

VOL 20.

NOVEMBER 15, 1886.

NO 1.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
THE MIRROR STEAM PRINTING HOUSE.

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 chords of love.

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

Reflections on Revelation.

ELDERS GOLD AND LESTER—

DEAR BRETHREN :—

Will you please open your columns for a few of my feeble thoughts upon some things contained in that wondrous book, "The book of Revelation." I say wondrous book, for the reason that perhaps no other book ever written or printed in its opening words declared just what its contents would be. The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass: and he sent and signified it by his angel unto his servant John: who bare record of the word of God and of the testimony of Jesus Christ, and all things that he saw. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein for the time is at hand." Rev. 1: 1, 2, 3. Here is declared what this wonderful book contains. It is a prophecy of things shortly to come to pass. In our finite conception of time, it may seem to us that the words shortly to come to pass may be misapplied when we remember that the things recorded by John, and prophesied by him would march on through all coming time to the final consummation of all things. But when we remember that all of time from the dawn of creation to that period when the angel shall stand with one foot upon the land and the other upon the sea, and swear that time shall be

no more, is short when compared to a never ending eternity.

Then the word "shortly" is certainly appropriate and conveys to the minds of God's dear people the purpose for which the book of Revelation was written. John was banished from Ephesus by that pagan Emperor Domitian to that lone Isle, the Isle of Patmos, in the 96th year of the christian era, as the historians have told us. Here let us pause for a moment and meditate upon the power, wisdom and goodness of our God in this mysterious dispensation of his providence. John the last living one of the twelve apostles, far, very far advanced in life, apparently tottering on the verge of the tomb, is banished from his home in Ephesus to that lone Isle by that pagan monster in whose bosom rankled the foulest idolatry, and most loathsome hatred towards all who held or proclaimed the glorious truths of the everlasting gospel. Under the reign of Nero all the apostles had suffered death. But the life of John was preserved for a great and glorious purpose. That purpose was that he might have signified to him by an angel the things that must shortly come to pass. Things in which the dear saints in all coming time would be deeply interested. Thus God used the venom of that pagan monster to subserve his wondrous will. He banished John to that lone Isle, but in doing so he only placed him where God in his love for his people designed him to be placed that he might receive and record for the learning, comfort and edification of the dear saints the won-

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der! and to the unregenerate, mysterious prophecies contained in that book.

Let it remembered that those prophecies given to John in symbols looked especially to the church, that woman who was clothed with the sun, and the moon under her feet, and a crown of twelve stars on her head.— But she was in the world, and those prophecies necessarily presented the wars, revolutions and turmoils of the nations of the earth, prominent among which for sixteen centuries were pagan and Papal Rome, the former symbolized by the great red Dragon, and the latter by the beast with seven heads and ten horns. But during this long period the church would now and then send forth her rays of never failing light through the dust, smoke and conflicts of war, and through the rifts in the clouds of superstition, idolatry and ignorance that over canopied the world of mankind during all those dark and cloudy days. Satan, having failed to destroy the glorious Son of God by his aids, the Scribes, Pharisees, chief priests and rulers, waged an incessant war against the saints in every land and clime where God had revealed himself to them, as the Lord our righteousness. But the devil and all his satellites and aids, the Roman Pontiffs, did not know that each one, yea, and all of those saints, are kept by the power of God through faith unto Salvation ready to be revealed in the last times. But the powers of sin that had crucified our Lord must go on till they had filled to the very brim the cup of their iniquity. These things were shown to John on that lone Isle, and recorded by him for the learning of the dear saints in all coming ages. Oh what a wonderful view those things opens up to the admiring gaze of the redeemed in every land and clime. They present the power, yea all the seven divine perfections of our God shine forth in resplendant glory and never fading beauty in his providence and grace manifested towards his dear people. Then our hearts should well

up in admiration and praise to his great name for these wonderful manifestations of his goodness and mercy towards the children of men. But in the course of the great and wonderful revelations made to John that servant of the Most High is enabled to say, "And I saw in the right hand of him that sat on the throne a book written within and on the back side thereof, sealed with seven seals." No man in heaven, nor in earth, nor under the earth was able to open the book. John wept much because no man was found worthy to open and to read the book.— Men had read the law and the prophets. But this book was written within and sealed with seven seals, and no man had ever read it, nor none were worthy to read it. But one of the elders said to John, "Weep not, Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." None could look into the great future. None could reveal the things that were shortly to come to pass, except the Lion of the tribe of Judah. He could make that great revelation known because in him dwelt the fulness of the Godhead bodily. In none other in the wide expanse of created and uncreated worlds did that glorious Godhead dwell, and in none other did the seven divine perfections, the seven spirits of God, which are sent forth into all the earth. In none other were all those glorious perfections, omnipotence, omniscience, omnipresence, justice, love, truth and mercy. They were sent forth into all the earth, yea, wherever one of the redeemed sons or daughters of the Most High is found he or she is overcanopied, surrounded, protected and upheld by those wonderful spirits sent forth into all the world. Then how wonderfully safe are all the heirs of promise. Surely the eternal God is their refuge, and underneath are the everlasting arms. But the Lion of the tribe of Judah prevailed to open the seals of that wonderful book. John says, "And I saw

when the Lamb opened one of the seals, and I heard as it were the noise of thunder, and one of the four beast saying come and see. And I saw and behold a white horse and he that sat on him had a bow, and a crown was given unto him and he went forth conquering and to conquer." Rev. 4:1, 2.

White is a symbol of purity, and the horse of strength of power. The opening of the first seal presents the spread of the gospel in its purity and power, for "The gospel is the power of God unto salvation to every one that believeth." Mark you. It is the power of God to the believer. As it is the power of God surely its march is certain, and its conquests sure. None of the redeemed will ever fail to be made the recipients of its joys. When proclaimed in its purity it saves the believers from the errors, vain and false ways of the world. In the glorious spread of the gospel he that sat on that white horse is seen by an eye of faith going forth conquering and to conquer: and he had a bow.

When Noah and his family had gone forth out of the Ark the Lord made a covenant with him. The token of that covenant was a bow. It is written, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth that the bow shall be seen in the cloud." Gen. 9: 13, 14. That flood was sent because of sin, and none of the countless multitude that inhabited the earth at that time were saved from its fearful and devouring waters, but Noah and his household: but in the ark they were as safe from its foaming waves as when they went forth from it to enjoy the glories of that (to them,) new earth. So all the elect of God, our great anti-typical Ark, are safe from the storm of a sin-cursed world amid the fearful revolutions and convulsions that have shaken the nations of earth since Noah went forth on the heights of Ararat. The elect of God have that bow of promise shining forth in all

its resplendant beauty and glory in the gospel heavens which assures them of their eternal safety from the fearful floods of sin and iniquity which sweep forever away the fondest hopes and most cherished idols that are found below the skies. But John says, I saw and behold a white horse, and he that sat on him had a bow, (that bow of promise which is a token of the eternal safety of all that are in our great anti-typical Ark). A crown was given to him.

Mark you, He had a bow. All the promises of the eternal safety of God's people were in our glorious Lord from all eternity. Then he had that law of promise when he came to earth, and that bow encircling him he went down into the deep waters, yea, into that death, that fearful flood of death, that caused him to sweat as it were great drops of blood falling to the ground, and to cry out in deep agony, "My God, my God, why hast thou forsaken me." But glory to his great and all exalted name he came forth a mighty conqueror over death and over the grave. And now the crown of the mightiest conqueror is given to him, the most mighty that had ever tread the plains of earth. None but he had ever conquered the monster of death.

The prophet viewing that wonderful conquest breaks forth in this language, "I will ransom them from the power of the grave. I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction. Repentance shall be hid from my eyes." Hosea. 13:14. Then he had a crown given him when he came from the darkness of the tomb. O how glorious did he then appear. His brow encircled by the crown of the victor, and the bow of promise over-canopying him reaching from earth to earth again. Ah dear saints, when you are enabled by faith to behold the King in his beauty, you cry out in the language of the bride, "My beloved is white and ruddy, the chiefest among ten thousand. His mouth is most sweet, yea, he is altogether lovely.—

This is my beloved, and this is my friend, O daughter of Jerusalem."—
Yes you want to tell,

"To sinners all around,
What a dear Saviour you have found."

Thus vanquished he went forth conquering and to conquer. Glory to his wonderful name, those conquests will go on, and on, till the last one of his relearned is brought into the full, the never fading inheritance of the saints.

Then what a wonderful view did John have at the opening of the first seal of things yet in the future, things that would shortly come to pass in bringing into his banqueting house the trophies of that victory described by the prophet Hosea. For them he conquered death and the grave. The glories of that conquest will be fully made known to all the heavenly family when that hour shall have fully come in the which all they that are in the graves shall hear the voice of that mighty conqueror and come forth, they that have done good to the resurrection of life.

But John says, "And when he had opened the second seal, I heard the second beast say come and see. And there out went another horse that was red, and power was given him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword." Rev. 6:3, 4. At the opening of the first seal there was presented to John the triumphant reign of the king of Zion in his church. But at the opening of the second seal is presented the wonderful contrast between the reign of the Prince of Peace, and that of blood thirsty tyrants on the earth. John says, "There went out another horse that was red, (a symbol of blood). And power was given him that sat thereon to take peace from the earth." That was a fearful power indeed, for they should kill one another. Then was given him that sat on that red horse a great sword. That sword is a symbol of war and blood-shed.

Swords have never been made for

any other purpose than war, therefore it most appropriately symbolized the shedding of blood. Then the opening of the second seal unfolded to the vision of John war upon earth which was most cruel indeed, for they should kill one another. The history of the Roman Empire from about the year A. D. 193, for a period of near one hundred years, presents to us a literal fulfilment of that prophecy. Peace was taken from the earth, and they killed one another.

We learn from the pen of the historian that during that period near sixty Emperors and pretended Emperors of Rome were hurled from power and put to death by incessant civil wars. The historian further says, execution followed execution in fearful rapidity, until the bonds of society were broken up in Rome. Then surely peace was taken from the earth, and they killed one another.

The opening of the other seals followed presenting by symbols great coming events, things that should shortly come to pass. Then surely it is true that the book of Revelation is prophecy. Then blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." The last clause of that quotation was literally fulfilled by the spread of the gospel soon after it was written, for we are told that under the reigns of Nerva and Trajan the church had rest from the fearful persecutions under the reigns of Nero and Domitian, and many were added to it. The law and the prophets were until John. Those prophets under that dispensation told the things that were to shortly come to pass among God's chosen people, National Israel. Those things had been and were fulfilled at the coming of John. When he came a new and more glorious dispensation was about to dawn upon a sin-cursed world. The old heavens and the old earth were about to pass away, and a new heaven, in which dwelleth righteousness, was about to

be opened up in which the Son of righteousness would arise with healing in his wings. Arise through the mists and clouds of legal dispensation.—Arise from the tomb a mighty conqueror, and go forth proclaiming, "Mine own arm hath brought salvation unto me." John the Baptist went forth in the land of Judea preaching repentance and saying, "Repent ye, for the kingdom of heaven is at hand." Yea turn away from the law for the great anti-type prefigured and typified by that law, and the offerings in the temple service, has come. The Messenger of the covenant has come to his temple. Yes, John standing at the close of one, and the opening of the other of those two dispensations in holy triumph said, "Behold the Lamb of God that taketh away the sin of the world." The prophecies concerning the old dispensation having been fulfilled, it was wonderfully appropriate that the things shortly to come to pass in the new, the gospel dispensation, should be recorded. For that purpose our Lord sent and signified it, the things that should shortly come to pass, by his angel unto his servant John. Then how wonderfully blessed are the dear saints in this day who read and hear the words of this prophecy and keep those things that are written therein; for the time is at hand.

Surely my dear brethren, we are closely approaching some wonderful events connected with the Zion of our God, some wonderful display of the power, wisdom and mercy of our God that has been reserved in infinite wisdom to these latter times, but will be made manifest at the the time fixed in infinite wisdom for the everlasting joy of his redeemed people, and to the glory of his wonderful, his exalted name.

H. Cox.

Ghent, Ky., Sept. 21st, 1886.

A Joyful Leper.

EDITORS GOLD AND LESTER—

DEAR BRETHREN IN CHRIST:—

Sometime since I noticed in the LANDMARK a request from brother Ashworth that I should write something for "our family paper" upon the subject of the cleansing of the ten lepers recorded in Luke 17: 11—19. I feel like trying to suggest a few thoughts in compliance with this request to-day.

This was one of the wonderful works of Jesus, and like all that he did and said no doubt contains much food for profitable reflection and for the nourishment of the spiritual man. These miracles were all real works which Jesus did, as much so as though ten men who were in the last stages of consumption should now be healed by a word, and move among us perfectly recovered. These things are none the less real and wonderful for having taken place near two thousand years ago. By these wonderful works Jesus was proved to be the son of God with power sent into the world for the salvation of men. By his power over diseases which infest the body, he gave evidence that he had power over that baneful disease of the soul, sin in all its black and dreadful manifestations. Thus, for poor sinners to-day there is comfort in reading about how Jesus healed the bodies of men.

We are told in this narrative that Jesus was on his way to Jerusalem, and that as he passed through the midst of Samaria and Gallilee he entered into a certain village, and there met him ten men that were lepers which stood afar off, and they lifted up their voices and cried, "Jesus, Master, have mercy on us." Jesus in reply to them said, "go show yourselves to the priest," and as they went they were cleansed. One of them, it is said, when he saw that he was healed turned back and gave glory to God with a loud voice, and fell down on his face at Jesus feet giving him thanks. And it is specially noted

that this man was a Samaritan. And Jesus, as though he was astonished, said, were there not ten cleansed, but where are the nine?" None had returned to give glory to God save this stranger. And to him was now given a special blessing. Jesus said to him "arise, go thy way, thy faith hath made thee whole." This is the substance of the narrative here given concerning this wonderful miracle.—And now some reflections occur to me which I desire to suggest for the readers of the LANDMARK.

1st. From this we learn that there were no circumstances or combination of circumstances that could baffle the power and wisdom of the Saviour.—Both were limitless, we can grasp neither the one nor the other. Jesus could heal with a word any and all who came to him, afflicted with any or all diseases. With him there was no hopeless, no hard case. In his sight, or out of his sight, at hand or a far off, one, or two, or ten, or a great multitude in number, the halt, the lame, the maimed, the impotent, the palsied, the leprous, in all these cases and conditions his power was never at fault, he but spake the word and the afflicted were healed. And so we learn that Jesus can cleanse us from sin, can heal our doubts, our unbelief, our backslidings, our anger, envy, jealousy, our pride and vain glory and self sufficiency, our drunkenness, rioting and thieving, the hatred, malice or murder that is in our hearts. And this he can do not only for the one, but for all who cry to him in their need. We can see this exemplified daily around us.—Sometimes in our churches we see a sorrowful soul, and Jesus meets and heals that one. Sometimes again there are two or a great number of sinsick souls, who as they journey are healed, and feel that virtue from Jesus has entered into them. There was once a day of Pentecost, and there can be again if the Lord wills. "His arm is not shortened that it cannot save."—Then let us take courage. No matter what form the disease of sin has taken

within us, no matter how virulently it exhibits itself, he can heal us of it.

