

Greensboro, N. C.

OSBORNE WESLEY HARWARD.

Osborne Wesley Harward, son of A. S. and Virginia Alice Harward, was

born April the 19th, 1911 died June 11, 1911, he was a great comfort to his grandmother, Mrs. Osborne after his mother's death but God saw fit to take him too from her to live with Him.

O. J. DENNY.

SARAH JANE BARNES.

The subject of this obituary was born July 18th, 1848. She was the daughter of Meedie and Elizabeth Wiliford. Was married to Mr. H. Barnes on January 8th, 1867. To this union were born six children of whom three daughters and one son survive to mourn their loss, who were present to minister to her in her last sufferings. She departed this life on June 3rd. 1911 at 5 o'clock A. M. Her mother was early in life called by God's grace and became a member of the church and was one of the most energetic, industrious and persevering woman I ever knew, labored almost unceasingly to raise her children on the farm and there was need as she was bereft of her husband when they were quite young and helpless.

Sister Barnes had the same noble qualities as a wife and mother, she was gentle and long suffering, patient and always so kind in all her ministrations, was remarkable in her untiring and ceaseless labors to please her husband and to bring up her children in the fear and admonition of the Lord. She joined the church at Moore's in Wilson county, N. C., in 1875, baptised in Toisnot Swamp and remained a faithful and loving member until she left that immediate neighborhood and went to Toisnot. She then with her husband united by letter with church at Toisnot and was faithful and true as long as it was possible for her to do so. In about 1906 her husband thought it best to move to Whitakers,

both good letters and united with the church at Hopeland at Whitakers, N. C. She was a loving, active and faithful member until the last. She was sorely afflicted the last six months but did not give up until about nine weeks before her death. She was brought to her daughter's, the wife of J. C. Moore and there her sisters and children came and patiently and lovingly ministered to her every wish till the end came. When visiting her in her last hours we talked to her of the Saviour's love and it was remarkable how strong in the faith of God's elect she seemed to be and though her body grew weaker and weaker her faith and hope in the crucified Saviour was strong to the end. Jesus was her theme, her very soul was full. Her remains were taken to Wilson and laid by the side of her mother in Maplewood Cemetery in the presence of her husband and children.

Many were sympathizing friends.

She was quietly lowered in the tomb. A short service on the resurrection and a couple of sad but beautiful and appropriate songs. The grave was covered. A benediction was pronounced and all sadly departed. May God who blessed her with the graces of His Holy spirit bless her children with His rich and reigning grace so that they may be reconciled to this dispensation of his providence and know that God reigns and doeth all things well.

The issues of life and death are in His hands. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. 1st. Cor. 42-43-44.

"Why should we tremble to convey
Their bodies to the tomb?
There the dear flesh of Jesus lay,
And left a long perfume.

"The grave of all the saints He blest
And softened every bed:
Where should the dying members rest,
But with the dying Head?"

A. J. MOORE.

W. T. CLAYTON

Mayo Association.
Sugar Tree—Tuesday after.
Strawberry—Wednesday.
Weatherford—Thursday.
White Thorn—Friday.
Mountain Spring—Sat. and 4th Sunday.
Malmaison—Monday.
Cane Creek—Tuesday.
Danville at night.
Spray—Wednesday and at night.
Wolf Island—Thursday.
Reidsville at night.

The next session of the Black River Union is appointed to be held Saturday and 5th Sunday in October at Dunn, N. C.

Elder M. T. Lawrence's Postoffice is Robersonville, N. C.

The Black Creek Union will be held with the church at Lower Black Creek meeting house, Wilson County, N. C. the fifth Saturday and Sunday in October.

Elder J. T. Collier was chosen to preach the first sermon and G. W. Boswell is his alternate.

Messengers and visitors will be met at Black Creek, N. C., Friday evening and Saturday morning.

R. H. BOSWELL,
Clerk.

The next session of the Contentnea Union is appointed to be held with the church at Tysons, Pitt County, N. C., Saturday and 5th Sunday in Oct.

A. R. SUTTON,
Church Clerk,

The Turner Swamp Association will be held with the church at Turner Swamp in Wayne County, N. C., commencing Saturday, Nov. 4, 1911. The nearest railroad stations are Fremont and Stantonsburg, the Association being held about 6 miles from either place. Ministers, Messengers and all friends will be met at either place if notifications are sent to Bro. H. S. Reid, Fremont, N. C., R. 1; Richard Artis, Maek Edmundson, May Moore or Ben Best at Fremont.

Southbound trains are due at Fremont at 6:30 o'clock a. m. Northbound at 12 m. East and West-bound trains are due at Stantonsburg at 4 a. m.

Please write to one of the above-mentioned Brethren at once that you may be promptly met.

H. S. REID,
Clerk.

We are in business, not to get rich quick, but for a living.

To Brethren and others favoring us with their orders we will prove our statement by furnishing first-class work at a price that is right.

We are prepared to furnish monuments of any design, in any kind of Marble or Granite. We also sell the best Iron Fence made.

J. DALE & SON,
Kinston, N. C.

Send on remittances for your paper.

I desire an increase in the number of subscribers to the Landmark. This the friends can contribute to by taking subscriptions or otherwise encourage people to subscribe. We are desirous of rendering aid in any we can to the children of the most high God. But behold I am vile. How can we show forth praise unto him of whom we have received all things that we receive.

P. D. G.

GOOD ROADS IN THE SOUTH.

The Atlantic Coast Line to Operate a Good Roads Train Over Their Entire System.

The Atlantic Coast Line will handle the National Good Roads Train over its entire system, starting out from Richmond, Virginia, November 23rd..

This train will consist of two coaches, one of which will contain models, operated by electricity, of road working machinery of various characters and forms of various kinds of good roads. These will be displayed in an attractive way, and open to the public. The other coach will be equipped for lectures and stereopticon views. A private car will accompany the train for the accommodation of the lecturers.

Two Government Road Engineers, and a Representative of the American Association for Highway Improvement will accompany the train, as will, also a Representative of the Atlantic Coast Line.

The train will make from one to two stops in each county in the States of Virginia, North Carolina, South Carolina, Georgia, Florida and Alabama, through which the Atlantic Coast Line runs. Free demonstrations and stereopticon lectures will be given at each stop.

The object of this train is to stimulate highway improvement and give practical instructions in the building and maintenance of improved roads, with a view of reducing the cost to the farmers in the moving of their crops to the railways.

The public are invited to co-operate in every way, and to attend these conferences.

Notice of the itinerary of this train will be published in this paper later.

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This school has one of the most desirable locations in the Piedmont section of the State, in an Oak Grove, ten miles northwest of Burlington, N. C., at which place students are met. The air is healthful and invigorating; the water is pure and good; and the climate is very congenial. An ideal place for student application.

The new academy, completed and handsomely furnished, Dormitories and Dining Department, together with the Residence of the Principal, on the Campus Grounds, Rooms well furnished and terms very reasonable. Session Six Months, October to April. An opportunity for the farmer and the business man who can only attend school Six Months of the year. Liberal patronage solicited and Primitive Baptist patronage earnestly requested. Valuable discounts on tuition to young men and women who are influential for the school. Write today for particulars.

We would thank you for the name and address of any young men or women from your neighborhood who will likely attend school somewhere this fall.

If at all interested, write for catalogue and other information of this school today. Address

JOHN W. GILLIAM, Principal.
Altamahaw, Alamance Co., N. C.,
Route No. 1.

J. E. WILLIAMS AND W. R. HELMS

Crooked Creek, Nov. 20.
Brooms Grove, Nov. 21.
Charlotte, Nov. 22.
Mooresville, Nov. 23.
A. B. Comptons, Nov. 24.
Pleasant Hill, Nov. 25, 26.
Salisbury, Nov. 27.
Concord, Nov. 28.
New Zion, Nov. 29.
Meadow Creek, Nov. 30.
Burning Creek, Dec. 1.
Bear Creek, Dec. 2, 3.
Freedom, Dec. 4.
Harwards Chapel, Dec. 5.
Brother Deatons, Dec. 6.
White Oak Springs, Dec. 7.
Suggs Creek, Dec. 8.
Calicot, Dec. 9.
Rock Hill, Dec. 10.
Pearce Chapel, Dec. 11.
Toms Creek, Dec. 12.
Flat Creek, Dec. 13.
Mountain Creek, Dec. 14.
Conveyance needed.

A meeting is expected to be held Nov. 4th and 5th, with the purpose of organizing near Old Senaca, Campbell county, Va. All the ministers are invited. Those coming will be met at Winfall on Southern Railway by notifying W. N. Jefferson at Gladys, Va.
MRS. JENNIE STONE.

The Eastern Union is to be held with the church at Beulah, Hyde county, N. C., Friday, Saturday and 5th Sunday in Oct. 1911. All lovers of truth are invited.

A. W. AMBROSE, Clerk.

SAMUEL McMILLON.

Wilson at night—Oct. 25.
Contentnea—26.
Scotts—27.
Union Meet—28 and 29.
Memorial—30.
Ayeocks—Nov. 1.
Wilmington—at night.

SAMUEL McMILLON.