2nd. From this also we learn the readiness of Jesus to heal. Not only has he power to heal but he is willing. We cannot understand his power and wisdom, and neither do we comprehend his willingness. Long after we believe that he is able, we doubt his willingness. This doubt, like all other doubts, is based upon the Arminianism of our natures. We doubt his willingness because we are so vile, as though he would grant us the blessing if we were worthy. We think others are better than we, and therefore he has saved them, and this is Arminianism as much as though we thought he had blessed us because we were better than others. To think that any body is saved because he is better than another is legality and Arminianism.—To doubt his power or his willingness is to substitute creature power or will for his. Jesus needs not our help for he saves the helpless. Jesus asks not for worthiness in us, for he came to save the unworthy. Satan leads men to deny the power of Jesus to save.—This is one form of Arminianism.—Then when he can no longer deceive a soul in this way, he seeks to make him believe that he is so bad that Jesus will not save him, and this is another form of Arminianism. In both cases grace is put out and creature power or goodness is brought in. Now in all the miracles of our Lord we learn not only his power, but his willingness to save. In this instance, no sooner had the ten lepers met him and cried unto him than he looked upon them and said, "go show yourselves to the priests." And they knew what that meant. Every Jew would know that it meant that they should be healed. Turn to Leviticus 13th and 14th chapters for the law of the leprosy. They do not appear to have questioned in the matter, but went at his word, and as they went they were healed. Here was the best evidence of the faith that was in them. Obedience is always the best evidence of

faith. But I am digressing from the theme of this paragraph. Jesus is willing to save the needy ones. He meets those who are coming to him more than half way. He never gets out of patience and his supply of grace grows none the less. By giving he enriches himself at the same time that he enriches us. Sometimes the tenderest, most pitiful heart among us fails to respond to the voice of need.—Such demands have been made upon it that it can no longer respond. But with Jesus this is never the case. He is always touched with the feeling of our infirmities and is eager to show loving kindness and mercy. Do we feel our need for him? then he is the supply for all our need.

3rd. I have already alluded to the ready and unquestioning obedience which testified to the simple faith which they felt in the Master. This faith had brought them to him for healing and the same faith made them ready to obey his slightest word. This is the double quality of faith that it brings men to Jesus to supply all their need, and at the same time to run in the way of his commandments. To those who have not faith, real living faith in their hearts, or to the dead formalist or legalist, this is an incomprehensible mystery. Such persons think that if a man rely simply and utterly upon Jesus to save them, they can have no incentive to good works. But in this case of the lepers, and in many other cases we see how that the same faith that brought them to Jesus also wrought in them instant obedience to his word. And it is always thus. The flesh would have questioned, what is the use of my going to the priests? I am not healed. What does it mean? But faith the very moment it received the command to go saw in it life and healing. If any word of the Lord is impressed upon our souls, whether it be command or promise, in that word is contained all the promise of healing, all the power of life everlasting. If my brother, upon your soul or mine there rests one

word from the Lord, though it be but the impression to give a cup of cold water to a disciple in the name of a disciple, the mark of that celestial seal shall never be erased. Here is the evidence of the mercy of the Lord to you as certainly as though your soul was made glad by a thousand promises. The flesh may question this, but faith knows its truth.

4th. We are told that but one, and he a Samaritan, turned back to fall down at the Saviour's feet and glorify God. Two things in this I will notice especially.

1st. The man who turned back was a Samaritan. I should judge from this that the other nine were Jews. Ordinarily the Jews had no dealings with the Samaritans. But here a common affliction had brought them together and all are healed. Now of whom would men naturally expect the most sense of obligation? Not of the despised Samaritan certainly. And yet he is the only man who shows a spirit of gratitude at this time. It is the case over again of the Pharisee at whose table Jesus sat at meat, and the sinful woman who washed his feet with tears. The one who is forgiven the most loves the most. The Samaritan is not only a leper but he is a Samaritan also. More is done for him, the Saviour has stretched his mercy farther for him is his view of the matter, and he must first of all render his thanksgiving and praise to God and humbly confess himself the servant of Jesus.

2nd. We are reminded of what is so shamefully true of us all, our ingratitude and forgetfulness of all his benefits. Of the nine we may suppose that some hastened to their pleasures, some to their business, some to their homes from which their leprosy had debared them so long. All this would have been right in itself, but it was coupled with forgetfulness of him who had restored to them these privileges. But we must not throw stones at these lepers. How many times have we been healed of sickness, or has

trouble been averted or removed from us, and we could once more enjoy the blessings of life, and yet we have clean forgotten to be grateful or offer an offering of praise to God. We called upon him in our trouble, but we ignored him in our joy. In our trouble we learned obedience, but in our joy we rebelled. How often has it been true that when Jeshurun waxed fat he kicked. Oh what need have we to pray to God that he would make us to remember him in our prosperity. And in another sense of the word I believe that this instance is also true. Many whose sins have been forgiven have not returned to give glory to God.—They have not confessed his name.—They do not frequent the courts of the Lord, or join in his praise. Where are they? One to his shop, one to his farm, one to his office, each is seeking his own aims and is walking without the light of the Lord's presence. Oh that these backsliding children would return and give glory to God! Some of these may have let the love of wife or children or friends hinder him.—They may hate the Jesus who has healed him and the poor despised few who follow him and for peace sake he denies his Lord. Oh that such a fearful halting one might also return and find a full and loving pardon!

5th. Let us notice one other thing. How much the nine missed by not returning to give thanks. It always has been true, it is now true, and it will always be true that the willing and obedient eat the good of the land. To this man who gave thanks Jesus spoke kind, loving, cheering words of peace. "Arise, go thy way, thy faith hath made thee whole." Not only was this man healed, but to him it was given to enjoy communion with his Lord. I feel daily that while I have a settled and well grounded assurance that my sins are all forgiven, yet I cannot live without the daily privilege of communion with my Lord. If I find myself swallowed up in any worldly care or pleasure I do not enjoy that communion. But oh,

at other times when I feel a gladness to confess before him what I have received at his hands, then I do hear his gracious voice speaking such words as it is not in man to speak, and I am glad that I was enabled to testify of his goodness and power.

In conclusion I would say it is not ours to judge the nine. It is not needful for us to know whether they felt their sins forgiven as well as their bodies healed. We have here simply an exhibition of divine power and mercy on the one hand and of creature ingratitude and forgetfulness on the other hand. Of this one who returned we know that he had living faith, for Jesus said so. I think that I have met with cases of a belief in God as a God of providence where I could gain no evidence that the person had ever felt the plagues of his own heart. I have heard sick people say "I trust in God to heal me," when I could find no sorrow for sin. It might have been that some or all of the nine were in this condition. We know not, and must leave them where we must leave all to the just judgment of God. At all events, if they had living faith at all, it was not in sufficiently lively exercise to bring them back to fall at Jesus' feet.

I hope that this may be satisfactory to brother Ashworth and to all who read the LANDMARK.

As ever I remain your brother in hope of life through Christ.

F. A. CHICK.

Reistertown, Baltimore Co., Md., Sept. 24th 1886.

Ministerial Support.

DEAR BROTHER GOLD:—As I have not seen an article for a long time in any of our religious periodicals on the above subject, I thought it might be well to pen some thoughts on the same. Doubtless an article from an able gift would be of use to the Baptists, and it may be that what I write will call forth some abler gift than myself. I propose to examine some passages of scripture on the subject:

See 1st Cor. 9:14. The Lord hath ordained that they that preach the gospel should live of the gospel.

The text does not read that they shall live of the gospel; for then they doubtless would live of it: but the text shows it is only one of God's ordinances, like Baptism &c, and it may be resisted, even as many christians refuse to be baptized; and some of them have died out of their duty in these things. What saith the scripture to such? "Whosoever resisteth the ordinance of God shall receive to himself damnation, or condemnation." Rom. 13:2. So we see it is a fearful thing to resist God's ordinances, and thus fall into the hands of the living God. Paul in writing to Timothy, "Let the Elders that rule well be counted worthy of double honor, especially they who labour in word and doctrine." 1st Tim. 5:17, 18: for said he, "Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward." The double honor here doubtless means the temporal support of the minister, because the latter clause of verse 18th says the laborer is worthy of his reward. See also 1st Cor. 9:4. Have we not power to eat and to drink. (6 verse): or I only and Barnabas, have we not power to forbear working. Those two verses show clearly that Paul and Barnabas, as well as the other apostles, had power to receive their support of the churches; or I only and Barnabas have not we power to forbear working. To forbear working means to quit work, or cease to work: so the language plainly shows that Paul and Barnabas were the only apostles who labored to support themselves. If it had been his duty to labour for his temporal support, then of course he could not have refused to do it without being a transgressor.

Also the other Apostles would have been setting a bad example; for they did not work for a living. Under the Mosaic dispensation the ministers or priests were to live of the offerings of the people; therefore the tribe of

Levi was set apart by the Lord to bear the ark and to minister unto him, and to bless his name. Deut. 10:8. "Wherefore Levi hath no part, nor inheritance with his brethren. The Lord is his inheritance, according as the Lord thy God promised him: verse the 9th. "Behold I have given the children of Levi all the 10th in Israel for an inheritance for their service which they serve of the tabernacle of the congregation;" Num. 18, 21. And Paul used this to prove that the minister should live of the offerings of the people; also he tells us in Acts 28th that even the Barbarians on the Island of Melita loaded him with such things as he needed: for he had been laboring in the ministry among them; and if the Barbarians were so kind, it really seems like we civilized people should not be less so: and if it is kindness to supply the needs of our ministers, then of course it is unkindness not to do it; and some of our brethren, who never help their preachers, ought to take this act of the Barbarian people to Paul as a sharp rebuke; for they must conclude that they are worse in this respect than Barbarians are, and a Barbarian is a savage or lawless person. Paul in Rom. 15:27 declares that the Gentiles were debtors to the Jews, because the Jews had ministered to them in spiritual things, and declares it was the duty of the Gentiles to bestow upon the Jews these carnal things. So we may plainly see that the saints who feast on the preaching of the gospel are debtors to the minister, so what he administers to the preacher is not mere alms; though it is not a debt, according to the common laws of the country, but according to the law of kindness and brotherly love, the language of which law is this, bear ye one anothers burdens, and so fulfill the law of Christ. Gal. 6:2. So we are told (Gal. 6:6) let him that is taught in the word communicate unto him that teacheth in all good things, and this means more than simply what the preacher eats while among the saints, for all good things means

food, clothes, money, and any other good things that the preacher needs.

It is true there are some scriptures which would seem to prove that Paul received nothing at all from his brethren, but when they are taken in connection with other scriptures we will readily conclude differently. In 1st Cor. 9:12, he says to them, if others be partakers of this power over you, are not we rather. Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. In his second letter to this same church at Coriuth (11:8) he says, I robbed other churches, taking wages of them to do you service.— This shows that other churches supplied his needs while he was serving the church at Corinth, and the reason why he did not receive help from them, or rather exhort them to supply his needs was this, there were false apostles, deceitful workers transforming themselves into the ministers of Christ, and he wished to rebuke them, or as he puts it down, to cut off occasion from them that desire occasion: 2nd Cor. 11:12, 13. But the church at Macedonia supplied him while labouring in the ministry for the church at Corinth (9th verse) and while at Thessalonica he laboured night and day, which he did either to correct certain errors, or because the brethren were not able to help him at that time.

But when Paul was laboring night and day for food and raiment, he was doing more than the scriptures required of him: therefore he said, we have power to forbear (cease) working; and his language is in perfect harmony with the Saviour's in Matt. 6:13 to take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed.— Why should they not? Was it not because their time and talents should be employed in his service: for how else could they give themselves wholly to the ministry, as Paul exhorted Timothy to do? Also to not be entangled with the affairs of this life: 1st Tim. 4:15; and Tim. 2:2, 4, and still have

the cares and labours of the world on them? Let him attempt it who will, and he will soon find the Saviour's language to be true, "ye cannot serve two masters."

It is perfectly plain to me that if the ministers would do their duty instead of kicking against the pricks, and give themselves to reading (1st Tim. 4:13.) and as thoroughly acquaint themselves with the scriptures as they could, and improve their talents, and add to their talents five talents more, as is their duty and privilege, and grow in grace, and shun not to declare the whole counsel of God, and reprove, rebuke and exhort, and feed the flock, that all their needs would be supplied, except perhaps in some very isolated cases if in any at all. Then the saints would be much better fed, the lambs gathered into the fold, and more zeal and love manifested, as well as felt: then the preacher would not have to preach the same old sermon over and over again. Of course he would not bring a different food, but bring more of the same kind, and not compel the sheep to eat the same potatoes perhaps a hundred times, and though they have eaten and digested it, they must eat it ainga and again.

Of course it would not be right to put our preaching on the market to be sold to the highest bidder, nor to preach for a stipulated salary: therefore Paul gloried in making the gospel without charge, that he abuse not his power in the gospel: 1st. Cor. 9:18. If he had charged for his preaching it would have been an abuse of his power in the Gospel. Therefore on his part it would have been wilful sin to have charged for his preaching; because his gift to preach belonged to the people of God, a gift which God had given them; and a portion of what they possessed belonged to Paul according to the law of God. Peter exhorts the elders to feed the flock of God, not for filthy lucre, nor as being a lord over God's heritage; and Christ said to his disciples, freely ye have

received, freely give. It is a duty of all the members who are able to help their preacher, and the Lord hath said; "It is more blessed to give than to receive." If the preacher would first do his duty, in giving himself wholly to the ministry, as he doubtless is impressed to do, and then boldly yet meekly exhort the saints to their duty, and fully explain and prove it by the scriptures, then the brethren would doubtless be far more faithful in doing theirs: but a preacher has no scriptural authority to tell others to plow while he is playing the sluggard himself. Paul says, be ye followers of me, even as I am of Christ; and oh, may the day soon come when we will closely heed the Spirit's teaching on this and all other points of doctrine, and not draw back for fear some one will call us Missionaries.

The Missionaries are not the church, they were excluded from us about fifty years ago. Neither do they preach the gospel, but they preach Arminianism: then none of those exhortations which I have noted will apply to them.

Yours to serve in love,

I. J. TAYLOR.

Glorious Rest.

KNOXVILLE, N. C., Sept. 23rd, 1836.

"There can be no rest for the people of God." Heb. 4:9.

It is therefore a peculiar exclusive blessing to a peculiar exclusive people. It is a rest to the child of God in believing; that is, it is found in believing. But I sometimes wonder if every child of God knows that he has a rest all his own—a state or condition wherein he, by gospel gift, has the privilege to enter into and find and enjoy its blessed peace and repose at any and all times, only providing he fulfills the condition—which is to believe: and that however all earthly resting places may fail; and all natural hopes and trust, as perishable and movable, may die, or depart, they, the children of God, have, remaining, im-

movable a rest, still; and that however friends, fortune, home, health, or what not, may remove and be lost to them, they still have, imperishable, immovable, unchanging, unshaken this rest remaining, as that it is an inheritance with that spiritual kingdom that cannot be moved, or fail, or fade.

I know that some think this rest referred to remains to the children of God as awaiting them beyond this vale of tears: that it remains as reserved in heaven for them after this life. By my firm belief is that it is given, and to be enjoyed in this life. True rest in fullness of perfection will be found in heaven. But this rest is given and found in believing. Therefore as belief is confined to this state and life, so must the rest obtained by and in it.

It begins here, when given by Jesus Christ in obedience to his command and promise. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is therefore a given, a gracious rest. Then Jesus says, "Take my yoke upon you and learn of me and ye shall find rest." This last is an after rest and found in gospel obedience.

This first, or given rest is in Jesus Christ as our personal Saviour. Believing in Jesus Christ to the saving of our soul, we entered into that rest. Oh how sweet, how blessed was that rest when first we believed; when as at the door of entrance, so to speak, we were relieved of that great burden of condemnation, and as foot-sore and weary from long toil and travel in searching and working for justification, we entered in Jesus Christ by faith, or believing that he came into the world to save just such a poor helpless lost sinner as we find and feel ourselves to be. Oh what a rest as ceasing from all our own works, and depending on that of Jesus to save us? how acceptable to the Father in the beloved? How restful it was to cease from our own worthless works and rest as trusting in the perfect work of Jesus! It

was given in believing; and it will continue to us in continuing to believe. We shall continue to "be made partakers of Christ," including this rest in him, "if we hold the beginning of our confidence steadfast unto the end." Paul tells the children of God "the God of hope grant you all joy and peace in believing." Ah yes, a joyful rest! a peaceful rest! The God of hope grant you all joy and all peace in believing! Then to enter into fulness of joy and peace as well as rest, is simply to believe. Paul says also "labour therefore to enter into it:" that is labour, strive to believe "for they which have believed do enter into rest." So far from being confined to the life beyond the grave we are commanded to labour daily to enter into it; a needed, life-time rest.

"This is the work of God; that ye believe on him whom he hath sent." To believe in Jesus Christ is to enter into this rest; to enter in is to cease from your own works—necessary in their time and place—but worthless as giving salvation or this rest.

I have said this rest remains, you may depart by unbelief, or lack of faith, or perfect and continual trust in Jesus Christ for life and salvation. It is your privilege as duty to grow in the knowledge and love of Christ, or in other words to continue to partake of Christ, therefore it is your duty to labour, endeavor to continue to believe in Christ, that is to trust in him entirely, to cease from your own works as trusting in them to enable you to find access to God. Neither, on the other hand, let your works, because you esteem them sinful, hinder you from believing in Jesus as your Saviour.—Notwithstanding all things, believe that your eternal salvation is secured in Jesus Christ as a "work finished from the foundation of the world." Heb. 4:3.

Legalists rest in the law and their own self-righteousness; therefore they may not cease from their works or rest in anything. But the children of God rest in Jesus from all toil, legal toil,

believing him "the end of the law" to them; they rest in him as justified from all things; they rest with him from his finished work; they rest with him from the sting and all fear of death.

And this rest is as the Sabbath in which God ceased from all his works in creation; therefore it is the saints' Sabbath day of rest, blest and hallowed of their God, as wherein they rest with Christ in all his finished complete works in salvation. This rest is as the end of the world, wherein the heavens and earth (legal) are passed away and all things are new, and God is come down to dwell with men. Therefore it is the millennial rest wherein Christ reigns and the weary are at rest.

Praise and thanksgiving to the Lord who has given, and immovably fixed, this resting place for his people while strangers in a strange land. And for that he hath decreed it in saying "my people dwell in this resting place." Is. 32:18.

But dear brethren and sisters, sometimes we feel so unclean, so vile, that self-loathing is almost sickening; and growing more and more distrustful, we wonder how we ever could claim to be a christian; how the Lord could do other than to banish us. Then spiritual joys fall us. And our miserable, defiled condition seems to stultify every cry to God, but our cry for mercy, mercy for Jesus sake! But after a while we hear again the joyful sound of the gospel of salvation to the chiefest of sinners; our weary souls, again believing in Jesus as the all sufficient atoner—the complete Saviour of the poor, helpless and lost, and wholly trusting we find our rest in Jesus Christ—the same old rest, in the same old resting-place. And then how simple to believe having faith? how easy to rest, having entered in. Oh we of little faith! Why did we doubt? Israel of old had often "forgotten that resting place." Jerm. 50:6. So have we. But how much sweeter this rest after weary wanderings to faintness in

a desert land?

Outside of this rest, or in unbelief—distrust of God as our Saviour—nothing at all is any satisfaction; however bright and beautiful the world; however friends and prosperity, as to nature, may smile upon us—however all things may combine to favor us, our souls are miserable, and destitute, void and empty, lost, as it were, wandered away from their “rest.” But entering in we find “all joy and peace” spiritually, and thus we see and enjoy all the beauties and benefits of nature; then with a certain secret satisfaction and gladness, we go about our daily work and enjoy all lawful temporal things, whether as performing or partaking.

Thus without Jesus—formed in believing—not only is my soul bereft and bitter, but all natural things are bereft of value and brightness. Hardships are heavy and trials are bitter. But possessing Jesus—his felt presence in believing—or in other words, let my soul return unto her rest, and not only is it content, but all things pertaining to me—every dally yoke, and burden, and sorrow, and trial in nature has ease and brightness lent. So truly is Jesus my all in all. He strengthening me, I can do all things, without him I can do nothing.

Then, beloved, if you are wandering in a desolate wilderness wherein there is no water nor bread, and are weary, oh so weary; and famished to faintness while the pains of banishment get hold on you, and the bonds of death compass you about as doubts and fears terrify your soul; then let me stir up your pure minds to remembrance; (A christian has two minds) have you forgotten your resting place? A rest that was given to, and still belongs to your soul; and that you have the gospel right to enter into as all your own. Then say like David when so beset with “the besetting sin” of distrust “Return unto thy rest, O my soul” (Ps. 116; 7) “For in returning and rest shall ye be saved,”—saved from all those besetments of doubts and fears, “and in quietness

and confidence shall be your strength” Is. 10; 35.

And remember it was David that had departed, that removed away from his soul’s rest; and not that from him. That his soul returned into its rest, is that he had wandered by distrust away from it. So the rest of each spirit born soul remains; have you strayed away from it? Ye believe in God, believe also in Jesus Christ, and “return to the Shepherd and Bishop of your soul.” Return to the rest in Jesus Christ given you in spiritual truth and youth, and receive proof that it remains, and remains the same, in having your youth renewed, mount up as on eagle wings as having again received of God “all joy and peace in believing.” Then as Paul says “cast not away your confidence,” believing in Christ—it has great recompense of reward.

Oh child of God! think what an unspeakable blessing and immeasurable privilege you have above others in this rest—this remaining, immovable, indestructable, incorruptable rest, so sure as Jesus Christ, as that it is hid in him—in the secret places of the stairs” or as you journey homeward, and defended by the “munition of rocks”—the eternal God-head. And think, that amid all the trials, tribulations, tempests, tossings, hardships, weariness, watching &c, &c, of this moving, changing, corrupting, disappointing world, you have a refuge, a rest, that the world knows nothing about, and that you may enter and be safe, yea and rest despite all things. It would seem that the Apostle should have had no need to exhort us to endeavor—to strive to enter into it, as that without entering we are of all men most miserable as that finding no rest in this world, we would certainly and continually strive to enter into it.

The Lord help us all to enter in, even as gathered together in one, to whom be glory forever.

R. ANNA PHILLIPS.

ZION'S LANDMARK.

PUBLISHED SEMI-MONTHLY.

P. D. GOLD.
P. G. LESTER.

Editor.
Associate Editor.

VOLUME XX No. 1

WILSON, NORTH CAROLINA Nov. 15 1886.

Entered in the Post Office at Wilson, N. C., as second class matter.

DIVISION OF LIGHT—FIRMAMENT—WATERS.

Brother F. C. Wright requests my view of Gen. 1:4-9.

"And God saw the light, that it was good; and God divided the light from the darkness.

And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day.

And God said let the waters under the Heaven be gathered together unto one place, and let the dry land appear: and it was so."

In the first chapter of Genesis the great and terrible word *God* appears thirty-one times, averaging one for each verse. This chapter tells what God did. He is the Creator. No one can say that man had any agency in what was done, for he was not there until everything else was made. Such is the presumption of man in arrogating agency and power to himself that he would fain pretend to some honor in creation, but his mouth is stopt, because everything else was created before man existed.

God, by His Son, created all things that are made, and none of the works of creation were made of things material and fore-existing. The things that are made were not made of things which do appear. This we could not understand by human reasoning, but only through faith can we

understand that something is made of nothing.

For instance, light was not made of something the Lord had previously made, and which He afterwards converted into light, or manufactured light of it. He spake and it was done. He said, "Let there be light, and there was light." God saw the light that it was good, as He pronounced everything He had made good. He has not made anything in vain. All His works praise Him. Darkness is the necessary condition and state of matter or things until the light appears. Hence darkness was upon the face of the deep before light appeared, or when light is withdrawn. We know that when the natural sun withdraws his light darkness supervenes, and that when the sun rises the darkness fleeth. So when the Lord lifts upon us the light of His countenance the darkness is gone, and joy enters into our souls.

None but God divides the light from the darkness. We have no power to divide them. But the Lord has never created anything that he cannot control. He even commands the light to shine out of darkness. We think it would be wonderful to make light to shine *in* darkness. But to set a torch to darkness and to make the darkness itself blaze, or to make darkness light, transcends all our conceptions, and soars into the miraculous. Just where we think it could not shine there the true light shines. When we despair of all hope in utter darkness then and there, or *out of* darkness, the light shines, and shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The evening and the morning were the first day. The evening is first, but it requires both to make a day naturally of twenty-four hours. Also it requires both to constitute the day of salvation. For, unless we feel the darkness and groan

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under its weight and gloom, we could not desire day. Conviction for sin and travail in darkness in the region and shadow of death is a necessary part of the faith of God's people; but the evening and the morning make the day. The weeping will endure through the night, but joy will come in the morning.

Waters also as swaddling bands wrapping up the earth are a symbol of sorrow, as well as a source of fertility and an agent for comfort. The Spirit of God moved upon the face of the waters, and God divided the waters by a firmament or heaven which separates the waters, causing the waters above the heaven or firmament to be parted from the waters beneath the firmament.

The word firmament or heaven here means expanse or spread out. It is without limit or bound, stretching out without end. In this the sun, moon and stars appear and have their courses fixed and measured out. Heaven is eternal, unlimited, boundless, forever. There the sun of righteousness, moon of glorious fairness in church or bride beauty, and stars shining in glory, and singing together in heavenly harmony and praise, and no sickness, no sorrow, no end or limit of blessedness, above all that is of earth, in the high and perpetual expanse of glory forever remain. Under this heaven is water and above it is also water. And the evening and the morning were the second day.

Briefly we hint that water is typical of trouble, as when storms or floods prevail, deluging countries, and destroying life. So the heavens at times are black with storms and full of destructive power, hurling it on the earth as under the law dispensation.

But let us rather consider the value and fertility of water as shed on us in the gospel heaven of grace. What an adorable and glorious work of wise power is here displayed. The earth which must yield her increase is dependent in her thirst for the rain that is held in heaven for it, and the heaven drops down its fatness in showers of rain that soften the clouds, and cause

the earth to bring forth. In unlimited and eternal supplies the heaven holds waters, and at appointed times it seasons the earth with moisture. The night also equally with the day is needful to cause the earth to yield her increase, and feed man and beast. So the gospel heaven has its treasure of grace, the water of life, to drop and distil, as the dew and water on the plants of the Lord's field. The humble poor of the Lord's house are but as dust and grass, dry and thirsty, and crying to the heaven for rain. The Lord hears and sends down showers of blessings on his people.

As the natural heaven always holds and contains in the air, every where, in an invisible state, the water that softens and fructifies the earth, and which as its Maker pleases is precipitated in showers of rain; (the Lord not having to send to some other country and import or bring rain from there, but merely so changes the state and conditions of the atmosphere that at once the heavens give their rain; and He may continue this as long as He pleases, and still the rain is never exhausted; or He may withhold it for months or years, and still the amount is not increased.) So the grace of God is everywhere present; and where sin abounded grace *did* much more abound, and at any moment, or anywhere, the Lord sends down the showers of grace upon the mown grass, or thirsty earth, and fills man's heart with gladness. There is no place nor condition in which the grace of God is not sufficient for its subjects. For as the rain and snow fall from heaven, and return not thither, but water the earth; so shall the word of the Lord be that goeth out of his mouth: it shall not return to Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereunto He sends it.

How easy the Lord causes it to rain where He pleases; yet man has no power to cause it to rain; and the Lord withhold it when He pleases. Is it not as much so that in salvation we are dependent on our Father for His grace.

We are instructed in God's works in nature which are typical of His gracious power and wisdom. For all God's work praise Him, and His saints shall bless Him.
P. D. G.

KEYS OF THE KINGDOM.

Brother R. W. Dixon: requested my view of Matt. 16: 19.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

There are two points I would remark briefly upon. Onest, what is it to have this key or power of binding? The other is, Did Peter possess this power or right above the other disciples?

1st. To have or hold the keys is to have the right of entry or access into a place. Jesus has the keys of death and hell, meaning he has the power or sovereignty over death and hell. He has the keys of the house of David, meaning that he has the power over all flesh to give eternal life to as many as the Father has given him, and is the sole possessor of all the heirs of promise or house of David, and he reigns over his saints gloriously. When the Lord said to Peter, "I will give thee the keys of the kingdom of heaven, in what sense did he give to Peter the keys of the kingdom of heaven? In the sense that whatsoever Peter bound on earth should be bound in heaven; and whatsoever Peter should loose on earth should be loosed in heaven. Observe Peter could bind or loose only on earth, that is Peter was to be on earth binding or loosing; but all that he should thus bind or loose on earth should be bound or loosed in heaven. How did Peter do this? By teaching or declaring by inspiration what is the truth in Zion. As a judge Peter sat in the gate proclaiming the law in Zion. Whatever that law or word which Peter was inspired to speak bound the guilty or loosed the righteous here on earth and in heaven as well. For instance, Peter says, "Unto you therefore which believe ~~is~~ precious." Every believer in Jesus is loosed on earth and loosed in heaven

according to this word. That is, this word declares the condition of every one that believes in Jesus. But to all that stumble at this word, or at Jesus, he is a stone of stumbling and a rock of offence, whereunto they are disobedient, and to which of old they were appointed. Now Peter here declares the condition of all those that stumble at the word, namely, they are bound. This key then looses or binds. Nor will God revoke or undo in heaven what he has moved Peter to do while on earth. The same wisdom and power which inspires Peter to utter divine truth on earth will show that same word to be settled in heaven, and hence what is done here on earth by God's servants is ratified in heaven. Otherwise we would have no confidence in the truth of scripture. What if a single word or sentence of the least one of the bible writers could be revoked? Where then would your confidence rest as to the truth of any scripture? Not a word of scripture can ever be broken, it matters not how weak or obscure the man who was moved to write or speak it. The word that Paul wrote is no weaker, nor stronger, than the word Jude wrote. The words that Peter wrote are no more certain of fulfillment than the words James wrote. Because they are all alike the word of God.

2nd. Was any pre-eminence given to Peter over any of the other apostles? In John 20: 23 Jesus says to the disciples, (all but Thomas I judge, at least more than Peter,) "Whatsoever sins ye remit they are remitted unto them: and whosoever sins ye retain they are retained." No more power here is given to one than to another, and the same power remitting sins is equally bestowed on one as well as another. Again, in Matt. 18: 18, Jesus says, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on

earth shall he loosed in heaven." Hence the power of binding or loosing is given to *others equally as much as to Peter*, so that he has no pre-eminence over the other disciples in the matter of binding or loosing.

In Peter's personal history was he exalted above the other apostles? We see him recreant at the crucifixion of Jesus, and restored after this to his *place along with the twelve*, but not above them. We see that Paul rebuked him, for he was to be blamed in the matter of Jewish traditions. While he was the apostle of the circumcision, Paul was the apostle of the Gentiles. God is no respecter of persons in this matter. Peter for the moment was led to see and anticipate what all the others should eventually know, by revelation, that Jesus is the Christ, the Son of the living God.