Muddy Creek—Friday before the
2nd Sunday in Nov.
Cypress Creek—Saturday and 2nd
Sunday.
Maple Hill—Monday.
South West—Tuesday.
Bay—Wednesday.
Yopps—Thursday.
Wards Will—Friday.
North East—Saturday and 3rd Sun-
day.
White Oak—Monday.
Hadnots Creek—Tuesday.
Newport—Wednesday and Thurs-
day.
Morehead—Friday.

NORTH

SOUTH

EAST

AND

WEST

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W. J. CRAIG,
Pass. Traffic Mgr.

T. C. WHITE,
Gen. Pass. Agt.

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G. W. Griffin
Editor
Jan 13

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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.

NOTICE!

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.

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

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All 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.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

HEARING WELL.

We have often noticed amongst the Lord's professing people that it is a very common observation of theirs after having heard a sermon, to express their approval of the same by saying, "I have heard well." Now to our mind there is a great deal couched in this sentence when we come to connect it with godly and spiritual matters and in such connection we greatly fear whether it is not often used without its true meaning being apprehended. It is simply from this consideration that the question has been forced upon our mind, What is it to hear well? What feeling does hearing well produce? And from what cause does hearing well arise? It is the farthest thing from our thoughts to think of discouraging the Lord's little ones, the tender lambs and sheep of the fold of Christ, or to throw a drop of cold water upon the smallest manifestations of His blessed Spirit; but may not our animal passions be wrought upon in hearing, and may not the natural emotions of the mind thus produced be substituted for hearing well? We verily think so, and fear many are the cases in which it is done. For instance a minister is listened to whose very manner it may be is affecting and who has a peculiar and sensational way of putting things to touch his audience; a striking incident is related, a remarkable tale with most touching features is repeated, somebody's strange con-

versation, deep trouble, heavy bereavement, and so on is stated and described with all the pathos at the minister's command; a sure result of which is the passions are wrought upon; a strange sensation creeps over one; the water comes involuntary to the eyes and the tears flow thick and fast; not, mark you, because the Spirit of God has touched the soul, but because the preacher's native ingenuity of putting things has touched the natural mind. Now that this is so we are certain; and it is just the selfsame thing as may be witnessed when many a dramatic piece is put upon the stage, when any beautiful voices are heard singing, or when touching incidents of everyday life come to our knowledge. The same thing will not move all persons; but all persons' creature passions may be wrought upon by something or another, and this being wrought upon may be done in and under the name of religion, whereas at the same time it has nothing to do with godliness. This is to be lamented, because thereby many deceive themselves, and many others are deceived. And to produce anything like a remedy for this evil, we certainly believe it would be well for those who profess to be the servants of Christ in their preaching to remember that touching anecdotes are not the Gospel; that sensational preaching, and a lot of talk about creature circumstances, creature conditions, and the like, is not preaching Christ; that the Gospel is a plain matter of fact,

and to be proclaimed as such in all its sublime simplicity, which needs not to be murdered with the hateful affection and nauseous sentimentality of the creature. We know a display of these things produces feeling, but the feeling is carnal, and the hearing well under such circumstances is nothing but carnal excitement. Yet how very much hearing there is of this sort, and more often than not it is taken to be genuine. But let us consider what it really is to hear a sermon well. Why, surely it is to hear with the heart; to have the word preached accompanied with the power of the Holy Ghost to the soul; to be made under the ministry of the Gospel spiritually to feed upon Christ. Nothing can make you hear well but this divine power; and if your soul is under the sweet influence of God's blessed Spirit in listening to the joyful sound, this is just what you will be looking for,—Christ in the word revealed to your soul. Not all the remarkable anecdotes and touching incidents in the world will satisfy you; not all the creature rubbish, affectation, sentimentality, or woeful tales about the filthiness and depravity of your nature will feed you. Nay, nothing that the creature can say will make you rejoice, except it be God-inspired, and by God himself conveyed to your soul. Now, friend, have you ever heard the Gospel like this? We charge you take no notice of the various times when you have shed a tear of sympathy as the trials of others have been related,—did you ever shed a tear of soul-felt sympathy over the sufferings of Christ? Nature can make you do the first, but nature cannot bring you into fellowship with the sufferings of the Son of God. Again, take no account here as to the various times at which your heart has been moved by creature effort; but say if it has ever been made to leap

within you at the sound of the name of Jesus? Has the word, when preached, come home to your heart, entered your very soul, dispersed your darkness, brought you into light, led you forth from the valley, set your feet upon the rock, strengthened your weak hands, confirmed your feeble faith, made you to sing for joy of heart, and helped you to go on your way rejoicing? Have you in hearing the word, lost sight of everything, yourself, and everybody else, and felt your soul entirely taken up with Christ? Have you under the ministry gone empty and come away full? gone miserable, and come away comforted? gone weak, and come away strengthened? gone cast down, and come away lifted up? gone full of fears and come away full of confidence? and that not because the minister has been sensational, but because he has been faithful in knowing nothing amongst men save Jesus Christ and Him crucified, and because the sweet unction of God the Holy Ghost has rested upon the word? This is hearing well, hearing to the purpose, hearing to the soul's benefit and to the honor and glory of God; and we are persuaded there is no hearing well short of this; and if you have never heard like this, you have never yet heard the Gospel well. You may hear to admire the preacher's talent, to be deeply taken with his manner, to be spell bound with his earnestness, and moved to tears with his pathos; but truly hearing you will lose sight of all this. The servant is lost sight of because the presence of the Master is felt; and you admire Christ in the minister and Christ in the ministry because you feel His divine power in the heart. The Holy Ghost accompanies the truth with power and applies it for Christ's sake. "He that hath an ear, let him hear what the spirit saith unto the churches." (Rev. iii. 22).

Amen.

JNO. LINDSEY.

Linslade, June 1875.

REMARKS.

The foregoing letter was selected by Elder J. H. Oliphant, of Crawfordsville, Ind. It contains matter that is worth reading and observing. None should desire to be deceived. Our human nature is such that it is easy for God's people to deceive themselves.—Editor. Taken from "The Messenger of Truth."

EXPERIMENTAL

Something seems to tell me to write to you of what I hope the good Lord has done for me, but I scarcely know how to commence.

When I was about sixteen years old I went with a friend of mine to Jonesboro, N. C., on a visit, and right after we got there a protracted meeting began about five miles in the country, and we all went. Of course they called for mourners and when they came to me I went up to the bench and tried to pray. Then the people told me to get up and that the Lord would forgive me if I would trust Him. And after awhile I got up thinking I had religion, still I thought I ought to be happy if I had forgiveness of my sins. I tried to pray but could not. I began to feel that I had committed the greatest sin of my life by going to the mourner's bench, and I told people if I could get forgiveness for that I would do so no more.

One night as I lay feeling my sins as a heavy burden upon me, I heard the sweetest music I ever listened to. I asked my husband if he heard it. He said, "No." I told him I didn't see how he could help from hearing it. He said it was some hogs. (There was a pen of hogs not far from us.) I told him that no hogs could make such music as that. I lay and listened to

it as long as it lasted, and it seemed to be up in the sky.

One night I got into an awful fix. I cried but scarcely knew what the matter was. I read my Testament and the tears streamed out of my eyes and I walked the floor. After awhile I went into my room and closed the door and tried to pray. My husband followed me everywhere I went. After I had joined the church he said he knew what the matter was with me. I asked him how he knew, and he said he saw me trying to hide my Testament when he came into the room.

One night I dreamed that some one had killed my husband and it was for something I had done, and I thought it would kill me. I saw a crowd of people looking at me and I could not keep from crying and praying. I thought I said, Oh God, show me what I've done that thou tookest my husband from me. I saw a woman come in and she had a broom and pan and began to sweep out the chimney, and I thought that they were going to kill me and take out my liver and lungs and take the soot that the woman had taken from the chimney and put it inside of me. About that time a boy took hold of one of my arms, a girl the other, and I put my hands together and threw one of them out of the North door and the other out of the South door. I looked up into the sky and thought that all I could do was to have faith and believe on the Lord Jesus Christ. I woke up almost scared to death and called my husband to see if he was dead. I also thought I would tell him of my dream but something kept it back, and I was miserable for some time thinking of my dream. That evening however, I told him coming from church.

Last fall I had an ulcer upon my leg which seemed almost that it would kill me. I felt to be forsaken by everybody and that the mercies of the good

Lord were forever gone.

One Sunday morning when it was preaching day at our church and I lay thinking how they were gathering to serve the Lord, the birds began to sing and the chickens to crow and sing, and I thought everything was giving praise to God except me. The sun shone brighter than I had ever seen it. I lay weeping and my husband asked what was the matter with me. I told him that even the chickens and birds were serving the Lord; and something said to me "Jesus Thou art a sinner's friend, as such I look to Thee." I asked my husband to get me the hymn-book and to let me see if that hymn was in it. And sure enough there I found it and I felt that that song was true. Two years ago this July I knew He was my friend. I had to have an operation for appendicitis and the liver trouble, and they took me to a hospital at Salisbury. But just before I became sick I had a dream. I thought something was going to happen and I told my husband if I lived I would tell him the dream. I didn't know what it meant until I got there and then my dream was so plain that I told my doctor who went with me that it was the same place I dreamed of. I dreamed they were lifting me upon something and I was afraid they would let me fall. But they started down the hall and I looked around and saw an angel or spirit with me, and I asked what I was there for. It all happened just as I had dreamed. This was one of the times in my life that I called upon the Lord for help for I did not see how I could live. I would awake and think I would soon be gone. I was so weak that I was fed with a spoon, but I felt that the arm of the good Lord was underneath me, and while I was there I was made happy.