Peter saw by revelation who Jesus is, and made this noble confession.— Now in this glorious truth Peter and all the other apostles, after the resurrection, dwelt and thus sat at the gate of judgment, and dwelt in the light.— As living stones they are all resting on Christ the chief corner stone, and these twelve apostles abide as twelve judges, having the keys of the kingdom of heaven, and their word binds or frees in earth and in heaven.

Has Peter a successor, or has any of them a successor? No. Did you ever know any one to have a successor in any office as long as he himself occupies that office? No: you never did. When one time expires in an office, or when he ceases to fill the office then a successor comes. Now has Peter's place as an apostle ever been vacant? No. Has there ever been a time when Peter's word failed to be good? If Peter is dead as a judge why not cut

his words out of the bible, and use them no more? Peter as a man, and all the other apostles, have died long ago; but as apostles neither Peter nor any of them are dead. The word of any of them, or all of them, is as good now as it ever was; hence they never can have any successors. Every miracle, every word, every act of Peter and the others remains with the church to this day. If any man claims to be a successor to the apostles let him speak with tongues, let him raise the dead, let him heal the sick, let him work miracles. No man in this day, nor since the apostles, has ever done these things: because the apostles have no successors, nor could they have any for they as apostles are not dead.

P. D. G.

SPRINKLING — NEW HEART — NEW BIRTH.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

Brother Wilson Giles of Va., desires my view of the above scripture.

This language was spoken by the Lord God to his people Israel, by his servant Ezekiel. And it must be remembered that the Lord addressed this people, as his people, and spake unto them concerning what he would do unto them, for his name's sake, and not for their sake, or because they deserved it; and that he would not so bless them to make them his people, but he declares them to be his people, and he will therefore bless them as such.

It will be remembered that the Lord

blessed Jacob,² and called his name Israel, and that henceforth all that were born of him were Israelites, and not Jacobites, and that therefore all who have ever been manifested as Israelites since that time have been manifested by birth as the development of this one multiplied Israelite.

Birth is but the development of a seed previously existing in a unit, as multiplication is simply adding a unit to itself. So we see that a real Israelite can only be known by the manner of appearance, which is by birth of an Israelitish parent. There were those however that were of this Israelitish heart, that were a part and parcel of, and with them, as a host, and nation, and people, that came in by adoption, and not by birth: and while they were not Israelites by blood relation and birth, yet they were of Israel, and so shared the blessings according to the arrangements made especially for them. And I conclude that under those provisions the host of Israel would not have been complete without these, who were hitherto strangers. In that day the Gentiles were those who might be adopted which seems to me might answer to "our body" in this day. Rom. 8: 23. He is not a Jew that is one outwardly, but that is one inwardly, and circumcision is that of the heart, and not that which is outward in the flesh. The true, and real Israelitish principle and life of the child of God is found in the hidden man of the heart, which is to the natural man the earnest of the inheritance, the unction from the holy one, the spirit of adoption, the only guarantee to the child of God that its vile body will actually be adopted—redeemed, changed and

fashioned like unto the glorious body of Jesus.

While the Lord is speaking to natural Israel, yet it seems to me that the prophetic strain reaches farther than this national people, and refers to the great and glorious gospel day in which we now live: when he should gather together in one all things in Christ—when he should gather together his elect from the four winds.

In the preceding verse he says:—"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you."

We find that God has been pleased to elect or choose, according to the election of grace, that was in Jesus before the world began, sinners of Adam's posterity out of every nation, kindred, tongue and people, not only of the Jews, but also of the Gentiles.

These vessels of mercy were chosen unto salvation from the beginning, through sanctification of the spirit and belief of the truth, and God calls them to the obtaining of the glory of our Lord Jesus Christ. 2nd Thess. 2: 13, 14. He has also predestinated them unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will, and in his will has made them to be accepted in the beloved son, to the end that they be conformed to the image of his Son, and thereby be found to the praise of the glory of his grace.

Up to the coming of Christ, the people of God were only known as Jews, nationally, to whom were committed the oracles of God, which people represented the Jews spiritually that should be gathered in according to

that previous choice, out of all nations.

Since the beginning of the gospel day, the people of God have been known collectively as the church of God in which is seen the fulness of Christ, and to which is committed the order and ordinances of the house of God. The individual members of the church are manifested in the figure of the new birth, setting forth the development of the resurrection of Christ, and the resurrection of his people in him; whereby they have Christ in them the hope of glory, and are thereby sealed unto the day of redemption. The gist of the whole matter is in the "Christ in you the hope of glory." By the grace of God they are what they are: and as the grace of God has always been what it is now, even so they, by this grace, are now what they always have been, but not until recently was it made known unto them, by the revelation of Christ in them.

In the consideration of this wonderfully mysterious subject I do not wish to separate the "you" and the "Christ in you" so as to make them entirely foreign from each other and distinct; but I wish to present each in its proper light—that the one is flesh and the other is spirit; and that the flesh lusteth against the spirit, and the spirit against the flesh: and that these are contrary the one to the other, so that ye cannot do the things that ye would. The child of God therefore has two opposing natures in itself: the one is of the first Adam, which is of the earth earthy, the other is of the last Adam, which is the Lord from heaven, the quickening spirit. This is what is supposed to be represented by

the Shulamite. What will ye see in the Shulamite? As it were the company of two armies. Two armies but one company. Two natures, earthly and diyine, but only one child—one company.

These are the creatures, or characters that are now being brought forth and manifested as the children of God, in the kingdom or church of God, and are in my opinion the ones referred to in the text.

We will now try to show what is meant by that which the Lord will do unto them. I will sprinkle clean water upon you, and ye shall be clean or cleansed from all your filthiness, and idols. It seems to me to be very easy to tell what this does not mean, or that it does not mean the sprinkling of water as practiced by many denominations in this day. First these Israelites, as I have shown, were born such, and as such were sprinkled; whereas the orders of this day sprinkle little infants, who it must be admitted, are not children of God when born of the flesh; but are only manifested as the children of men, and of wrath and come forth from the womb speaking lies. Psa. 58:3. Again, it is acknowledged that these infants must, when they grow up, be converted: if so they are not christians when sprinkled.

Again, it is claimed that infants are not sinners, while they are such, and are therefore fit subjects, as they are, for the kingdom of heaven; whereas the sprinkling in the text was for the purpose of cleansing the characters thus sprinkled from filthiness and from idols. What kind, or character of filthiness could there be about an infant that is not defiled with sin, but is holy and harmless? What amount

even of natural filth, or dirt would a little water sprinkled upon an infant's head, or any ones head, wash away?

Every mother in the land knows the folly and vanity of sprinkling a little water on the head being sufficient to cleanse the body naturally.— This religious sprinkling is not claimed to do natural cleansing, and the child does not need any spiritual cleansing: wherefore the sprinkling then?

Again it sprinkles not only from filth, but from idols: what kind of idols is an infant supposed to have? How could the sprinkling of water upon any one naturally separate them from idols, or anything else?

How could the sprinkling of natural water upon the head, or even washing the entire body, have the effect to cleanse the heart, and purge the conscience from dead works to serve the living God? The sprinkling in the text is not something that man does, as is baptism typical of what God has done, but it is something that God declares he will do himself: then will I sprinkle upon you clean water, which no doubt is designed like other instances of sprinkling, to typify the sprinkling of the blood of Jesus whereby our hearts are sprinkled from an evil conscience, and our bodies washed with pure water.

There are only four places where sprinkling is referred to as cleansing, all of which refer to sprinkling of the testament which was under the law, or to the work of Jesus.

The blood of bulls, and goats and ashes of an heifer sprinkling the unclean, sanctified (set apart,) to the purifying of the flesh; while the blood of Jesus purges the conscience from

dead works to serve the living God. Heb. 9: 13. You will notice that the blood of those animals did not purify the flesh, but sanctified, or set apart to that end, which is only accomplished by the power of God in the resurrection, when our vile body shall be changed and fashioned like unto the glorious body of Christ.

This sprinkling represents the purifying blood of Jesus as is seen and manifested in the spirit of God, wherein and whereby we are sanctified, set apart, and separated unto the service of God, as we are the circumcision that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Christ dwells in our hearts by faith, and through faith in his name and blood we realize that we are perfect in him, wanting nothing; while in the flesh we are imperfect wanting every thing. And just as Jesus dwells in us, so we dwell in him, and live in him, and have wrought in our hearts, by the Spirit of God, the blessed assurance that Jesus loved us and gave himself for us, and washed us in his own precious blood, and sprinkled our hearts from an evil conscience, and put away our sins by the sacrifice of himself. "The blood of Jesus Christ his son cleanseth us from all sin." Having this precious truth so forcibly and indelibly written in our minds and hearts, we are thoroughly cut loose from all idolatrous worship, and confidence in the flesh, or an arm of flesh, and are made with joy and singleness of heart to look unto Jesus the author and finisher of our faith, and to worship and to adore him.

What a wonderful salvation is this: what amazing mercy has our God

brought to view in his darling son, that sinners, such as you and I, can be, and we trust are saved to all eternity. What manner of men ought we to be in all godliness and honesty.

"A new heart will I also give you." The word heart here does not mean the literal heart, that sends the blood into different parts of the body, but must mean the center of our affections and sympathies, and all that tends to make up a rational, moral, affectionate, merciful and tender character, upon the one hand, and the opposite upon the other. It is the fountain whence spring all of our purposes, and actions, the seat of our character, the motive power of our being. "Out of the abundance of the heart the mouth speaketh." Naturally the works of the flesh are manifested in our hearts, and the vigorous demands of the law which is made strong through the depravity of the flesh, makes our heart appear as hard as adamant, by closing up all avenues, and setting forth our real condition, which is without remedy, with such a heart. It is deceitful above all things, desperately wicked; and is full of bitterness and cursing, and is not reconciled to God nor can be. It has no power, except that of the wicked spirit, that permeates it, hence it is called hard and stony. It is said; "By their fruits ye shall know them." The fruit or conduct of a man proceeds from the heart, so he is denominated of what character he is, by the fruit manifested. "Where the treasure is, there will the heart be also." If he is led captive by the devil at his will; all of his energies will be bent to the service of the devil.—Nature and the things of nature are the god of the natural man, in his

depraved natural state. And under the law, and in the covenant under the law, this is clearly manifested, and the fact is demonstrated that by the deeds of the law no flesh can be justified because of this hard and stony heart. But God who is rich in mercy for his great love wherewith he loved us, even in this deplorable condition, has been pleased in the economy of grace, to devise means whereby his banished be not expelled, and in these promises it was arranged to take away this stony heart out of our flesh and give us a heart of flesh—a heart that can be touched with the feeling of our infirmities and which only desires things that are of a heavenly character, which only manifest the fruits of the spirit, and which is stronger than the stony one, and in that sense is the stony one taken away, or subjugated so that the new heart predominates and reigns in pre-eminence over the other.

This is the heart that David desired when he said; "Create within me a clean heart O Lord, and renew a right spirit within me." And again "Unite my heart to fear thy name." "The preparation of the heart in man, (not the heart of man) is of the Lord." In the new covenant, in which the new heart is found, the Lord says he will write his law within the heart which is the new heart.

Jesus is the fullness of this covenant and we have Christ within us the hope of glory, we have this new heart, in which is written the law of zion, which is love, peace and joy in the Holy Ghost.

"I will put a new spirit within you." Again: "I will put my spirit within you." It is said that; "as many as are

NEW VOLUME.

led by the spirit of God, they are the sons of God." And again; "Because ye are sons, God hath sent forth the spirit of his son into your hearts crying, abba, father."

The spirit that formerly characterized our condition was one of bondage to fear, and Paul says; Ye have not received this spirit again to fear, but ye have received the spirit of adoption.—God has given us his Spirit, or that of his son, and denominates it our spirit. "The spirit beareth witness with our spirit that we are the children of God." This is the spirit of truth that makes us free, and leads into all truth and causes us thereby to walk in the statutes and judgements of God. And we are in the spirit, if so be that this spirit dwell in us.—Paul says: "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This Spirit that God puts within us moves us to the service of him, producing faith and the kindred fruits thereto, whereby we serve him with reverence and Godly fear.

May it ever be our privilege to follow the leadings of this blessed spirit into all truth.

P. G. L.

 DELAYED.

This issue of the LANDMARK is delayed some in consequence of a change in the style of publication. We hope to recover the time soon.

This introduces a new volume of ZION'S LANDMARK to its readers. While there is a change of style in its publication, the doctrine advocated is the same. We prefer a cessation of some hostilities that have been raging, and bespeak a desire for peace and harmony among its writers. Let it be a band of brethren all moving as the horses of Pharaoh's chariot, or standing as one pillar of solid beauty a tower of strength: for in the vision Ezekiel beheld, when the living creatures moved the wheels moved, and when they stood the wheels also stood. They are always together. Write for peace, and write the things that make for peace, and whereby one may edify another. To write as the pen of a ready writer, that is as one moved by an unerring power moving him to write truth, is certainly a work of profit, a labor of love to the saints.—All true writing like preaching the gospel is to stir up the pure mind by way of remembrance.

We hope the readers of the LANDMARK will be favored of the Lord still.
P. D. G.

Some appointments for preaching, that are to be filled about the time this issue is mailed, are not inserted. We regret being so much behind, but it seems to be unavoidable. Unless appointments are published before the time of filling them it is useless to publish them.

P. D. G.

The *Primitive Monitor* will soon begin the publication of a book, written by sister Kate Swartout, entitled, "Life's Journey, and Lessons by the Way." It will contain many precious things to the child of God. Sister Swartout is well known to the household of faith through her writings in our different papers. The book will be well bound in full cloth, and will contain about 300 pages, printed in the same type that this is printed. The book will be ready for delivery sometime between December 15, 1886, and February 1, 1887. She requests the brethren who may feel an inclination to read it, to make it known, which will serve as a guide to the number to publish. This can be done by postal addressed either to Mrs. Kate Swartout, Kelley's Corners, Mich., or to the publisher, Greenfield, Ind. The price of the book will be: Single copy, post-paid, 75 cents. Per dozen, by express, \$7.00

All Old School Baptist papers please copy.

APPOINTMENTS.

The following named Elders will preach, if the Lord will.

J. E. ADAMS.

Middle Creek, (N. C.) Dec. 11, 12; Alvin Stephenson's Sunday night; Fellowship 13th; Union Springs, 14th; Sandy Grove, 18th, 19th; Willow Spring 20th; Alfred Smith's, 21st; M. H. near Wm. Johnson's, 22nd; New Hope 25th, 26th; Rehoboth, 30th; Clement 31st; Smithfield Jan. 1st, 2nd.

He will need conveyance.

THOMAS BELL.

Simpson's Creek, Dec. 7th; Feathery Bay 8th; J D Sansbury's 9; Mount Pleasant, Sumpter Co (S. C.) 11th, 12th; Beaver Dam 14th; Cool Spring, Greenville Co., (S. C.) 17th, 18th, 19th; Mill Branch, 25th 26th; Fireway, 27th. Likely Elder D. N. Gore will accompany me. Will need conveyance

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WILMINGTON & WELDON RAILROAD AND BRANCHES—Cond. Schedule.

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Dated Nov. 14, '86	No. 44, Daily.	No. 45, Daily.	No. 40, Daily.
Leave Weldon...	1:10 a. m.	2:15 p. m.	5:35 p. m.
Arrive Rocky Mt. ....	.....	3:33 "	.....
Arrive Tarboro... ..	.....	4:50 p. m.	.....
Leave Tarboro... ..	.....	11:50 "	.....
Arrive Wilson... ..	3:07 a. m.	4:05 p. m.	6:35 p. m.
Leave Wilson... ..	.....	4:15 p. m.	.....
Arrive Selma... ..	.....	5:40 "	.....
Arrive Fayetteville ..	.....	8:32 "	.....
Leave Goldsboro... ..	3:53 a. m.	4:54 p. m.	7:40 p. m.
Leave Magnolia... ..	5:15 "	5:54 "	.....
Leave Burgaw... ..	6:13 "	7:00 "	.....
Arrive Wilm'gton... ..	7:00 a. m.	7:50 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 45, Daily.	No. 47, Daily.	No. 45, Daily.
Leave Wilm'gton	11:40 p. m.	8:40 a. m.	8:50 p. m.
Leave Burgaw... ..	.....	9:30 "	9:50 "
Leave Magnolia... ..	12:52 a. m.	10:36 "	10:57 "
Arrive Goldsboro	1:55 "	11:35 "	11:55 "
Leave Fayetteville ..	.....	7:00 a. m.	.....
Arrive Selma... ..	.....	9:25 "	.....
Arrive Wilson... ..	.....	11:23 "	.....
Leave Wilson... ..	2:32 a. m.	12:25 p. m.	12:52 a. m.
Arrive Rocky Mt. ....	.....	12:59 "	1:36 "
Arrive Tarboro... ..	.....	4:50 p. m.	.....
Leave Tarboro... ..	.....	11:30 a. m.	.....
Arrive Weldon... ..	4:05 a. m.	2:15 p. m.	2:45 a. m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albermarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 8:00 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 p. m., arrive Smithfield, N. C., 7:00 p. m. Returning, leaves Smithfield, N. C., 7:30 a. m., arrive Goldsboro, N. C., 9:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 50. Northbound is No. 51. All Trains run solid between Wilmington and Goldsboro and Magnolia.

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VOL. 20

DECEMBER 1, 1886.

NO.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:

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

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

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DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

COMMUNING.

DEAR BROTHER GOLD:—Sometimes I find myself writing with more freedom when addressing a single individual for his own perusal than when it is in my mind that many may read what I am writing. Yet in either case I want to write what I have heard, what I have seen with my eyes, and looked upon, and my hands have handled of the word of life (1 John 1 : 1;) I ought to remember that when I thus write what has been taught me in my own experience all who read understandingly will be such as are of one heart and one mind; and blessed as I hope, with an intimate relation to them in the Spirit, I need not hesitate to speak freely to them of all that is in my heart. When charity, which "is the bond of perfectness," is put on by the dear people of God, their intercourse, whether by tongue or pen, is most sweet, blessed and profitable. It is a comfort for any of the family of God to tell to those who fear Him what the Lord has done for their souls. When we are enabled to speak of our trials and deliverances, our joys and sorrows, our hopes and fears, it is not only a comfort to our kindred in Christ, but to our own souls also. When they that fear the Lord in our day speak one to another the Lord hearkens and hears, as of old time, and they have the precious evidence within that a book of remembrance is written before Him for them.

Natural men, who have not known the fear of the Lord, may spend much time and talent in the study of the Scriptures,

and in talking and writing about them, but the fountain of spiritual comfort is not manifest in what they bring forth. The world is full of religion, and the professed followers of Christ are many; but how few there are comparatively whose writing and conversation carries any comfort to the heaven-born soul. "No man by searching can find out God." Not one of his elect, who has the spirit of Christ, can find out anything concerning Him by searching. Go which way he will, forward or backward, on the right hand or on the left, he cannot find Him. The Scriptures are a sealed book to him except at such times as the Lord is pleased to open his understanding that he may understand them, and to reveal Himself through them. These things are known only by revelation, and that revelation is made only to babes.—Mat. 11 : 25. Whenever any spiritual truth is revealed to any one he receives it as a little child, in sensible weakness, ignorance and helplessness, but humble trust in the Lord, and feeling strong in Him. And how sweet and mutually helpful is the communion of such as they are enabled to talk with each other of those things which are freely given to them of God, and which they know, not by the spirit of the world, but by the spirit of God which they have received.—1 Cor. 2 : 12.

August 22, 1886.

DEAR BROTHER GOLD:—It is not often that I lay aside a letter until it is finished. But this has lain unfinished a long time. I will now send it as it is for your disposal.

What a mystery is this way of salvation in which the Lord has brought us, this hope which has been raised up in our

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hearts, which is our all, which we would often throw away fearing that it did not truly belong to us, but which holds us as an anchor holds a vessel, notwithstanding all our doubts and fears. Truly does the apostle say, "We are saved by hope." But this hope is a mystery. This way of the Lord is a secret way. I find myself after looking over the whole field of my nature and find it a wilderness, "where beasts of midnight howl;" a desert destitute of any thing good; and I search through all my life and can see nothing that could merit the favor of God, but much, everything, to merit His wrath; and I wonder how and upon what ground I can have been indulging in a hope of eternal life and blessedness in the presence of that Holy God. Sometimes I am left in such a state for days together, with hardly a ray of light or one emotion of joy. Then, indeed I am in the desert, but not resting there, for I am wandering in search of something to eat, seeking water where there is none. How strange that one who has known the blessed way of life and peace, the place where the green pastures and still waters are, should not be able to find them at will. But so it is. They are hidden from our sight until our dear Heavenly Shepherd leads us to them. In a moment, while in the very midst of the dreariest desert, some precious word of truth comes

to the mind clear as a sunbeam, and sinks down into our poor broken hearts like seed into well prepared soil, or like the gentle rain upon the parched earth, and we are made to rejoice that the way is in Jesus and not in ourselves, that He is the way, that He has already saved all His people, and that always in themselves they must feel that they are poor, vile, destitute of anything good, so that when looking upon and within themselves for merit and comfort they see only a desolate, parched and howling wilderness, but by precious faith they are given to see that in the precious Saviour they have righteousness and strength and salvation, and all they can possibly need or desire, even unsearchable riches. Then what a blessing it is to dwell on this sweet secret place of the Most High. And seeing we have such a hope, such a sure dwelling place, what manner of persons ought we to be in all holy conversation and godliness. And even when we walk in darkness and have no light, we ought not to complain and give way to fears and doubts, for the Lord has said to such, "Let him trust in the name of the Lord and stay upon his God." Isai. 50: 10.

In hope of eternal life,

SILAS H. DURAND.

Southampton, Bucks Co., Pa., Nov. 18, 1886

REMEMBER THE POOR.

DEAR BROTHER IN THE LORD:—Being very far advanced in life, and in very feeble health, and in the eighty-first year of my pilgrimage in life, and not expecting to stay on the shores of time much longer, my mind in a considerable degree is weaned from the things of the world, and as my mind seems to let go the things of this world it seems to be more engaged about the things of the world to come. And still the most of my time I am in the dust of humility and I think I can see it is for my good. I am so situated I have very little intercourse with the saints of the most High God, except through the mails and through the press. There are but two Old Baptists with the exception

of my wife that live nearer than forty miles of here, that I know of. They are both sisters and poor women. They cannot come to see me, and I can't go to see them.

I receive a great deal of satisfaction from our periodicals. I take the *Signs of the Times*, *ZION'S LANDMARK* and *Primitive Monitor*. They give me great consolation. I have rambled and am trying to write till I hardly know where I have got to without touching the subject I thought of writing upon: one that has been on my mind a good deal for some time, and I feel it my duty to write some things as I feel. The subject is the destitution of the poor saints. I have seen some little

written about it but not fully to my satisfaction, nor do I think I can write fully to my satisfaction, nor do I think I can write fully about it, more than to call the attention of the brethren and sisters. We know when we think of the poor saints as we should that the world has very little feeling for them, they are the very outscouring of the earth. I feel to write a word of admonition to the brethren and sisters.—Perhaps I need it as much as any of the rest. I acknowledge my guilt. I think I have known cases where we have become guilty, and I suppose that is what drew my attention to the matter. It is a matter I think has been too much neglected. I wish to call your attention to the matter.

According to the flesh I feel some disposition to excuse myself, thinking somebody else would attend to such things, but when I think I take a right view of the matter, it seems like waiting for other people aggravates the matter. We profess to serve God, and to serve God we believe we should obey his commandments, and his commandment is that we should administer to the necessity of the poor saints. I feel like we should not wait till we were about to fall over them, but that we should look them up, and know what condition they are in, and if they are in needy circumstances they should be

relieved as far as we have the means to relieve them. We have plenty of means among us; we all do not have silver and gold, neither do all the Lord's afflicted people need silver and gold, but there is no christian so poor but that God has given him a store of love, and sometimes that is the very cordial that is needed.—We worship the God that is a sovereign God of heaven, earth and hell, that gives no reason for his conduct, more than it seems good in his sight, still we believe he made nothing in vain, and but what he had a purpose for, and when we take a proper view of ourselves it seems to me we have nothing that we can properly call our own, and at best we are only stewards of what we generally call our own. I feel we are under as much obligation to serve God with what we call our own as we are to serve him with our heart. To some this would appear to be a little tainted with arminianism; it would not do for me to be an arminian. I would hardly know which it would be best to serve God or the devil.

Brother Gold, I have been impressed to write something of this sort for some time.

SAMUEL B. MATTOX.

Bristol, Tenn., April 8th, 1886.

USE OF PREACHING.

DEAR BROTHER GOLD:—On my way home from Tarboro such scriptures as these were on my mind: Happy art thou, O Israel: who is like unto thee, O people saved by the Lord: and Blessed is the man unto whom the Lord imputeth no iniquity, and in whose Spirit there is no guile. Are we not greatly blessed when we can feel that the Lord of Jacob is our refuge? I think I can sing the cross of Christ more understandingly now than I could sometime ago. There are words in the bible that we have been familiar with all our lives, and think we understand them: but when the Lord reveals to our faith some truth through or in these words, and we have experienced the same in our hearts, we feel that we never really understood them before in the true sense. The perverseness, pride, enmity, and rebellion

of our hearts are all a sore cross to us, and every time we see these evils, and feel we are saved from them, we can sing redeeming love. When we feel that we can glory in the cross of Christ there is no disposition in us to shun it. What a great difference in learning from observation or hear say, and learning it from heartfelt experience. It seems to me that I am always learning something, and as constantly forgetting it. When the gospel enters the heart it is as a lighted candle, it shows us many things that were hidden from our sight. We are naturally blinded to many of our faults and wrong doings, and no matter how far wrong we may get, we cannot truly acknowledge the wrong until we can be made sensible of it; then, if we are in our right minds, or in the spirit of love, we humbly and meekly ac-

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knowledge our faults and turn away from them. I think the gospel always carries with it the spirit of love and peace and good will toward man.

Now brother Gold, I think you do truly believe that I love and appreciate the preached gospel, and thank God for his ministry, notwithstanding my perverse and foolish talk at times. A man may appear to be ever so meek and humble, and bear the image of Jesus ever so plain, if I cannot see it, and have full confidence in him as being guided by the spirit of truth, I do not enjoy his preaching. How can I have confidence in that man that seems to think that God's plans, purposes and arrangement of things must be (to be right) such as he would make them. He seems to be bringing God down to his own level. While I think that as high as the heavens are above the earth, so are God's ways above our ways, and his thoughts above our thoughts. Two of the loveliest traits in a christian to my mind are humility and meekness, and I have never seen you but a few times in my life but what I thought I saw these two traits plainly, and I know that is one reason why you appear so lovely to me. While you were preaching Saturday I felt that you did earnestly and truly desire the peace of God's children, and some how or

other I found myself desiring the same, and felt I had peace with God through Christ once more. How could we glory in the cross if we never felt the cross; there is no life without it. It seemed you were taking up my faults and showing them to me, and as I acknowledged them they were blotted out in God's account, and I felt in all these things is the life of my spirit. How sweet to be enabled to drink of the cup of salvation after we have been tasting the bitter cup. But would we appreciate the sweet if we knew nothing of the bitter? or would peace be so sweet to us if we knew nothing of confusion and trouble? I think I learn something in every conflict I pass through, learn more and more of my weakness and the strength only in him. When love abounds in the heart how differently things look to us, how strange there should be such a great change in feelings towards those brethren that I had hard feelings towards! What power there is in the gospel? If we hold any thing against our brethren there is no communion with God. I think the gospel is preached that we might have fellowship with God. I feel like I could write twenty pages, but I will stop for fear you will tire of reading, the writing is so bad.

Yours in love,

A. PITTMAN.

Scotland Neck, N. C., Nov., 15th, 1886.

THE BEAUTIFUL BRIDE.

MY DEAR BROTHER GOLD:—I want to say something for your consideration concerning a dream or vision that I had on the morning of the 21st of this month. I pray God to direct my pen in making the attempt. First I want to tell my feelings before the vision was shown to me. I promised at our July meeting to go as a correspondent from our church with Bro. M. B. Williford to William's meeting house. I went, and we had a joyful time. The Gospel was preached I think, and much christian love manifested among the dear brethren and sisters. I was filled with joy unspeakable and full of glory. We went Saturday night and stayed with brother William Fly. There we met sister Mary Walston and her daughter, Mrs. Havens. We had a good time singing and talking

on the salvation of our God through his Son Jesus Christ, which was a feast to my soul. I came home rejoicing in the love of God, my dear Saviour, and I felt much love for my dear brethren and sisters in the faith. But alas, Monday was gloomy and desolate and I became much oppressed. Tuesday I went bowed down with heavy heart. I had been up so high in my feelings that the coming down was very grievous, and made me groan and also made me try to pray to God to help me and bring me out again into the light and liberty of his dear Son, and I think he heard my crying and did deliver me out of my distress in his own way. I heard this text of Scripture read to me: "I will go with the man," Genesis 26:58. I felt that I was to talk from this text myself, and I

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was much surprised, though I knew not him that read it to me, but I was in a large church with some people in it. I rose up and looked around and behind me, and saw Abraham and Isaac both standing and looking at me with pleasant countenances, and I knew them. I was standing on the floor near them. They were on my left, and I looked again to my right, and I saw Rebecca and the servant of Abraham coming to meet Isaac. They alighted before Isaac without any noise and Isaac met them. At that instant light shown on them and on all in the house, above the brightness of the sun, and at that moment a transfiguration commenced with a brighter light than I could bear, and I fell on my face as dead, and though I saw him not while on my face, I thought that it was my spiritual Abraham spoke to me and said, fear not my little flock, it is your Father's good pleasure to give you the kingdom. This voice made me able to rise in an instant, and I saw Abraham was transfigured into God, the Father of Light, and when I looked on him he was standing with his side to me. The whole place was full of exceeding light, and I saw the Lord Jesus Christ standing before the bride, Rebecca, with streams of exceeding light, as though I was looking at the sun at noonday, and as I looked upon her the Father said, this is my beloved Son, in whom I am well pleased, and I turned my eyes further to see the bride, and when I saw her she was sitting upon a high seat, though her feet were touching the floor, clothed in a long, dazzling, white robe, that dazzled and sparkled with radiant light and glory, except there was a purple stripe from the crown of her head and widening to the bottom of her beautiful skirt. At this moment it seemed that the whole figure and vision all were explained to me as quick as thought, and I cried out glory, glory to God on high, peace on earth and good will towards men, for his unspeakable gift.

My dear brethren and sisters, that I believe constitutes a part of that bride. My heart was full of love and joy unspeakable and full of glory, and I heard two lines of a hymn being sung, and they were these:

"Glory, honor and salvation;
Reign sweet Jesus, ever reign."