I was telling one of the nurses how the Lord had blessed me and she told

me how she had cried about me. She said she thought I would die. She said I was a good patient, and I knew it wouldn't do any good to complain.

I feel that the good Lord has blessed us all in our troubles and though I get very low down in spirit sometimes I would not take all this world's goods for my little hope. If I could see myself as good as I think other brethren and sisters are I would feel so much better.

I read such good pieces in the Landmark from the brethren and sisters. I think oh, if I could only see them and talk with them how much I would enjoy it.

Brother Gold, I heard you preach here in Worthville in 1901 and I never have forgotten you. One of the songs you gave out that day was, "As on the cross the Saviour hung, and wept and bled and died." That song is sweet to me. It was the first time I ever heard it. I would certainly love to hear you again.

I want you my dear brother to pray for me that my faith fail not for I do hope I will go to rest when my suffering is done here in this life.

I want to say to the dear brethren and sisters wherever they are, any where in the world, that I love them and I love to read their pieces in the Landmark. I want you all to pray for me that we may meet where all is joy and peace and be ever with our Lord.

With much love to the whole household, I am your little sister, if one at all,

MRS. R. E. CROSS.

Worthville, N. C.

THE SCRIPTURE.

Dear Brother Gold:—The enclosed letter to brother M. W. Pickerell he has sent back to me and asked me to send it to you for publication in Zion's

landmark. I am now complying with his request and you may publish it for the benefit of whoever may read it.

I am rejoicing in that good sermon of yours on last Monday. I wanted you to have time to relieve your mind on that great and good text.

The Lord bless you and all yours.

Yours in hope,

L. IL. HARDY.

I also send a good letter from Sister Lou Edwards which I think you will enjoy.

Reidsville, N. C.

Dear Brother Pickerell:—I will try to write something concerning the scripture to which you have called my attention.

“Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times: but, until seventy times seven.” Mat. 18: 21-22.

In the 18th chapter of Matthew the Lord is dealing with private trespasses nearly altogether. Sins against morality, such as drunkenness, fornication, adultery, &c., are not considered. There is but one public sin taken up and that is after the gospel steps have been taken in a private trespass and peace has not been restored. Whenever one who is guilty of offences which are against morality tries to take advantage of the teachings of this chapter to force the brethren to receive him it proves that he has not been brought to repentance through our Lord Jesus Christ.

Peter uses the singular personal pronoun in his question. “How oft shall my brother trespass against me and I forgive him?” He does not say anything about his sinning against the CHURCH, but against HIM as an individual.

In Luke 17:4, we have a key to this text. “And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”

The key is, “IF HE TURN AGAIN.” If one turns again he will not do that same sin again. He turns away from it and tries to keep from it so that he will not be subject to it again. Repentance is a turning from sin. It is more than to feel sorry for sin. It is good to be sorry for sin but that is not enough, we must turn away from it. It amounts to this: If I have sinned against you individually it may be that no one else is hurt with me and all may have the very best of feeling for me but there is that thing in my heart that I have sinned against my brother. Now, if this conviction leads me to turn from my sin and come to you and confess to you that I have sinned this scripture says that you shall forgive me. It is not optional with you: it says that you shall forgive me. If one is stubborn and will not forgive his brother under these circumstances the word says that his heavenly Father will not forgive his trespasses. This would put one in a terrible plight, to feel that the Lord would require at his hands all the sins he committed as he journeyed here.

The times are not limited. SEVENTY TIMES SEVEN does not say just that many and no more, it is an indefinite number and we cannot change it. He that tries to alter this is guilty of taking from the word of God and the curse is that his part shall be taken out of the book of life. Oh how terrible!

If one is guilty of offences that involve the whole church he is amenable to the church and if he has gone so far as to be excluded from the church he must satisfy the whole church that he has repented or that the Lord has

given him repentance. This is not accomplished in a day. He must live in such a way that his moderation appears before the whole church so that they will be fully satisfied that the Lord has so blessed him. As long as there is doubt in the mind of one he must remain out. The restoration must be by a unanimous vote just as he was received at the first or there will be trouble in the church.

Our people are entirely too lenient with such crimes as drunkenness. A brother goes and gets drunk and then comes up and confesses it and asks to be forgiven and they at once forgive him and let him go on as if there had not been any trouble. That is too fast. I do not believe in being too fast in excluding either. It is best to ask that one who has offended be set aside from all the privileges of the church until the church shall be fully satisfied that his repentance is true and from the Lord. Then it is time enough to take that one back into the full confidence of the church. But when one has gone so far that the church has had to cut him off then they should be slow to trust him again.

Another very particular thing is for a minister to go into sin so that the church has to cut him off I cannot see where he can ever be of any more benefit to the church as a minister. He has made a complete sacrifice of his gift, destroyed his authority, put the church that liberated him to shame and brought reproach on the whole cause which he has been representing. To put him back in the ministry would be a very dangerous thing for the church to do. She certainly could not look on such an one with any gladness nor could she expect the brethren generally to respect her act.

How sweet and solemn the way of the Lord is and how careful we should be to not disgrace it!

Dear brother, I know that I am a poor weak one and subject to all the sins of this evil world. I feel every day that I am fully dependent on the great and good Lord for protection that He will so keep me that I go not astray. Whiskey and other things that lead so many down to the paths of ruin are so much stronger than I am that I have to let them alone altogether. To fool with them thinking that I can manage them is to put myself in their power. Many poor men who were as strong as myself have gone down under them and I, knowing this, think it best to not fool with such monsters. I have never felt that my brain was equal to the work I feel called on to do and therefore I am not willing to put an enemy in my mouth to steal away what little brain I have. That alcohol will surely do if it is fooled with. Then it puts such fool boldness in one's head that he appears to think that every one ought to receive him and respect him just as they would a gentleman. I do not know what can be much more aggravating than to sit and hear a drunken man talk scripture.

My brother, I feel that we preachers should be ensamples to the flock and let this stuff alone. I do not try to dictate to my brethren what they shall do but it is my right to think and do so. No one can say that I am a hypocrit as long as my talk and walk go together and that, by the blessings of the Lord, they shall do as long as I have my right mind.

I will now close this long letter hoping that the Lord will so bless it to your mind that you will be able to receive some consolation from it, and the Lord be praised.

Your brother in hope,
L. H. HARDY. Reidsville, N. C.

Elder L. H. Hardy, Dear brother in

a precious hope:—Your precious letter came to me when I was too sick to reply. When writing you the 20th of June, I think I spoke of having such a dreadful headache. I came home the next day and took my bed with typhoid fever, and have been confined to my room ever since: though I can be up now, and by holding to a chair can walk a little. Fever settled in my left lower limb, which has kept me in about four weeks longer than I would have been. But I wish I could tell you how sweetly resigned to it all I have been; and the sweet thought to me is, I could not have felt this sweet resignation had it not been given me by the Blessed Holy Comforter. I was from the very beginning, confident I had typhoid fever, and was just as ready and willing to go through with it as I ever was to do anything in my life. I never felt more of that spirit of calmness and reconciliation I don't think in my life. It just seemed that the Lord was near me all the time, and I was continually praising him in the language of David, "Bless the Lord O my soul, and all that is within me bless his holy name," in-so-much that I did not even want any doctor. I felt perfectly safe in the hands of the Lord, and that whatever He did was right.

Once while I was suffering so with my limb that it seemed I could not bear it much longer and live, I felt that I was on the ocean in a mighty storm, the wind was raging and the night was dark, and for one whole night my pleadings were unto the Lord, whom I still felt was near, that He might speak peace to the raging sea.

Brother Hardy, I just can't write as I wish. I thought when I received your letter, and it was such a feast to me, and the Lord had been so good to me—had afforded me His lovely presence which had been so comforting to me in my afflictions, that surely when I got able to write I could tell you a

great deal about it, so that you might rejoice with me. But alas! it seems that while the beauty of it still remains in my vision it is beyond my reach, so that I cannot even gather a "handful" to bring back to those who await my coming; and that instead, self—hateful self—is exhibited in every line I write.

Were it not that I know that you know we have not power over the spirit to retain it, I could not afford to send you such a composition as this is, in return for such an excellent letter as yours. It was a beautiful, rich sermon to me—more than I feel worthy of.

I received many letters and words of comfort from dear brethren and sisters while I was sick which I feel were directed of the Lord.

Elder J. A. Ashburn came down to attend our communion meeting the 1st Sunday in this month and spent the time with us, and preached here Saturday evening, which was a great comfort to me, as I had not seen any Baptists or heard any preaching in so long. I was glad to hear him speak of your recent victory over your enemies and how the brethren stood by you.

May the Lord continue to be your strength and support.

Please accept the will to do better and pray for me.

Hope you and yours are well.

Will be glad to hear from you if you can feel to thus favor such as I again.

Your little sister in hope,

LOUISA A. EDWARDS.

Polkton, N. C.

MEMOIRS OF MARY ELIZABETH COX, A. D. 1852.

Dear Brother Gold:—the enclosed little pamphlet containing an account of the sickness and death of Mary Elizabeth Cox, daughter of Elder Jesse

Cox, has been of so much interest and comfort to me that I thought perhaps it would be interesting to the readers of the Landmark.

Lovingly,

LOUISA A. EDWARDS.

Polkton, N. C., Oct. 14, 1911.

PREFACE.

Having been frequently requested, and it being in accordance with my own wishes and the desire of many friends, I have consented to write out and publish, for the satisfaction of friends, a brief account of the late afflictions and death of Mary Elizabeth Cox; and, in a condensed form, a part of what she said during three or four of the last days of her natural existence: which I will preface by a short sketch of her birth, age, character, convictions, &c. I pray God to bless it to the good of others; that it may be a source of comfort to the afflicted, encouragement to the mourning, desponding saint, and that it may arouse and alarm the guilty fears of the ungodly.

JESSE COX.

MEMOIRS, &C.

Mary Elizabeth Cox, the daughter of Elder Jesse Cox and Elizabeth, his wife was born near Franklin, Williamson County, Tenn., December 19th 1827. She departed this life November 17th, 1851, being twenty-three years, ten months and twenty eight days old.

Thus, by the unrelenting destroyer, fell one in the bloom of youth, handsome in person, lovely in character, aimable in disposition, and possessed of a high and elevated mind, which was improved by a moderate English education. She was affable and courteous in her manners, moral in her deportment, yet possessed of a vivacious

ity of mind and a lively disposition, which made her beloved and respected by all who formed an acquaintance with her. Her friends will long remember and cherish her many virtues, and mourn her absence; but they will not mourn for her as those that have no hope.

Mary had been serious, at times, for years, about her future state as she frequently manifested by her feelings; for she always showed a very tender and affectionate disposition, and would freely sympathize with the afflicted under any circumstances. But, for a few years past, she became more deeply concerned or convicted, and although she strove to conceal it, still, she would frequently be affected to tears under preaching or a warm exhortation, which she delighted to hear, for she sought every opportunity to attend upon the worship of God.

Mary was taken sick of measles, about the 8th of November. I left home to attend my regular appointment at Cool Spring, and returned on Sunday evening of the 9th and found all four of my daughters sick with the same disease—Mary, very sick. I waited on her day and night. She and Martha had the influenza also; Mary continued very sick, vomiting every fifteen minutes during the 10th and 11th. On the 12th she seemed somewhat relieved; the measles drying off, but the throat very much inflamed. On the 13th she was greatly distressed and like to die; and as we had had no company as yet, I had to be with her day and night—I sent for some company, lest she should die and we be alone. At about 10 o'clock in the morning she was so greatly distressed that she broached the subject of death to me, and said, "Father, I am not satisfied to die, and I wish you to pray for me." I said Mary, I have been praying for you for a long time.

"But," said she, "I want you to sing and pray now, so that I can hear you;" which I attempted to, but with such feeling as I shall never be able to describe, for I wept so freely that I scarcely could say anything. But I could distinctly hear her pray. I then conversed with her for some time about her situation; she said "that she had been deeply concerned for a long time, and many had been the nights she had prayed and wept until she had wet her pillow with tears, and it seemed that God would not hear her prayers. "Have you been a great sinner, Mary?" said I. "Yes, Father the greatest in the world." "What makes you think so?" "Why, it seems that I am hypocritical and not in earnest, for my heart feels so hard and deceitful."

I conversed with her for some time upon the subject, endeavoring to encourage her, by making quotations like this, "Blessed are they that mourn, for they shall be comforted;" and promising to continue to pray for her, I requested her to endeavor to be composed and sleep, as she had not slept a moment for six days and nights. She turned over for that purpose, and I retired a little distance from the bed, lest I should disturb her. But in a few moments she turned suddenly back, and said, "Come here; come quickly, that I may tell you; did you hear that?" "No, Mary, what was it?" "Why, the sweetest harp, or the sweetest singing that I ever heard—Oh! father, I know it was from heaven. Oh! how I do love God, and Jesus, and everybody; and father, I love you so. You know that song that Mr. Walker and all of you sung when the Prayer-meeting was last here, only it was sung so much sweeter.—These are the verses:"

"Lord, I believe thou hast prepared

(Unworthy though I be)
For me a blood bought, free reward—
A golden harp for me.

'Tis strung and tuned for endless years,
And formed by power divine,
To sound in God the Father's ears
No other name but thine.

And while she repeated these verses, love and joy beamed in her countenance, and a halo of glory, as it were, thrown around her, shone so conspicuously, that she looked more like some heavenly being than a creature of earth. She continued to converse freely and embraced all around her, and exhorted them to meet her in heaven, often expressed herself as sure of meeting her parents, and her brother Garner—who had so recently gone there, as she believed—in heaven. She said she had often prayed that she might leave an evidence at her last moments; and she believed that God would grant her that evidence, of her own and her brother's happiness, and if she gave me a sign, I must kiss her cheek so that she could feel it, and she believed that she would know it. And we all wept tears of joy and gratitude to God.

"Father," she said, "everything looks so pleasant; why, this is not the room I have been in all the time"—"Yes, Mary, what makes you think that it is not?"—"Why, it looked so gloomy and dismal before, but now everything looks pleasant." "Yes," said I, "the Apostle says—'Therefore, if any man be in Christ, he is a new creature; old things have passed away; behold all things have become new.' Does it not look like you were almost in a new world?" "Yes, father, everything looks new and so beautiful. But can this be religion? I thought that God would speak to me, and I should know that I was a christian."

"Well," said I, "did you not hear that sweet harp." "O yes." "Well, 'by this you shall know that you have passed from death unto life, because you love the brethren.' Do you not love christians." "O yes, I love them so much I wish I could see them all;" and then called several by name. She talked to every one present, and exhorted them to love and serve God, and try to meet her in heaven; embraced her father and mother, saying, "don't grieve for me, for I shall be so much better off." She then embraced her brothers and sisters, separately, exhorting and encouraging them (although some of them were so sick that they had to be carried to her) all being present except one, Sarah Pearee, whom she expressed a great desire to see, but said, "She cannot get here in time." She said to her sister, Martha Ann, "Hug and kiss Sarah for me, and tell her to meet me in heaven, for it will not be long;" she also exhorted the Misses Nolen. Then speaking of her burial, said to Miss Patsey Nolen how she wished to be dressed, and said to her, "you know how I comb my hair, I want you to comb it in the same manner, and not put any cap or any thing on my head; you will have to put a handkerchief around my jaws until I am cold, and just before you put me in the coffin, take it off, and make me look as innocent as you can."

She wished H. J. Walker sent for, to sing the song for her, to see if it would be as sweet as when she heard it. I sent for him, and she frequently enquired if he had come. She had also heard in her mind, "Come go along with me, O hallelujah! O hallelujah!" She said, "O, father, I would give a thousand dollars to hear you preach one of those sweet sermons, but I never shall any more. I haven't heard you preach since the Association, and little did I think then, that it would be the last time that Garner or I would ever

hear you preach." "Did you like to hear the preaching at the Association, Mary?" "O yes, father, I have liked to hear preaching for a long time; I was pleased with the preaching at the Association, especially with Mr. Crutcher, at night; but when I hear you preach experimentally, it did always affects me, and I shed tears, and then, when I get out of the house, I imagine the people will think I'm a great fool for crying, and don't know what it is for." She again enquired if Walker had come. He came about dark, and sung the song with which she was so well pleased. He then sung 'And let this feeble body fail,' when she got in an ecstasy of joy, clapped her hands and tried to sing, saying "if I could but find them all again."