And all in the house was filled with praise,

giving glory and honor to God. I looked for the servant further to my right, and he was standing on a golden looking wall that appeared to be about three feet high and one foot wide. He was also transfigured, and was covered with white raiment like our glorious Redeemer, only he wore a hat that looked like pure gold, and he said to me, and pointed his finger at Jesus, behold the Lamb of God, that taketh away the sin of the world, and I turned my head again and saw Jesus standing before the bride, the Lamb's wife, and hence I reasoned why the dove colored stripe was on her beautiful and dazzling dress, and the Comforter from behind me said, it is because she is not quite ready and complete, all things are not fulfilled that are written in the law; and he said to me, behold what manner of love the Father has bestowed on us, that we should be called the sons of God. And I thought to turn again to the beautiful Rebecca, the bride, the most beautiful and lovely woman that could be made, and the sight filled me full of joy, love and peace, for I could see in her the full and complete fulfillment of God's finished work of redemption through the death and resurrection of his Son. She suddenly disappeared from before my view, and I started to turn myself to look around, and all was gone out of view, and I saw them no more; but I still could see the light on my right, and I awoke grieving and crying; my face and pillow were wet with streams of tears flowing from my feeble eyes. I opened my mouth praising and glorifying God for revealing to my view and understanding, taking me out of the flesh and putting on me his own bright robe of righteousness like unto his own. And now he had taken it with himself and gone, and I was left to mourn. But I considered a few minutes and was praising God that these tears were tears of thanksgiving, joy, peace and love in the highest.

Dear brethren, this beautiful Rebecca was before my eyes all that day, and all that night, and all day Sunday and Sunday night. I love this bride better than ever before. Pray for me.

Yours, in hope of eternal life,

W. E. GREEN.

Rocky Mount, N. C., Aug. 25th, 1886.

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ENCOURAGING.

ELDER P. D. GOLD—*Dear Brother in Christ*:—I often think of your labours of love through the LANDMARK which are so cheering and comforting to the household of faith and full of instruction to the weak and feeble as well as strengthening to the strong. And the crumbs come in as a very refreshing morsel to the weary way-worn pilgrim who feels that no power but that of God could have sustained him thus far on his journey amid the storms and afflictions that he has been called to pass through, temptations and tribulations. It takes the strong arm of Jehovah to hold His people up through this wilderness land. I desire to be found among those who fear the Lord and who delight to speak of His goodness and wondrous power to save. Yes there is a blessed hope to those who think on His name. I hope I love the gates of Jerusalem and those that dwell in her courts.

To some God is pleased to come in great power revealing Himself in wonderful manifestations. So that no doubt remains at least for a season of adoption and a knowledge of Jesus in the pardon of their sins. But they will be found like the beloved John enquiring "is this the Christ?" All of God's dealings with His people are for the manifestation of His glory. Some are led deeper in experience than others, and have clearer views of the doctrine of God, our Saviour. In all of His purposes of grace, each one has his proper place, and cannot glory only in the Lord. The strong have to bear the infirmities of the weak. God has wonderfully manifested Himself in all ages to His dear chosen people, and even down to this present day and time, He knows His own and will keep them as the apple of His eye, and save them from all the errors and delusions of this world and bring them through the furnace well refined and prepared for glory, and then will they be conformed to his perfect likeness.

When our glorious Redeemer was upon earth He declared that His kingdom was not of this world. His doctrine, His teachings and practice were not of the world. All of His work was holy and divine. Satan came tempting Him and

found nothing in Him. He was meek and lowly in heart, a man of sorrows and acquainted with grief. So poor, although the King of glory, yet He had no where to lay His head, as He declares; "The foxes have holes and the birds of the air have nests; but the son of man hath not where to lay his head."

What a lesson of humility to all of His dear people who often feel that their lot is hard in this world. But when His glorious work of toil and suffering was done, and when He gave up the ghost when hanging on the bleeding cross of Calvary, He cried with a loud voice "It is finished." Yes, the work of redemption is complete; there is to be no more sacrifice for sin.

And as the victorious conqueror over death, hell and the grave, He has ascended on high, entering into the holiest of holies by His own blood, there to make intercession for His chosen people. He has all power in His hands and the promised Holy Ghost—the blessed Comfortor is His gift, and this He has promised that when He ascended to His Father He would send, to convince the world of sin, of righteousness and of judgment.— And the day of Pentecost was a powerful manifestation of His promised gift. And now no other power can do it, it is the power of God alone to accomplish this great work in the heart of lost sinners. All of the judgment and afflictions that can be experienced by man will not awaken the dead sinner, unless the quickening power of the Holy Spirit goes before, and causes an earthquake which must be felt, which must shake the foundations of all legal hopes and self righteousness, this power shows the spirituality of God's law which is holy, just and good, and which rests upon every son and daughter of Adam. This spirit can only point to the healing remedy: "Behold the Lamb of God who taketh away the sin of the world." It leads to the fountain of the Redeemer's blood which cleanseth from all sin.

Some other powers may do for those who do not feel that they are lost sinners, and have not realized the fiery justice of God's holy law against them. But the

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lost sensible sinner knows that no power but Jesus can save him.

It is truly alarming to see and know the errors and delusions that abound and are afloat in the lost world, the blind leading the blind," false teachers and guides. "Wondering stars to whom is reserved the blackness of darkness forever." Thousands and ten thousands are following there.

Blessed indeed are all those who are not found wondering after the beast and his image. But who have eyes given them to see and ears to hear salvation's joyful sound so that they may not be carried away with every wind of doctrine that is now flooding the world, and if it were possible would deceive the every elect of God. So much truth is often mixed up with error, the unsuspecting, the weak and feeble are led astray, and many are in the mist of Babylon. Yes, many of God's dear people are there entangled and see no way out. Yet the voice of God is sounded "Come out of here, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." All power is in God's hand and He can bring them out with a strong hand and a stretched out arm. "He has the seal and knows them that are His," and He will save them with an everlasting salvation. He is a mighty Saviour, and the gates of hell cannot prevail against His Kingdom. She is garrisoned with His predestinating power, His *wills* and *shalls* will be fulfilled, and the little stone cut out of the mountain without hands will roll and crush all other kingdoms and fill the earth with its glory. And when the last jewel is gathered, then will come the completion of His kingdom in glory. Then it will be said: "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

In all ages of the world those that belong to this kingdom have been a little flock, but they have nothing to fear, the king of glory is their leader, it is His flock, and when the marriage supper of the Lamb shall have come, there will be gathered together an innumerable company which no man can number of all nations and kindreds, from under the whole heavens. Glorious things are spoken of

Zion, the city of our God. O, what riches of mercy and grace to be made an heir of this kingdom.

Do we enquire and wonder why it is that the saints in all ages have endured suffering, imprisonment and death, cruel mocking, and scourging, afflictions and tribulations for the testimony of Jesus." By the power of faith they endured as seeing Him who is invisible, with the glorious hope of being one with Christ, an heir with Him, a joint heir to all His glory and eternal riches. And down to this present time afflictions and reproaches for Christ's sake are endured by the same holy gift. "Faith is the substance of things, hoped for, the evidence of things not seen."

Christ is with His dear people in all of their journeys and wanderings in the wilderness land, and although they rebel, yet His loving kindness changes not, and He will bring them safe home to dwell with Him forever. He is their prophet, priest and king, their adorable mediator, their surety, their all in all. What a help, what riches, what glory, to be given poor sinners lost and ruined!

The wonders of Jesus' love have never yet been fully told. Calvary's bloody cross in Gethsemane has never been explored, it is a tale ever new, yet it reaches back to the ancient settlement of eternity, before the morning stars sang together for joy. And eternity alone will unfold the wonders of redeeming grace and dying love. O may the blood stained banner of Immanuel be unfurled by the ministers of the cross. No other name is mighty but Jesus, no power but his can call men and send them to preach his own everlasting gospel. And when he calls them they must go, even if it be to the uttermost parts of the earth. The kingdom of God is a kingdom of power, and those who are called to work in that kingdom are living creatures under his holy influence, and it is a power of heavenly love which draws and constrains to holy obedience, and this heavenly love and power when realized will lead through floods and flames, it will go to prison and to death. The church now lives in this dispensation of the Holy Ghost—although it is regarded by the great religious world differently, nevertheless this power is now at work, and it

worketh where it listeth. Where God works none can let nor hinder. The world is flooded with error and isms of every shape and name abound. And gladly would the enemies of God make havoc of his church had they the power. But she is shut in his pavilion and surrounded by the walls of salvation. He has placed watchmen upon the walls of Zion, and they shall never hold their peace, they will sound the alarm in God's holy mount, and when the enemy cometh in like a flood the Spirit of the Lord will raise up a standard. Truth is mighty and must prevail. The ministers of Christ have nothing to fear, their captain and leader goes before them by the power of his Spirit, and his word is quick and powerful, sharper than any two edged sword, so it accomplishes the thing whereunto sent. It comforts and instructs and leads all the dear sheep and lambs of his fold into the green pastures of his grace, so that they may grow and thrive like the cedars of Lebanon by their water courses.

May the ministers of Jesus be abundantly strengthened in this day and time to go forth and blow the silver trumpet of gospel truth. I see no place where the servants of God's sanctuary have any time to turn aside to gather up hay, wood and stubble, for that will be burned up by the fires of God's wrath. The ministers of unrighteousness can find time to make a great display of worldly wisdom and great learning and tell many death bed scenes and all these things which are calculated to arouse the natural feeling of man. The true and faithful servant of God has all that he can do to preach Jesus and him crucified, the way, the truth and the life, and point poor sinners to the Lamb of God who taketh away the sin of the world. May God put it into the hearts of his dear children to minister to his dear servants in every way they can, and give to them of their carnal things if it be only the widow's mite, so that they may be enabled to give themselves more fully to their holy calling. God, only by His Spirit, can make his people willing and obedient. He loveth the cheerful giver.—When the love of Christ constrains His dear people they cheerfully obey His heavenly mandates.

God's dear servants can be encouraged and strengthened by their brethren and sisters in many ways, both by word and deed. How cheering to them when they fill their places in the house of God, make sacrifices with their ministers and not let small things keep them from their post. A soldier's life is one of toil and sacrifice; it is not an easy life; they are called to look to their captain and leader, who endured the cross for them and gave His own precious life a ransom for them. What cause but Christ's is worthy of the sacrifice of his people, whom He hath purchased with His own most precious blood? God's people, from all time, have been an afflicted and poor people, and are until this present time and will ever be. They have been chosen out of the world, and not to be conformed to it in its maxims and ways. O for the distilling dews of heaven to come down and water the Zion of our God. Then will His children sing and speak of the glories of her King.

The followers of Jesus must remember that tribulation is the road and the door of entrance into the kingdom of glory.—The Saint's rest will then be glorious. They will enter a cloudless day of eternal sinless blessedness. Heirs with Jesus to all His riches and untold glory, and forever sing the song of "Jesus and the Lamb."

My dear brother Gold, I have written you some of my scattering thoughts, which I have had in my lonely solitude. You can do with them as you please. I know you to be a faithful friend and brother. I feel my own weakness and inability. My blessed and only hope is in Him. He is the anchorage of my soul; if this fails me I am lost.

I have been quite ill since my return from our Association. I was confined to the house three weeks at my son-in-law's, Mr. Slade's. I feel that my pilgrimage journey is drawing to a close, but how many days of trial and sorrow yet await me is in my Father's will to be made known. All is well in His hands, but we desire to realize sweet and celestial submission to all His holy providences.

Your affectionate sister in the fellowship of the Gospel,

M. M. HASSELL.

Williamston, N. C., Nov. 17th 1886.

FAST CLEAVING.

DEAR SISTER IN THE LORD:—When I received your last I was so pleased with its contents that I thought but a few days would elapse before I should pen something to you in return. But many temporal cares have pressed upon me, and have much hindered my letter writing, but more than all this I have been in such a barren land, and have felt such destitution in spiritual things, that I have felt myself altogether unfitted, and incapable of writing anything of a spiritual nature, that could be of any edification to you, or to any of the blood-bought of Jesus Christ.—I did feel in my heart to rejoice with you, for the grace of our Lord Jesus Christ that has been shown to your husband. Next to the joy and comfort that the saints by the tender mercy of God are favored to realize in the evidence of their own salvation in Jesus the spotless Lamb of God, is that delight which they find bubbling up within their hearts in the sweet knowledge that the gracious one has been pleased to reveal his salvation to those who are loved, near, and precious to us by the ties of nature. As "heirs together of the grace of life." 1 Peter 3:7. May you find mercy of the Lord to show forth the praises of him who has called you out of darkness into his marvelous light.

There is nothing new in what you have written in your last, that is, it is that which has been, and still is experienced by the children of God and no others. Like you I often have felt concerning the loved ones of God, "they are so different from me," and then there have been times when the Holy Spirit the Comforter has shown me that the things that I thought were peculiar to myself, are the very things that the saints in all ages have experienced in "the house of their pilgrimage."—Psm. 119:54. While you speak in your letter of still finding trouble, and many anxious enquiries arising about your acceptance in the beloved, I am glad to find that you are not unmindful of the tender compassion of the Lord to your soul, constraining you to acknowledge notwithstanding all your doubts, and fears that you have been favored to feast at the command of the King of Zion upon the precious gospel of

Christ, while it has been preached of those his servants, who have been set forth as able ministers of the new testament.—Your case reminds me of one mentioned in the scriptures by the name of Ruth.—She by nature was an alien from the commonwealth of Israel, a stranger, a Moabitish woman. This is experienced by all the quickened family of God. There was a time when your language was, "I fear I am a stranger, that I have no inheritance with the elect of God in the glorious things of the gospel of Christ," in this you are not unlike the Lord's people, for all the tribes of Israel know the heart of a stranger Exod. 23:9. It is a bitter thing to experience that by nature we were the children of wrath even as others, for as we are taught of the Lord to realize our standing in the first Adam, we find that by nature we are entire strangers to the things of God. "The natural man understandeth not the things of the spirit of God &c. All the powers as natural persons only can give us no entrance into the things contained in the kingdom of God, the commonwealth of Israel. Though from our childhood we may have listened with our natural ears to the preaching of the gospel of the grace of God, and we may have thought that we knew the doctrine, yet when a poor sinner is made a partaker of the divine nature, is born of the spirit, he then feels that by nature he is an utter stranger to all these things, a stranger to the love of God, a stranger to holiness, a stranger to the blood of Jesus' redemption, forgiveness of sins, a stranger to the peace, and joy of the saved in the Lord. While in a foreign land, in Moab Ruth was made a partaker of spiritual life, and was, thus made manifest as a child of Jehovah a subject of grace." Now see how effectual was the work of the Lord in her heart, and how it wrought. I cannot in a letter embody all that is recorded in the narrative as it is contained in the book of Ruth, but will quote a word here and there to indicate the wonderful, sovereign, and exceedingly precious dealings of the Lord God of Israel with this chosen vessel of mercy, who like us dear sister was a "Gentile in the flesh," Ephes. 2:11. But

manifestly one of the seed of Abraham according to the Spirit of Christ that was in her: she was a Jew inwardly. Rom. 2 : 29. As I penned these words "a Jew inwardly," the thought arose in my mind, "Do I bear the marks of being one?" and with this thought a desire that the Lord would search me, and try me, that there might be an examination as to whether I am in the faith, or not; 2 Cor. 13 : 5. Do I bear the same characteristics as Ruth? Have I the spot of the Lord's people? Deut. 32 : 5. The ringstreaked, spotted, and speckled were Jacob's, Gen. 31st, and the Lord's inheritance is as "a speckled bird," Jer. 12 : 9. Do I possess any resemblance to all this? Whether I do, or not, I am satisfied that it is all manifest in Ruth, declaring her to be the beloved daughter of the God of Israel, under whose wings was all her trust. While in the land of Moab, Naomi, Ruth's mother-in-law said unto her, "Thy sister-in-law (Orpah) is gone back unto her people, and unto her gods, return thou after thy sister-in-law, and Ruth said, Entreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go, and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God, &c. While Orpah went back to her people, and to her gods, "Ruth clave to Naomi." Thy people shall be my people." She was cut off from her former gods, and renounced them saying unto Naomi: "Thy God shall be my God." Thus it is with all who are born of God, they are brought to forsake all other gods, and being drawn by the loving kindness of Jehovah, they come to put their trust under the shadow of the wings of the Lord God of Israel. The Lord alone is exalted at such a time as this in the experience of such, and they cast their idols of silver, and idols of gold, which their judges have made, to the moles, and to the bats; Isaiah 2 : 20. When taught of the Lord to feel what sinners we truly are in his sight, as transgressors of his holy law, we try in some way or other to get salvation, and according to our natural, carnal thoughts we look to the work of our hands to accomplish this; such are the doctrines of men, and all worldly religion is based upon this. It is something that we must do, some conditions to be performed, all is dependent upon what the sinner must do. Thus the works of our hands are our gods according

to this doctrine, and this is the doctrine found in the heart of every carnal man.— While the elect of God are quickened into life, these imaginary powers, these gods are put to the test, then we bitterly experience the utter insufficiency of all our efforts to administer true consolation, or to bring us forth into salvation from our wretched, sinful, condemned condition. When after having tried, and proved all to be in vain, the taught of the Lord are ready to exclaim with Israel of old "Asshur shall not save us; we will not ride upon horses; neither will we say anymore to the work of our hands, ye are our Gods."— Hosea 14 : 3. O what a mercy it is to be cut off, to be weaned from all dependencies, all gods, and like Ruth brought at length to put our trust alone in the God of truth. Not only was Ruth brought to renounce the gods of the Moabites, but her soul followed hard after the God of Naomi, the everlasting Jehovah. Let us examine ourselves a little while. Have we not in a measure thus been led, as we hope by the spirit of God? Have we not felt the truth of the words:

"Not the labors of my hands,
Can fulfil thy law's demands;
Could my zeal no respite know,
Could my tears forever flow;
All for sin could not atone,
Thou must save, and thou alone."

If it is thus with us, then have we the evidence that we are numbered among the "Taught of the Lord." Have we not also tested the gods of the religious world, falsely called christians, and found them all to be of no avail? The character of their god is that he has done his part in the work of redemption, and now it is left with the sinner to do his in order to be saved, that he is earnestly desiring and wooing the sinner to fall in with the overtures of mercy, to perform the conditions of salvation, that he stands knocking at the door of the heart of the sinner dead in trespasses and sins, that he longs for admittance, but frequently has to go away disappointed, then his anger burns when his day of grace is past with them, and he will punish them for ever and ever in the lake that burns with brimstone and fire, because of their stubbornness in rejecting his offered salvation and for not unbolting the door to admit him in. O what a god! O how glad I am, dear sister, that this god is not the God of Israel. And then when

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we attempted to do the part enjoined upon us in the doctrine of this false god, to perform the conditions, were we healed of our sickness? Were we brought up out of the horrible pit and miry clay by the "lay hold of the rope" salvation that this religion talks about? Did the waste and parched land rejoice and blossom as the rose? Did the showers descend upon our thirsty souls, and floods upon the dry ground? Have we not proved to the sorrow of our hearts that to worship, to look for salvation in such a way, and to a fancied god of such a character is as useless as to say to the wood, awake, or to the dumb stone, arise.—Hab. 2: 19.—And the woe which the Holy Ghost has pronounced by the mouth of the prophet we have felt, and though others may profess to be benefitted in such a way and by such a god, the elect of God, when brought to put this religion, this god, to the test, find all to be "vanity and vexation of spirit," for this religion can cause no refreshing rain to descend upon the poor, thirsty, quickened sinner.—Jer. 14:22. But when the only, true and eternal God is revealed unto us, though it be but a small glimpse that is given us, then do we willingly forsake all others, and the desire of our soul is to know the Lord God of Israel. He who is "mighty to save," who saith, "My counsel shall stand, and I will do all my pleasure." Who has loved his elect with an everlasting love, and has declared, "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed, nor confounded, world without end."—Isaiah 45 17. This God is the God of Naomi, and with Ruth do not our hearts exclaim: "Thy God shall be my God." "Ruth clave unto Naomi," and said, "Entreat me not to leave thee, or to return from following after thee." Those who have "passed from death unto life," love the church of Christ, the people of God. Have I this mark? This is a characteristic spot of God's children. Have you not, dear friend, this spot? This commandment is written in the heart of every one that is born of God. "That he who loveth God, loves his brother also." Therefore, "Every one that loveth him that begeth, loveth him also that is begotten of him."—John.

The people who delight in the pure, unadulterated gospel of the Son of God, who speak of the glory of his kingdom, and talk of his power,—Psalm 145: 11. whose theme is of the mercy, grace and everlasting, electing, redeeming love of Jehovah, the Father, the Word and the Holy Ghost to them as poor, helpless, sinful worms, do not our hearts stream forth in love for them? and though we oft feel unworthy to rank with them, yet such is our attachment to the Elect Lady and her children, whom we love in the truth (and the reason that we love the bride, the Lamb's wife, is because of the truth that dwelleth in us, —2 John 1: 2), so that we cannot endure the thought of forsaking her. "Entreat me not to leave thee." We rejoice for joy with her and mourn for her, and this because the Holy Spirit has put love in our souls to the loved and redeemed family of God.—Isaiah 66: 10. "Entreat me not to leave thee, or to return from following after thee." When once the God of salvation is revealed to a poor perishing sinner, in the glorious doctrine of the cross of Christ, all his hope is anchored in the finished work of the dear Redeemer.—Heb. 6: 18-20. Here we have fled, dear sister, to lay hold upon the hope set before us.—Oh that we might often hear the voice of our Beloved speaking to our hearts as Boaz spake unto Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Ruth said, "Entreat me not to return." She could not, the thought was a grief to her. Could we return, and again walk according to the course of this world? &c.—Ephes. 2: 2-3. Could we return and go back to the worship of false gods and false doctrines? Have we not proven to our grief and confusion of face that all the doings of the flesh advantage us nothing to bring consolation and salvation to our sin-stricken, perishing souls? Have we not found that "the another gospel which is not another, the another Jesus," whom the religious world preach is of no value to such poor sinners like us who are "without strength, and have no might?" We should indeed be foolish, and it would manifest that we had become bewitched.—Galatians 3. It would be a horrible thing

to forsake the Lord, the fountain of living waters, and to attempt by any creature power to hew us out cisterns which we should indeed find to be broken cisterns that can hold no water. "Broken cisterns." This is a true name for all false dependencies, all the doctrines that are in the world, the another gospel, the another Jesus, the another spirit.—2 Cor. 11:4; which now is so highly esteemed in the religious world, but is an abomination in the sight of God. Luke 16:15. It fails to contain, and therefore does not yield a drop of living water for the poor and needy who seek water.—Orpah returned to her people and to her gods, but Ruth clave to Naomi and to the God of Israel. In the 6th of John it is recorded: From that time many of the disciples went back and walked no more with him. Then said Jesus unto the twelve, *Will ye also go away?* "Lord to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ; the son of the living God." If this be so, then are we blessed with the same spirit as the Apostle Peter, and the emotions of the life thus manifest in us are not that which springs from flesh and blood, but from our Father in heaven.—Matt. 16:17. "Lord to whom shall we go?" We have no one and no place to go to but unto thee. Thou hast the words of eternal life. Jesus, precious Jesus, thou alone art all our salvation, and all our desire."

Look again at the words of Ruth: "Entreat me not to leave thee, or return from following after thee." Her desire was to walk in the track of Naomi. "Whither thou goest I will go, and where thou lodgest I will lodge." To his love Emmanuel speaks: "Go thy way forth by the footsteps of the flock."—Solomon's Song 1:8. How many in this day are walking in a way that is right in their own eyes? They

get along amazingly well, and in the eyes of the world seem to outstrip in the race "the very elect." But our God has said, "the race is not to the swift, nor the battle to the strong." Many have the form of godliness and are ever ready to discuss those points of the doctrine which are so very precious to the believer, such as eternal election, predestination, particular redemption, and yet are utterly destitute of the grace of God, and have never trodden one step in "the steps of that faith of our father Abraham."—Rom. 4:12. "The footsteps of the flock, the old paths, the good way,"—Jer. 6:16. Are we "following" in the steps of Jesus and his sheep? Fears often arise with me, and dark, cruel insinuations enter into the distress of my poor soul and then I am led to enquire of the Lord, and to ponder narrowly the paths of my feet, lest after all I should not be in the way, should not be found in my goings forth in the footsteps of the ransomed flock of the Lord Jesus, that great shepherd of the sheep. I have tried already to indicate some of the steps—weeping, mourning on account of sin, supplications are also found therein, hungerings and thirstings after righteousness, many conflicts, much tribulation, and when sweetly realizing the companionship of the fair and beloved Lord Jesus, joy and gladness are found therein, thanksgiving and the voice of melody."

I will close my writing for the present, though I have not yet come to the point that I wished to express when I first penned the name Ruth. It will be my joy to learn of your growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I am, I hope, your brother in the fellowship of the gospel,

FRED. W. KEENE.

Newbury, Ontario, Canada, Oct. 26, 1886.

EXPERIENCE.

ELDERS GOLD AND LESTER:—I have been trying hard for some time to get rid of an impression to write a few lines for your consideration, but have so far failed, and the present finds me trying to perform that somewhat unpleasant task. The Lord

being my helper I will try to tell you some of his dealings with my poor soul.

I was convicted of my sins in my youth. I was so very young that the devil whispered to me that I was too young, and I tried to subdue all such impressions, but

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the more I have tried to drive them from my mind, the heavier they seemed to be impressed upon me.

I was born and raised up among Methodists, Lutherans and Presbyterians, and it was at a Lutheran meeting, one mile from Jacksonville, Va., when I saw two of my brothers go up to the mourner's bench, that I first saw myself a vile, helpless and undone sinner. I did not go up to be prayed for at that meeting, but tried to get rid of the weight that so heavily pressed upon my mind, and tried to hide my feelings, thinking I was too young to be concerned about these things. I went on in this condition from time to time, and meeting after meeting passed, and I still thought I was too young, but I could not help asking the Lord to have mercy on me all the time.

At length there was a protracted Methodist meeting in Jacksonville, which I attended and the preaching seemed to suit my case and I went forward and asked an interest in the prayers of the church, for I felt to be such a great sinner that it did not seem to me that the Lord would hear my poor feeble cry; "God be merciful to me a sinner."

I went on in this way for days and weeks and years, and did not get any better, but rather grew worse. Finally the devil, I believe, whispered to me, saying: "You have been mourning over your sins for so long and have not obtained mercy, so you see there is no mercy for you." Whereupon I thought I must die and be lost, eternally lost. What an awful thought. My pen fails to describe my feelings. Then the language of the poet came to my mind:

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

Taking courage from this I kept on trying to read and to pray, but my prayers did not seem to rise above my head. About this time a dear good lady, who I believe was a christian, came to me and said, "Let us reason together," and she talked to me awhile about my condition, and after she left me there was such a happy change

came over me.

"Tongue cannot express
The sweet comfort and peace,
Of a soul in its earliest love.

Jesus all the day long,
Was my joy and my song—
O that all his salvation might see—
He hath loved me, I cried,
He hath suffered and died,
To redeem such a rebel as me."

I did not feel like going up to the mourner's bench the next time mourners were called for. I was so happy I did not think that I should ever see any more trouble. But the devil is ever going about as a roaring lion seeking whom he may devour, and in many ways did he try me.

My people are all Lutherans, that were members of any church, and one of my sisters induced me to join them too, which I did and was sprinkled; but I soon became dissatisfied with what they called baptism, and the pastor found it out some way and gave me a work on sprinkling to read, but that did not satisfy my mind, for I had read in the scriptures: "Buried with Christ by baptism," and I had read of his "coming up straightway out of the water." One of my schoolmates and I, in searching the scriptures on the subject of baptism, concluded that if immersion be baptism we had never been baptised. She was a Methodist and I a Lutheran.

The subject of close communion had also been a stumbling block to me, and I was asked by a Missionary Baptist preacher, Rev. R. D. Haymon, to come to his church the next Sabbath. He said it would be communion service that day. I told him I would if he would let me commune with him, and he would not agree to that. I have ever found it hard to get rid of early impressions. Up to this time I had hardly heard an Old Primitive Baptist preach, but I went a few times, more for the ride to get out of town than anything else. Finally I married the son of a Primitive Baptist preacher and since that time have gone to hear them preach until I have become to love their preaching, but have not mentioned my feelings to any one but my husband, and very little to him. I have tried to beg the Lord to

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teach me his will and my duty. I was crossing a stream of water one day and stopped on the bridge. Looking down into the water, and thinking I was unobserved, I tried to ask the Lord to teach me his will and my duty, when Elder A. Dickerson, my father-in-law, being near by spoke to me, making some remark about my looking into the water. Whereupon I hurried across for fear he might know my feelings.

I have had several dreams that have had great weight upon my mind before I was married. I dreamed of seeing a number of church members together, and in that number there was one Baptist, and one of my sisters said to me, if there is a christian among them it is the Baptist. Again I dreamed that a friend, who is already a Baptist, and I went to the water to be baptised, but we would not on the account of the one who was administering baptism, and I awoke and lo it was all a dream. I have kept my mind concealed on this subject, thinking it might be my own formation, and not knowing whether I was fit to be baptised or not. I have lived on in this condition for several years. Some times the burden bears very heavily upon my mind, while at other times my mind is partially at ease. I have not had the heartfelt assurance of ease that I once felt, but some-

times fear I am deceived and have deceived others. I have read many of your valuable papers, and sometimes an experience that told my feelings better than I can tell them myself. I hope you will tell me through the LANDMARK what is my duty, and pray for me that I may take up my cross and follow Christ, through evil as well as good report. I beg an interest in the prayers of God's people. If I know my own heart this is from one who loves the cause of Christ.

LIZZIE DICKERSON.

Remarks.

The above experience was handed to me, as written, some time ago, since which time the writer has joined the church to which I belong, so I thought it proper to make some slight changes in some respects, and let others remain as she made them, hence the slight variation in the relation, which would not have been had it been published when first written, or been written after she joined the church. By a careful study of this experience we may see the hand of God as contrasted with that of men, or the leadings of the Spirit contrasted with the carnal mind of men.

P. G. L.

THE CHURCH HISTORY.

We have now received the Index from brother Hassell to the letter L, and as near as we can judge from what we have received, it will make about seventy pages of the book. He is making out more of a concordance than an index, to the book.— We are informed by him that it will contain about twenty-five thousand references, and to complete this work it will take about two months. None can regret the delay necessary in getting this work up more than we do, but we are satisfied that when the subscribers receive the book they will feel richly repaid for waiting.

The book will make nearly twice and a half the amount anticipated in the prospectus, making a book that usually sells for at least five dollars, bound in cloth; and as it is sold for two dollars, we do not think

the subscribers should complain at the extra time it has taken to get the work out.—*Signs of the Times.*

Elder Hassell informs me that on Dec. 3d he sent the last of the Alphabetical Index to Elder Beebe. He hopes the book will be distributed in January. P. D. G.