I conversed with her all night, and the tempter was suffered to tempt her to disbelieve, for a trial of her faith, and she would have doubts, but they were of short duration. Said she, at one time, "Father, talk to me, am I a christian?" "Yes, Mary, I have no doubt upon that subject." "But," said she, "have I not deceived you?" "No, Mary, if I am a christian, I think you are one." "Oh father, if I was one fifth part as good, in a whole year, as I think you are in one day, I would be satisfied, for I always thought you one of the best men in the world." "But Mary, I feel sinful, and at times very doubtful whether I am a christian or not." "But father, I always think that Jesus is best, and that you are next to him. But then if I was a christian would I not be more resigned to God's will? All I can do is to put my trust in him, or give myself to him." "Yes," I said, "Mary, you recollect Martha, Mary and Lazarus, and how Jesus loved them; and how Mary sat at his feet, washed them with tears and wiped them with her hair." "Yes, Father, I do feel resigned, and if I could only get down in the dust at the

feet of Jesus, I could wash them with my tears, and kiss them too; and when you preached about Mary, it always seemed like you meant me." "Well, Mary, I believed her to be a good woman, and that is the reason I named you for her." She replied, "I think that she was a good woman too, and Oh! if I could only be like her. It sometimes seems to me, like it would be hard to die and part with all, when young; but then, this trashy, thorny world is not worth living in; where you meet a thorn at every step, or I always have, all my life. But, father, will I see God, and Jesus Christ?" "Yes, Mary." "But will I see them in shape like men? I always thought that God the Father, was greater than the Son." "Well, Mary, God is a spirit, and the Apostle John says, that 'it doth not yet appear what we shall be, but when we see him we shall be like him, for we shall see him as he is.'" "Yes, father, that will be enough—to be like Jesus—for his countenance was like the sun; his raiment became shining, exceeding white as snow, so as no fuller on earth can whiten them." She then said, "I would like to be baptized, but then, baptism is nothing toward salvation, only obedience, and I have always thought that it looked so pretty to see you baptize any one." "Well, Mary, I baptized Mrs. Johnson and Susan Kineaid, last Sunday." "Oh, I would have liked to have been there and seen it, so much, but I never shall see any one baptized again. Father, will you have my funeral preached?" "Yes, Mary, at some convenient time, as the children cannot go now, like they did before. But who do you wish to preach it?" "I do not care, though I always liked Mr. Stevens; but do just as you please. But father, you haven't put on mourning for brother Garner, why would you not?" "Why, Mary, I

mourn as sincerely as any one; so many put it on to make an outward show, and that looks so disgusting to me, that I am afraid of imitating them." "Well, father, I want you to put it on for me, will you?" "Yes, Mary, if you wish it I will." "Yes, father, I do and I don't want you ever to forget me; do you think you will?" "No, Mary, not as long as I live." "Well, father, I think that you will live to be a very old man, probably long enough to see all your children buried. For I think that God will let you live, to preach that sweet Jesus."

She expressed great desire to see her brother's wife and children. We told her that it was dark and raining, that they could not come then, but we would send for them as soon as it was light. "But," said she, "I cannot last that long." "Yes, Mary, I think you will." "Well, if I could see them all and kiss the dear little ones, I would be satisfied. I want you all to sit around so that I can see you while I do stay; and not to grieve for me when I am gone, for I shall be better off. Father, do you think that I shall know Garner, and you all, if we ever get there?" "Mary, the Apostle says, that 'we shall know even as we are known; and there shall be no more death, sickness, pain, sorrow, or doubtful disputation; but all will be life, joy, and peace forever, in the presence of God.'" "Well," said she, "that will be enough to make up for all our afflictions and sufferings here."

She again expressed a desire to be baptized. I said, "Mary, did you never feel that it was your duty to be baptized before now?" "Oh, father, I would have liked to have been, but then I was too unworthy." "But, Mary, did you never at any time, feel better satisfied and feel that you had a hope?" "Well, father, I have had a number of little hopes, if I could have

gotten them all up together, and my doubts by themselves, it seems like they would have been sufficient."

14—Morning—She said, "It is day once more. I never expected to see day any more. Have you sent for brother William's wife?" "Yes, Mary they are gone."—"But," asked she, "how long will it be before she can get here?" "Until 9 o'clock," I said. She remarked, "it is half past 6 now, and that will be two hours and a half; I cannot stay here that long." Her brother said he thought that she would, and that an Obituary notice of her brother Garner, had appeared in the Franklin Review, and that he had sent for that also. Mary said she was so anxious to hear it, that she was in hopes she would live until it came.

She had complained for a year previous, of something growing in her throat and she expressed her fears to me that it would some day be the cause of her death, and now, when so much inflamed, she told me that she could feel it in her throat; and that she could scarcely swallow. We tried every remedy to allay the inflammation, and did allay it in some degree. Although she talked incessantly for twenty-four hours her mind a little excited by the loss of sleep for six days and nights; yet what she said was perfectly rational, and at the same time Heavenly and divine, glorifying God, and the riches of his grace in the salvation of sinners, and especially in her own case, I have never witnessed anything to equal it in my life. We gave everything that we could to produce sleep, but all failed.

When nine o'clock came Martha, her brother's wife, had not arrived. She seemed to sink so fast, that I concluded she could not last long. About ten, she said, "Father, it is raining; does it not most always rain when the righteous die? But father, forgive me

for classing myself with the righteous." She then fell into a slumber for ten minutes; while I held one hand upon her head, and the other upon her pulse, thinking perhaps she would never awake again; I could hear the rattle increase in her throat, or rather the phlegm as she breathed, which I feared would strangle her. But just then her brother's wife and children came, and she roused up. I raised her up in bed when she spit up a quantity of ripe matter, she then had a conversation with her sister-in-law, and exhorted her to meet her in heaven; then playfully embraced the children, saying "you little sweet things, I was afraid that I never should see you any more in this world," kissing them again and again, and smiling pleasantly, until I reminded her that she would injure herself. She then requested the Obituary notice of her brother to be read, which was done by Miss Amanda Nolen. She then took it and read it herself, then said, "now I am satisfied," but wished her parents to kiss her, and said "O mother, I do love you, and your face feels so soft and cool, put it on mine." She then requested her brother and sisters to kiss her for the last time which they did, she said, "brother William, how I do love you, I always did love you: but Jesse, I am afraid that you will go to the bad place; not because you are so much worse than any one else, but because you are so careless." And to her sisters she said "continue to live together and love one another as you always have done." To Miss Patsey Nolen she said, "I want you to kiss my cheek, my poor mouth is so dry and rough; for I always did love you, and I want you to meet me in heaven," so she did to all that visited her, but seemed more attached to Patsey. To Mrs. Little, she said, "how often I have sat up with you, and expected to

see you die, but how little did I think that I was to die."

"And now," said she, "I am satisfied and ready, having seen all and said all that I wanted, and perhaps more than I ought." When she fell asleep again for half an hour. At rousing up, she seemed frightened for a moment, having lost so much sleep. But upon becoming calm again she commenced talking about her dissolution, when I said, "Mary, I should not be surprised if you should get up again, seeing that you have slept some, and I think that your countenance looks better." I never saw any one look more sadly disappointed in my life, it was clearly depicted in her countenance, when she said, "oh father, I don't want to, for I am ready now, and willing and I will have to undergo all of this again and next time I may not be willing, and besides that, I shall have to suffer so much, and I may commit sin, if I stay her, and I don't want ever to commit sin any more." "But," said I, "Mary, you say how much you love us all, and would you not like to stay with us, if it is the will of the Lord, and fill up the measure of the suffering of the body of Christ, when he says, 'my grace is sufficient for you,' and then you can glorify him by being baptized and it may have an influence over others." Her countenance changed and she said, "I am willing to suffer anything, for his sake, and would like to stay with you all, and be baptized; that would be the sweetest thing in the world; and you must baptize me, if the Church will receive me. Would it not be heaven begun upon earth to be in the Church and live with you all."

We had her removed to another bed, when she said, "all looks right now, this is where I have been used to sleeping. If I could only go down stairs, to the front door, to see how everything

looks once more; but I know I cannot now." She had the window raised that she might see out, and said—O, everything looks so lovely and sweet—and there's that beautiful sycamore tree." "But," said I, "Mary, you must try to be composed, and not talk so much, so that you may sleep if you can, and rest; for although we and your friends would like to hear you talk of the goodness of God, yet it will be best for you, to be as quiet as possible. To which she assented; for she had been talking all of this time, 24 hours, barely in a loud whisper. She said, "if I could get well I never should be able to talk any more." "Yes, Mary, I think if you recover, your hoarseness will gradually give way (which hoarseness, I suppose, was caused by bronchitis.) A good deal of company coming in, some of them we barely let see her, lest she would talk too much. She had expressed a great desire to see brother J. W. Harvey, who came at night, with Z. H. German, but we would not let her know it. I requested them not to talk loud or else she would know them by their voices.

I lay down in the forepart of the night—there being a good many present—but was soon called up, as she was not willing for me to leave her. I found too many in the room, and too much loud talking. When I went to her she said that she could not sleep; that she had shut her eyes and tried to, but could not go to sleep. Brother German came near enough to see her, when she asked who it was. I said, "your brother is there." "But who is that other one?" I said "brother Standfield is here, you know." "Well, perhaps it is he," she said. I sent most of the company to bed, and sat by her myself; when she presently said, "Father, sit by the fire and let me try to sleep, for if you stay close by me I shall talk to you." She then

slept perhaps half an hour, which was nearly all that she slept during the night. I lay down just at day light and rested half an hour. When I went to her again, I asked, "Do you know who was here last night?" "Yes, sir, Mr. German and Harvey, they bid me good-bye this morning. I told them that I loved them so much that I had a good mind to kiss them, and I believe I did kiss Mr. Harvey."

15—She slept but little to-day—about three times, half an hour each time. She had the windows raised, that she might see out: it was a beautiful day, and she said, "How beautiful! and I can see the road up the lane, it looks so pleasant. I wish I could see Mr. Clement Jordan coming, for I think that he is one of the best men in the world, next to you." She had frequently expressed a desire to see him again (he had been to see her on Tuesday, and had promised to come again,) and spoke of how good a man she thought he was. She seemed quiet through the day, breathed easy, and took some refreshment: conversed upon a good many subjects, religion being the chief topic. She said to the Misses Nolen, "How sweet it would be to be baptized, and that father should do it." So she did in conversation with her mother, saying, "O, mother, to be baptized, and all to get around our own hearth once more; would it not be heaven?"

The tempter was permitted, occasionally, to produce doubts of her acceptance with God, when she would immediately ask me to talk to her, and enquire if I thought she was a christian. Some time in the night, as I sat by her, the tempter was allowed to make his last powerful effort. She had been lying still for some time, when she turned suddenly toward me, with horror and despair depicted in her countenance; such a gloomy ap-

pearance I scarcely ever saw, and said, "O, father, will the Devil be allowed to drag me down to perdition at last." "No, Mary, where God has begun a good work he will perfect it until the day of Jesus Christ. And you know, Mary, that he conquered the Devil; and that 'the strong man armed, keeps his palace; his goods are in peace, until a stronger than he comes upon him and takes from him his armor wherein he trusted, and casts him out; and if he has bound him and cast him out, he cannot return, for Jesus will not let him return because he is the strongest.'" "At which instant the love and glory of God shone so conspicuous in her countenance, that it looked like the sun when he bursts forth in all his brilliancy from behind a dark cloud. "Yes," said she, pointing her finger up, "sweet Jesus! he will not let him. O, how I do love him, (clapping her feeble hands together) he is so glorious. Why, father, the love of God surpasses all understanding, it is higher than the heavens, and it feels like it is going out of my breast clean into the throne of God, and I prayed that, that end might come back, and I am afraid that was a sin." "No, Mary," said I, "you only wanted to enjoy more of it." "Yes, father, he looks so glorious." I asked, "Do you see Jesus, Mary?" "Yes, sir." And her joy seemed complete. I never have before witnessed such a sudden transit from horror and despair to such ecstacy of joy and felicity. She slept three times to-night, about half an hour each time, making in all three hours in twenty-four, and when morning came, she said, "It is day again." "Yes, Mary, this is the Lord's day."

16th.—She always seemed pleased to see the day appear; and was constantly praying or praising God. She was not so well this morning—more restless. I sat by her nearly all day, and

did not admit much company. She expressed great anxiety on my account, saying that if Mr. and Mrs. Shannon, or Mr. and Mrs. Merrit would come, they could relieve me, and allow me to sleep some. Her throat seemed greatly inflamed. She said, "Father, what makes you look so sad? I fear that you are sick. I pity you father, you have to sit up so much, but I do not want you to leave me." "I will not leave you, Mary," said I. She said "Poor mother, I do not know how she stands it. O, father, I love you so much (putting her hands on my face) it seems like I cannot get close enough to you, put your face on mine." Today brother Shannon came, at which she seemed much pleased, and told him of her hope, and of the goodness of God. He said, "Mary, I am glad that you have a hope, and would like to hear you talk about it, but I think that it will be best for you to talk but little, and be as quiet as possible."

At dinner time I staid a little while with the company; she sent for me saying that I must not leave her so long. In the evening I discovered that she was growing weaker, and seemed much frightened on waking us, talked rather wildly for a few moments, when she would become composed. A little after night she grew so much worse we sent for other company. She asked for her mother and sisters, I told her that her sisters, Martha and Jane, were very sick, so that her mother could not leave them. She would say Sally, very often, and then Sarah, (seemed greatly distressed because she could not see her,) and once when aroused she said, "Sally, there, she has come, let's go and meet her." She saw Amanda Nolen at the foot of the bed, and said, "Mary, Mary." "What Mary?" I asked. "Why, Mary Magdalene." She then said "Sally" and "Jimmy;" I asked her what Jimmy? "Why don't you know sweet Jim, my

—don't you see his pretty feet?"—her mind being so weak that she could not recollect the name. Her hands were now quite cold, pulse gone, and she breathed hard. About 11 o'clock at night she dozed off, as I supposed, for the last time; but presently she roused up again, and after she became calm she said—"There, don't you hear that?" "What, Mary?" said I. She replied in a singing tone,—

"O come and go along with me,
O halla, O halla, O lujah."

"Who is singing that, Mary?" I asked. She replied "Garner." "Do you see him Mary?" "Yes, sir, up yonder," pointing her finger up. "Are you going to him, Mary?" "Yes, sir." "Is he happy, Mary?" "Yes, sir." "Are you happy, Mary?" "Yes, sir." "Is that the token you would give me?" "Yes, sir." "Then, you said that I must kiss your cheek so that you could feel it, and that you would know it." I then kissed her cheek and asked her if she felt that? she said "Yes, sir." Turning her eyes she saw Miss Patsey Nolen, and said, "Sarah." "Poor Sarah, is not here," said I, "that is Patsey." She said "I love Patsey, and I love you too, father." I said "I love you, Mary," Patsey said "I love you too, Mary." Said I, "Sister Eliza is here, do you want to see her?" "Yes, sir." Then she held her mouth for Eliza to kiss her. Said I, "Do you want sister Eliza to go with you?" She said "Yes, sir; will you let her?" "Yes, Mary, I will." Then she fell asleep again, and I thought certainly, for the last time, as no pulse had been perceivable for an hour or more; but in a few minutes she aroused up again and said—"Do you see that?" Said I, "What Mary?" "Why, round and round clean up to the sovereign, father, and Jimmy, Jimmy." "Jesus," said I, "Is it God the Father, and his

Son, Jesus Christ?" "Yes, sir," and seemed much pleased that I understood her. I then asked, "Are you going to them?" "Yes, sir," and fell off into a slumber again. As I still held her wrist, I felt her pulse returning. As it possible, I remarked, "that she is about to revive again, for I felt her pulse very plainly; when her brother said, "She is a good deal warmer than she was." We then gave a small portion of stimulant, she seemed to revive and would say "Sally" very often and several times tried to sing, but her mouth and throat were in such a condition that she could not; she would then try to whistle, and use her finger as though she was playing a harp, making a noise or sound with her lips at the same time. Said I, "Mary, are you playing on that sweet harp?" "Yes, sir, but I haven't any time, hardly," smiling pleasantly at the same time, for she had frequently asked me if I thought that sweet harp was prepared in heaven for her, and then would say she knew it was, for she knew that it came from heaven and, that it came for her, and how sweet she would play upon it when she got there. "Yes, Mary," said I—

"It is a golden harp, strung and tuned, To sound aloud in God the Father's ears."

Seeing that it was possible that she might last until morning, I was induced by the company, to lie down for a little while. I am told by the company that she said but little except "Sally," and the last word they heard was "Sally." When I was called up I ran to her; her eyes were fixed and her lips cold, and her breath very short—with my head close to her—"Mary, Mary, this is father, do you know me?" when I distinctly heard her say, "Yes, sir." She breathed her

last at 20 minutes after 4 o'clock, on the morning of the 17 of November, 1851.

Thus I have written a short sketch, in a condensed form, what she said during four days and nights; having forgotten some things; and omitted much through feelings of delicacy, lest it should be considered boasting. But in what I have written, I have endeavored to give it in language in which it was delivered, and have used her own language as nearly as I possibly could. But what I have written, so faintly represents what she said, and how she looked that no one can draw a just conclusion from it. Those alone who were eye and ear witnesses will realize and fully understand it. I wish not to complain at the dispensations of God's providence towards me; for I promised him, if he would only give an evidence of her regeneration and acceptance with him I would cheerfully submit; and she has left such incontestible evidence, that I dare not dispute it for one moment; yet nature mourns the loss of such a child—but I wish to be still and know that he is God. "And though he slay me, yet will I trust him."

A meeting is expected to be held Nov. 4th and 5th, with the purpose of organizing near Old Seneca, Campbell county, Va. All the ministers are invited. Those coming will be met at Winfall on Southern Railway by notifying W. N. Jefferson at Gladys, Va.

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P. D. G.

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EDITORIAL

WHAT IS PURE FOOD?

Dear Brother Gold:—Dr. S. P. Hilliard requests me to ask your views on Deut. 14 chapter and 21 verse. He has asked many ministers of different denominations their views, but has never received a satisfactory answer.

Would like for you to answer through the L. M. and send him a copy. Love to you and sister Gold.

LULA WORSLEY.

Rocky Mount, N. C.

Remarks on Deut. 14:21.—“Ye shall not eat anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates that he may eat of it: or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk.”

Israel was a peculiar people. There was no nation like them. None were so favored in abiding under the shad-

cw of the Almighty, nor any so chastised that forsook his holy laws. The teaching provided for them had never been given to any other people. Nor had the chastening visited upon them been sent on any other people.

They were separate from the other nations, and waited by God's protection as were no other people.

He took them by the hand and led them out of Egypt. He displayed his perfect power over the surrounding nations demonstrating that the gods of these nations were false—were no gods at all.

He commanded the Israelites to cleanliness in their food, forbidding their eating that which was unclean. They were to be temperate in their diet, kind to their poor, living in equality. Of the beasts they were to eat such as were designated as clean and wholesome. Nor were they to eat any kind of flesh that died of itself. They could give such flesh to the stranger that was in their gates, or they could sell it to an alien. The reason given was they were to be holy unto the Lord.

The common principles of humanity were to be so observed and practiced among them as would instil in them the remembrance that the Lord was among them, and was holy and that they should cultivate kindness toward each other and even to the goats or animals in their flocks. Even such order was observed that the ox and ass could not be yoked together. Equality must be considered and maintained. They should not cook a kid in its mother's milk. No doubt but this was for health and the cultivation of principles of kindness and mercy to beasts. In the law of Moses the most perfect ritualistic observance of worship was taught, and the greatest physical cleanliness was ob-

served.

The many washings, the fastings, the days of rest, the reminders enforced on them to remember each other in their daily deportment and dealings exacted of them the greatest propriety of carefulness and good will to each other.

But all this was also prophetic and typical of a spiritual Kingdom that should reach and purify the character of the Jews. A new heart must be given, old things or mere external purification must give place to inward purity of life and all its conduct. There should be doctrine from heaven of internal and eternal purity received or eaten. They were to eat the bread of heaven, and drink the water of life. They should be born of incorruptible seed, and be God's holy nation even as he is holy. They should live forever. No idolatry should be practiced. Nothing unclean should dwell in Israel. No preparation of divine food should be defiled by the use of natural agencies. The kid should not be seethed or prepared and served with any thing akin to unclean nature. No man can serve two masters. An old patch must not be put on a new garment. New wine must be put in new bottles. Flesh and blood cannot inherit the kingdom of God, nor can the corruption of the mother or nature's birth have part in this kingdom. There must be a heart or inward circumcision altogether separating that which is born of God from the flesh. For as God is holy so must his spiritual people be in their life and walk. They shall eat and drink alone in the kingdom of God. Aliens, strangers and uncircumcised may eat that which dies of itself. But the children of Israel must eat the flesh and drink the blood of Him who was never sick, yet bare our sicknesses, who knew no sin, yet gave himself for our sins,

who died not of decay nor disease, but was offered to God as the Lamb slain holy unto God, so that he that eats his flesh and drinks his blood shall never die but live forever.

The stranger and the alien may eat rotten food, or things the world loves, but a true Israelite may eat only the food from heaven, nor does the literal mother of Jesus at all contribute of the milk of her earthly nature in any sense to the preparation of this divine and heavenly feast of fat things, and wine well refined that is given in the blessed and holy Jesus. For this lamb is wholly separate from the natural corruption of his mother, so that her milk or that which her nature supplies cannot be used in seething or preparing this perfect Lamb. Psalm 22:9-10.

Nor is any part or parcel of our corrupt nature allowed to enter into the spiritual birth in the travail of the child of God, but he is pure and incorruptible in his spiritual birth. Mother nor father, nor any thing else of earth can at all aid, help or enter into the preparation that God supplies in the leading and deliverance of his children. Ye are wholly separate from nature, and from the bowels even of its most tender compassion, as we consider the mother who gives birth to the child.

If a kid is seethed in its mother's milk, it would taste and savor of that milk. If man, father, or mother, or any principle of the flesh could be used in the wonderful process of the heavenly birth then would it not savor of the flesh and be tainted and defiled?

We must be changed from vessel to vessel lest we settle on the lees of fleshly defilement and be tainted. We must be changed from the glory of the law (the ministration of death) to the glory of the gospel which is life and peace.

P. D. G.

“FINISHED.”

Elder P. D. Gold, Dear Brother:—I want to ask your views on the word “Finished,” when Jesus hung on the cross and said, it is “Finished.”

Now what was it that was finished?

Had the eternal redemption been obtained then, when he says it is finished? I understand this one way, but I would like to hear your understanding on this important point.

Yours in hope of a glorious entrance into the kingdom of God, which is spiritual.

P. E. DAHSTEDT.

El Campo, Tex., Aug. 15th, 1911.

Remarks:—John 19:30, “It is Finished.” These are the last words of Jesus as it appears to me. Matt., Mark and Luke state in substance that Jesus cried with a loud voice and gave up the Ghost, or committed his Spirit to God his Father. John states that when Jesus had received the vinegar which they gave him, and knowing that all things were now accomplished, that the scripture might be fulfilled saith, “I thirst.” They gave him gall and vinegar as he was thirsting unto death, Psalm 69:21. All things were accomplished concerning him that were written in the scriptures, and he had suffered and performed and fulfilled to perfection what he had come to do. He gave the shout of victory over every enemy as he cried with a loud voice, “It is finished.”

Were there any witnesses that this most solemn, momentous, dreadful, astonishing scene was transpiring, wherein the actors were the Prince of the power of the air, and of darkness, satan with his cohorts and servants were endeavoring to destroy Jesus, while in this hour when men's hearts failed them, and his disciples all forsook him and fled, and Peter swore he

never knew him? But Jesus was so faithful unto death. The scenes of nature, the sun's face veiled with darkness, the earth trembling and staggering as a drunken man, the rocks rending, the veil of the temple split from the top to the bottom, showing that the way into the holy of holies is open to sinners, proclaimed as most solemn witness joined by the Roman centurion who said, surely this was the Son of God, that the salvation of the Lord was fully accomplished, and that Jesus had done, completed, finished what he came to do.

Now what did he come to do? This question cannot be too well considered or understood. This child born unto us, this Son given, shall be called by the name Wonderful, Counsellor, Mighty God, the Everlasting Father, and Prince of Peace, because the government shall be on his shoulders, and he shall rule over the house or kingdom of David forever. He is our Lawgiver, our Judge, our King who will save us. He is become our Salvation. His name shall be called Jesus, for he shall save his people from their sins.

Because he laid down his life, and was humbled to the shameful death of the cross therefore God has given him a name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord to the glory of God the Father. God has given him power over all flesh that he should give eternal life to as many as the Father has given him. He shall see of the travail of his soul and shall be satisfied. He is the good shepherd that gave his life for the sheep, the just one for the unjust, who had all gone astray. He hath by the one offering of himself once perfected forever them that are sanctified. Jesus came to seek and to save that which was lost. Daniel said he should make an end of Sin, and bring

in everlasting righteousness. He is made of God unto us wisdom and righteousness and sanctification and redemption. He shall be called the Lord our righteousness.

Who was ever so faithful? Behold mine elect in whom my soul delighteth. I will uphold him, and give him as a covenant for the people.

Did ever another so give himself to the smiters, so suffer the just one for the unjust? He was triumphant unto death. For that purpose he came into the world. Therefore we glory in Christ crucified. He finished the work his Father gave him to do. We while enemies were reconciled to God by the death of his Son.

What more is needed to save sinners? He shouted victory in the agony, the jaws of death, openly triumphing in the resurrection over every power of the enemy.

He is exalted a prince and a Savior to give repentance unto Israel, and the forgiveness of sins. Ample, full, perfect provision is made and given in Jesus for the salvation of all the Father has given him, and they shall all come to him, nor will he cast away any that come unto God by him.

What enemy is not overcome? What power is not destroyed that would attempt the defeat or hindrance of God's purpose in the salvation of all his people.

What do we mean when we say a work is finished, and is accomplished, an object is attained, a work is completed? Does it mean that something is yet to be done, or it is not finished, or is not certain of being accomplished?

If a house is finished there is not another thing to be done to add any thing to that house. When God finished the six days work and rested the seventh day, and blest it, did he ever make any thing after this to add to this work of any kind? If a matter is fin-

ished nothing is to be added to this work. His redemption is precious, perfect and ceaseth forever in the sense that what he has done is finished, perfected forever.

P. D. G.

* * * * *

OBITUARIES.

* * * * *

WINNIE GENEVA CALHOUN.

Its with a sad heart that I make the attempt to write the obituary of my little babe. But it stays on my mind to do it, and by request of some I'll try once more. I have made the attempt several times before but was so overcome I had to stop.

She was the only child of Frank and Eva Calhoun, and was born July 27th, 1910, and died May 25th, 1911. She liked two days staying with us ten months.

She was taken with whooping cough on the 3rd day of May, and never was well any more, as other troubles followed. All was done that could be done by all and was carefully attended by a faithful physician, but none could stay the hands of death, for it was God's appointed time for her to go, and now she is in so much better hands than if she was here in this vile world of trouble.

Geneva was a bright, good child, and during her sickness would take her medicine like those of matured years, seldom would ever fret, always had a gentle, loving smile for all and was idolized by kindred on both sides. She was loved by all that knew her. I have often heard her papa tell her that he would not take this world in gold for her, and all I could say was, see how quick we'll have to take nothing and not to worship her too much, for I felt

all the while that it was just loaned to us for a very short while. I often felt that it would kill me dead to have to give her up, but I was enabled to bear it and made more reconciled than I ever thought I could be by a stronger power than man.

I dreamed the night she died the next morning, that Mama and I were at her grave and she was in a snow white casket, and every thing about it was white as snow, even the dirt that was thrown out of the grave was like snow when the sun is shining bright, and I asked of Mama if she'd ever seen as pretty a sight as that. While I was in this state I was called by her Papa to get up, she was having convulsions and one succeeded another until about the dawn of day when angels came for her.

The remains were laid in the old Brake burying grounds at the head of her grandmother, Jennettie Calhoun, on the following day, amid a large crowd of sorrowfu' mourners attending.

She was a sweet and loving child,
To us a precious gem;
But God he called of his own
And took her home to him.

We loved her; yes, we loved her,
But God he loved her more,
And now she's an angel,
On that bright and golden shore.

Her little spirit now dwells on high,
Her body's in the tomb,
But oh! we miss her everywhere,
A place is vacant in our home.

Written by her lonesome mother,
EVA CALHOUN,
Rocky Mount, N. C.

SUSAN TAYLOR.

In memory of my dear departed wife.

Susan Taylor was born Jan. 1854. She was the daughter of Wm. and Ava Warters. To our union were born ten children, eight girls and two boys. The boys died quite young, the girls are all living, four of them married, four grandchildren living. Sue as I always called her, joined the Methodist organization when about 13 or 14 years old, not long after our marriage she joined the Primitive Baptist church at Bear Creek, and was baptized by my brother Isaac J. Taylor, and remained a faithful and consistent member until death, which occurred May the 5th, 1911. If she was absent from her preaching as she termed it, and which she so devotedly loved, it was because of circumstances over which she had no control. She pitied suffering humanity, and no begging tramp ever left her door empty handed.

Services were held at the grave by Elders Lancaster and Gardner, two of the best and meekest christian gentlemen I ever knew. Their faces are radiant with love and honesty to me. My dear wife's death has wrecked my life and I feel that there is no more happiness for me this side of eternity.

Sad indeed seems my harrowed lot,
And all my efforts are but a blot.
Soon I'll be called to step over the line,
And leave no foot-prints on the sands
of time.

Oh, God, pray direct me what to do,
That I may meet my darling Sue.
Your plans are fixed I know not how,
I'm willing to go, to go right now.

It was Ina that saw her as she dream-
ed,
Float away on the air it seemed.
She saw to the clouds, this side was
fair,
And a covey of Angels met her there,

To waft her to pastures of eternal
green,
Where sickness and death are never
seen.
And crystal streams that never go
dry,
Nor hands grow old, get sick, nor die.

I hope its soon to be my lot
To go where sighs and tears are not.
Please pray for me that bliss to heir,
For I know my precious darling's
there.

Yours hoping,

GEO. L. TAYLOR .

LENARD ZIGLAR.

Elder P. D. Gold:

My Dear Brother—By request I will write a few lines in memory of Mr. Lenard Ziglar who was born April 30, 1841 and died June 2, 1911, aged 70 years, 1 month and 3 days. He volunteered in Company H. Va., Regiment under Capt. Booker, Sept. 5, 1861 and served a faithful soldier fighting for the liberties of his country until he was wounded in the battle of Winchester, July 19, 1864 which wound took his right arm.

He was married to Miss Mary E. Alley, Oct. 1, 1865 to them were born 10 children. 5 sons and 5 daughters, 2 dead, one dying in infancy and one son grown and married and left a wife and several children. Sister Ziglar who was a member of Buffalo church departed this life Feb. 16, 1898 leaving Mr. Ziglar to mourn the loss of a good christian wife and his nine children to mourn for a devoted mother, but God blessed him with another good help mate. On August 10, 1898, he was married to Miss Sallie Hutcherson who now survives him. The writer was favored with the privilege of visiting him often for the last few years and can say his dear companion is a wife in

deed: she waited on him and cared for him in his sickness as good and kind as if he had been a little babe. They claimed his disease was eczema, but it baffled the skill of the doctors but it finally disappeared and the doctors claimed it went inside of him and injured his mind. So at times he seemed to be crazy for about two months prior to his death.

His home was a home for all Primitive Baptists, it seemed he had as great love for the Primitive Baptists as any man I ever saw, although he never united with any church, but stood as strong in defense of the doctrine as any man I ever met, but claimed he was not fit to be with as good people as he esteemed them to be, but surely he was a child of God for he was one of as close detectors of the doctrine as I ever met and in his last days was one of the tenderest men I ever saw and would cry when ever one of the church members would go to see him and expressed a great desire of joining the church and being baptized. Just two months before he died he was talking of joining the church and asked his wife would she go with him. One month before he died he wanted to know if they would baptise him that day. So I will say to his dear children to weep not for him for we believe he is in the ocean of God's love while you are left here in this old world of sin and sorrow, but pray God to prepare you to meet your dear father on the banks of sweet deliverance. I will say Mrs. Ziglar I know you felt sad and lonesome and can say with the poet, My head and stay is taken away and I am left alone, my husband who was so dear is taken away and gone, but maybe God's holy will to by his presence make more than amends for his absence and by His grace and mercy lead and guide you and his dear children what

time you have to stay here in this old world of sin and sorrow, and when you have lived out your days here God may give grace and in the jaws of death you and all of the children of God may have a full share of His presence that we can say come welcome death I will go with you.

Burial service by the writer, then he was laid to rest in the old Ziglar cemetery by the side of his father and mother. May grace, mercy and peace rest with the children of God everywhere is my prayer.

ELDER J. P. VIA.

FRANK P. SMITH.

It is with a sad heart that I attempt to write the obituary of our dear little babe, Frank Pierce Smith. He was born Feb. 19, 1910, and died Aug. 28, 1911, making his stay on earth one year, 6 months and 10 days. He was taken sick on Saturday night and died Tuesday morning.

Oh, it was such a shock to us all. He did not seem to be very sick until the night before he died the next morning. The Dr. came to see him on Monday and said he thought he would be all right in a few days. But the Lord had seen fit to take him from us. Oh, it is so hard to part with our loved ones, and know that we can see them no more in this life. But we can only bow in humble submission to the will of Him who giveth and taketh away, and say thy will not ours be done.

All was done for him that loving hands and a kind physician could do, but the Lord had prepared a home for him not made with hands.

Great, Oh great his gain,
On the blessed shore,
Free from every pain,
Happy ever more.

May we be prepared to meet him on

a brighter shore, where sickness, sorrow, pain and death are felt and feared no more.

Written by his loving mother,

L. B. SMITH.

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MARRIED.

Elder J. T. Collier and Sister Euly Whitley, Oct. 12, 1911, at Mr. John Whitley's, by Elder G. W. Boswell.

JESSE BARNES.

New Chapel—Sat. and 2nd Sunday in Nov.

A DIVISION IN THE NOLACHUCKEY ASSOCIATION.

This Association was organized in 1828, on the original faith and practice

of the regular Primitive Baptists as our former minutes will show, and we traveled along in peace till about 1839 when the Institutions of the World began to intrude upon the churches, and succeeding in a division. The Primitive Baptists feeling in conscience they could not bow to Baal, and a few stood fast, satisfied with the order of God's house and traveled on a few years, and another small division more from malice and misunderstanding than principal occurred when two churches rent off, a few members and one preacher advocating some extreme points. Then we traveled on up to a few years ago when by some loose coin of discipline one Elder I. L. Ogle got membership with us who succeeded in keeping himself hid from a great many of the Baptist family on the fundamental principles of salvation by grace, and he never would execute discipline of church or Association, and he managed by his cunning sympathetic way to bewitch some of our body, and would resort to any means or method to keep himself in an attitude till those of Zion who were being plowed could not discipline him. He got for the last two years to exhibiting a principle of rule or ruin, and we could not stand it longer. He finally two months ago opened himself and publicly declared that eternal life is imparted to the alien sinner by faith through the preached gospel or the preacher. I was appointed last year to preach the annual introductory this year. It pleased God of all grace to give me liberty to set up the church with her discriminating doctrine and practice to the glory of God and comfort of all present, but Elder Ogle and a very few of his followers, and when Elder S. C. Roberts was elected or chosen Moderator then he could not refrain longer, and he left the house taking the letters and delegates of the two churches he had

care of, and who had gone into disorder by his failure to execute proper discipline and Elder Ogle went off to one Brother Chanleys Manger and organized a new Association, and we excluded him and those two churches from our body: yet there are some genuine Baptists in those churches, but they had been bulldozed by him till they had got cold, and they are wanting to come out some way, and it now seems like Nolachuckey is relieved of a great burden, and we take this method of advertising him that all Baptists may know he is in disorder, and Mountain Rest and Mt. Pleasant churches are also in disorder, and I will further state that we have one more church in our body that has a small leaven of disorder. We have also renewed our Rules of Order and advised our churches to be more cautious in executing the law of Zion because whatsoever a man sows, that shall he also reap. I will further state that Elder Ogle always discouraged correspondence and traveling ministers. He was afraid he would be drawn out and located. So we feel now that we can live in peace.

Primitive Baptist papers please copy.

Yours in hope,

SAMUEL McMILLON.

Cosby, Tenn.

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The Primitive Baptist church of Los Angeles, California, meets 2nd and 4th Sunday in each month, 42nd and Moneta Ave Yellow Car Line. Other meetings announced at meetings above.

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