HYMN AND TUNE BOOK.

The Hymn and Tune Book compiled by Elders Durand and Lester is a collection of choice hymns from various of the best poets, with tunes that are good and acceptable to our people. We hope that many of our brethren and friends will use these books. It will improve the singing of our people, and singing is a part of worship.— Our young people, and children also, should be encouraged to sing. P. D. G.

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PUBLISHED SEMI-MONTHLY.

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 2

WILSON, NORTH CAROLINA Dec. 1 1886.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

ELDER P. D. GOLD—*Dear Sir:*—I will write you a line as I desire to ask of you a favor for the benefit of myself and others. I want your understanding of Matthew 24: 14. I heard one of our Baptist brethren preach that the end referred to by Christ and the disciples was not the end of time, but only the absolute fulfillment of the law dispensation, or an end of all things that should take place under the law, and this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. I understand this to mean just what it says.

Please take into consideration Romans 10: 18, which runs in connection with the above to prove the gospel has already been declared in all the world. I think the gospel fills immensity, but it has not been declared or published in all the world unto all nations for a witness yet.

Yours in hope of eternal life,

JAS. W. HAWTHORN.

Delphi, N. C., Aug. 9th 1886.

Remarks.

I would ask my friend what is the meaning of the 34th verse of this chapter, where Jesus says, "verily I say unto you, This generation shall not pass till all these things be fulfilled." Does it not mean that all Jesus had uttered therein should be fulfilled before the generation then living should have died, or passed away? I think so. Besides, in the 15th verse what is meant by the abomination of desolation,

spoken of by Daniel the prophet, standing in the holy place? It means the Roman army investing Jerusalem, and taking possession of the holy place, or causing the oblation to cease, that is he should pollute and destroy the temple so that there shall be no more sacrifices offered under the law in Jerusalem.

The answers of Jesus were to questions propounded by the disciples. When they called attention to the manner, (the splendor and glory) of the buildings in Jerusalem, Jesus replied, there would be such a destruction of these that not one stone should be left upon another. Then they asked, when shall these things be, and what shall be the sign of thy coming, and of the end of the world.

His answer certainly refers first to the destruction of the temple, and the glorious manner of his coming, and of the end of the Jewish world. It also includes no doubt a fuller answer embracing the end of all earthly things. When the Roman army destroyed Jerusalem during the generation then living there was not one stone left upon another of the temple, and there was an end of Jewish worship. Because the Jews were not allowed, according to their understanding of the law of Moses, to offer such sacrifices any where except at Jerusalem, where the temple stood.

Jesus did also come in great power and glory on the day of Pentecost, and the prophecy of Joel was fulfilled in these gospel days which said, "The sun shall be turned into darkness, and the moon into blood." Was that the natural sun that shines in heaven? No. You see it is not turned into darkness, nor is the moon turned into blood. The light of the law or Jewish sun is gone out in darkness, and the Jews remain in darkness unto this day. (However I believe that after the

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fulness of the Gentiles shall have been brought in, then God will set his hand to recover the remnant of the elect Jews, and shall turn ungodliness from Jacob, and so all Israel shall be saved.)

What moon is turned into blood? Is it the natural moon? certainly not. It is what is required under the shadowy or moon-like dispensation of the law, namely all the offerings are made full and complete by the offering up of Christ once whose blood cleanses from all sin.

See with what great power and glory the kingdom of Christ is ushered in on the day of pentecost, when the Holy Ghost is sent from heaven, and Christ appears enthroned as head of the church.

We have proof from scripture that the gospel was preached every where then, to both Jews and Gentiles. When you hear the gospel preached as a witness to you of the reign of Jesus, does not the world come to an end to you? Are you not then conscious of the blessed truth that the law is fulfilled in Jesus, and that he is the end of the law for righteousness to you; and is not the world gone, come to an end in you; and does not the resurrection appear, and do you not have all you wish; and does not the son of man appear in power and great glory? If you have never felt these things has the gospel ever been preached to you as a witness; and have you ever seen the end of that world by which is the knowledge of sin? If you have never seen the end of the law, and hence of the curse, you are yet in your sins, and under the curse, and know not the power and glory of the new or gospel world, the new heaven and the new earth wherein dwelleth righteousness.

If this is the beginning of the kingdom of heaven, will it not be thus accomplished unto the end, and what shall the end be

but the full gospel world consequent upon a removing of the legal heavens forever, and the revelation of a gospel world, or the complete changing of our vile body in the resurrection, and the fashioning of it like unto the glorious body of the Son of God?

P. D. G.

ELDER P. D. GOLD; *Very Dear Brother:*—I desire to ask you a question. Please answer through the LANDMARK. Has a deacon the right to administer the Lord's Supper or not?

GEORGE ROBBINS, (col.)
Plymouth, Washington Co., N. C., Oct. 27th, 1886.

Remarks.

There are some of our customs and ways solidified by tradition and immemorial usages, founded no doubt on good gospel reason and precedent, which we cannot give any express command for. Such for instance as requiring at least two ordained preachers to officiate in ordaining a preacher or deacon. It is better for two to walk together, for if one falls down the other can pick him up. No one in his right mind, or guided by a sound mind, would wish to depart from long established usages, unless for good and valid reasons. Would it not be much safer for me, if called on to ordain a preacher or deacon, to have the approbation and presence of another preacher? The Lord sent them out in pairs in the beginning. We find that even Paul usually was accompanied by another minister of the gospel.

Why too should a church want to ordain one to the ministry that other churches and brethren do not esteem worthy of ordination and the preachers around do not approve? No one of the right mind wishes to thrust himself into the ministry

Suppose a man should ask me to baptize him without having been received into the church, now would it be prudent in me to do so? Would it not be

safer, and more according to the general usages of our people, to advise him to first tell the church, his friends, what great things the Lord has done for him, and when the church receives him baptize him? The preacher is the servant of the church, and not the master. He is not to take its business in his own hand, nor usurp authority. In extreme cases where there is no church near, nor any brethren, as in the case of Phillip and the Eunuch, it would be right to baptize one that you are satisfied is ready for it. Indeed in that case the Lord specially directed.

We do not see any example in scripture where deacons administered the Lord's Supper. It seems to me deacons have pretty much lost sight of their duty any way. It is to serve tables. A good deacon will see that the church helps the pastor. He will encourage the brethren to minister to their pastor of their worldly substance so that the preacher can give himself wholly to preaching or to prayer and the word. A preacher that is bothered all the week to make a living for his family is in poor plight to preach on Sunday. Either the deacons should encourage the churches to help their pastors more, or the pastors had better not marry, so that it will not require much to keep them along.

Deacons should also look out for and take care of the poor of the church. For this purpose all the church who are able should contribute as they are prospered to help those in need. It is the duty of every church member who is able to labor to keep himself from being a burden to others, and also to be able to help those that are indeed needy.

But I do not think it would be according to Baptist usage or scripture precedent for deacons in the absence of a preacher or preachers to administer the Lord's supper. I do not like such innova-

tions. Let us cleave to the ancient Landmark which our fathers have set.

P. D. G.

BLESSED IS HE THAT CONSIDERETH THE POOR.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Psa. 41:1.

I am requested to write something of the characters presented in this Psalm, and have a mind to do so for two reasons: First, because there is no better subject in the Bible, and second, because the one who is really anxious concerning the spirit or substance of this Psalm, is not far from the kingdom of God, if indeed they are not manifestly in it.

It is surely a great privilege to be interested in the things that accompany salvation, and to have a mind to seek after wisdom and knowledge, and understanding, and to gather together the evidences of this salvation with a desire to know whether we have really tasted that the Lord is gracious.

The Psalms are to me a wonderful book. I have an opinion that they all refer directly to Christ personated in David, but it is just now and then that I can say of a truth that this is even so, and that is when I am made to see the truth of it, the power of truth as it is revealed to me.

But in this particular Psalm we are not left to doubt who is referred to, for the 9th verse is quoted by the Master in John 13:16, referring to Judas, who ate bread with him, and then lifted up his heel against him.

All the work of Jesus in the redemption of his people combines to show forth to the amazement of men and angels his attention to and consideration of the poor of his Father's house.

To consider a thing is to fix the mind upon it, to carefully examine it, to have regard for and give attention to it, to note

everything that pertains unto it whereby it is in any way affected, or wronged, or is deficient, or insufficient, or might be otherwise situated and ought to be, every thing else being considered relatively thereto.

Before the world was the mind of Jesus was upon his people and his delights were with them. When they were given to him of his Father before the world began, they became objects of his special consideration and care. His infinite mind ran down from his eternal abode, through the vista of time and with the acumen of Deity penetrated to and comprehended the end from the beginning, and in the one view took into account the entire panorama of time and time things, and amidst the debris of a decaying world full of dilapidated kingdoms, empires, thrones, dominions and powers, he saw a company of poor creatures led captive by the prince of the power of the air, the devil and Satan, and the acuteness of his gracious ear, that is ever open to the cry of the distressed, caught the warning sound of the dying groans of these afflicted ones, and with special attention did he consider them. In his consideration of them in this awful state of death, he saw they were his people, and that their condition was a deplorable one—that they had everything that they did not need and needed everything that they did not have.

Again, midst the upheaving deluge of all manner of delusion and the convulsive outbursting elements of a world drowned in iniquity, and the din and clash of the battle of Gog and Magog was heard still the feeble groanings of imprisoned life, and the ear of the mighty God caught the dying refrain and forthwith enquired: Shall the lawful captive be delivered, and shall the prey be taken from the mighty? Yea it shall be delivered and taken away, and he said, whom shall I send, and who will

go for us? Then said I (Jesus) here am I, send me. And again we hear him saying: Lo, I come to do thy will, O God. And this will is that he should save those who were given to him, even every one that was called by his name, yea his bride, his elect, in whom his soul delighted. The poor here referred to are no doubt the people of God. In their last state they possess nothing but their existence, and this is in a miserable state of sin, condemnation and death. They do not even possess themselves. "Ye have sold yourselves for nought." The Lord says: I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

The people of God are regarded as a poor people—poor in the things of this world (not gold and silver) wherein they might rest or be at ease. The poor in the text are those who are lean, weak, poor.

A man may have much of the goods of this world and yet be poor—poor in spirit, with leanness of soul, barren, unfruitful.—All the prayers of God's people are evidences of their poverty. This poor have the gospel preached unto them. The Lord heareth these poor ones and setteth them on high from affliction.

All of the poverty of this people is first seen in Jesus, and the deliverance therefrom is realized first in him. He is the poor wise man that was found in the city, who by his wisdom, not by his riches, delivered the city. He prays to God to preserve his soul, for he is poor and needy.—He learned the poverty of his people by becoming poor himself, that they, through his poverty, might be rich—rich in faith, heirs of the kingdom. He knows what sore privations mean, for he has felt the same in his own body. In all their afflictions he was afflicted, and in this sense did he most wonderfully consider them. He came and made himself one of

ZION'S LANDMARK.

lingered nine days, gradually growing worse each day. Many were the friends that visited the dying couch, and sad were the hearts of those who received the sad intelligence that little Inez must die. Dr. A. B. Smith used all his skill to save the life he saw was so near ended; but, alas, all efforts failed. Human skill was of no avail, death had come for his victim, and all living must face the monster. But with what resignation little Inez entered the Jordan of death none can tell. She knew she must go. God had come to take her. David said, when my father and my mother forsake me then the Lord will take me up.—Ps. 27-10.

I say she knew she must go, and began to arrange for leaving. She told her parents where she wanted to be buried, and divided her toys among her little brothers and sisters; then said she wanted Elders Amos Dickerson and George E. Wilson to preach her funeral. After a few loving words to her father she began to bid them all an affectionate but final farewell. She asked what time it was, and when told it was late in the evening, she said, well, then, I'll get to heaven to-night. Her father told her I had come. She said she wanted to tell me good bye. I went and took her little bony hand in mine and she said "good bye." I asked her if she felt like she was going home. She said yes. She shook hands with her playmates as they would come in, and gave them some words of admonition. When the sands of life were rapidly ebbing away and her eyes sunken in their orbits, her grandpa came and, with parental tenderness, called, "Inez, Inez," but no reply. Her father then whispered loudly in her ear, "grandpa's come." Then she raised her little hand to his and said "good bye, grandpa;" then turned over and died without a struggle; and now, while parents and friends mourn the loss of little Inez, her spirit is basking in the sun's bright clime, where, with seraphic millions, she will praise the God who saved her by his own mighty power; and, if it is his will, may we all meet little Inez where parting will be no more. G. A. R.

RECEIPTS.

ARK.—By H Ellison 5 25
 ALA.—Elder J E W Henderson 5 50
 FLA.—Mrs N Lewis 1 50
 GA.—Elder J A Mims 1 50 Mrs E F Davis 1 J P Henderson 2 By Elder J R Respass 1 50.
 IND.—Ervin Thompson 1 50 W T Robins 4 50 By D H Goble 2.

KEN.—Perry Aylor 2

N. J.—A S Cook 2.

N. C.—A. R. Davis 1 50 Wm Spoon 1 R M Cox 3 N W Strickland 2 Amanda Phelps 1 John Carter 1 50 Elizabeth Gardner 1 50 H F. Pate 1 75 Mrs Betsy Farmer 50cts J W Moore 1 50 A W Wilkins 3 50 Mrs S C McCrady 1 Lavina Biggers 5 Miss Sallie M Jones 1 50 By Elder J W Gardner 3 Elder F L Oakley 1 Elder M T Lawrence 3 50 Seth Woodall 3 Elder J S Dameron 5 80 B J Cobb 1 J P Gully 3 Elder J T Edgerton 1 50.

VA.—S H Kiser 1 50 I C Moore 2 By Elder T G Morris 3 V Turner 5 50.

The *Primitive Monitor* will soon begin the publication of a book, written by sister Kate Swartout, entitled, "Life's Journey, and Lessons by the Way." It will contain many precious things to the child of God. Sister Swartout is well known to the household of faith through her writings in our different papers. The book will be well bound in full cloth, and will contain about 300 pages, printed in the same type that this is printed. The book will be ready for delivery sometime between December 15, 1886, and February 1, 1887. She requests the brethren who may feel an inclination to read it, to make it known, which will serve as a guide to the number to publish. This can be done by postal address either to Mrs. Kate Swartout, Kelley's Corners, Mich., or to the publisher, Greenfield, Ind. The price of the book will be: Single copy, post-paid, 75 cents. Per dozen, by express, \$7.00

Ail Old School Baptist papers please copy.

APPOINTMENTS.

The following named Elders will preach if the Lord will.

J. E. ADAMS.

Smithfield Jan. 1st, 1887; Union Jan. 3d; Bethany Jan. 4th; Cross Roads Jan. 5th; New Chapel Jan. 6th; Goldsboro Jan. 7th; Nahunta Jan. 8th; Mewborns Jan. 9th; Cross Roads, Pitt Co., Jan. 10th; Hancock's, Pitt Co., Jan. 11th; Red Banks Jan. 12th; Galloways Jan. 13th.

He will need conveyance.

WHITAKER'S ACADEMY,
FOR BOTH SEXES,

Strictly non-sectarian. The 17th session will open, the Lord willing, the 10th of January, 1887, and continue twenty weeks.

Tuition—Primary per month, \$2.00; Intermediate per month, \$2.50; English, higher, per month, \$3.00; Latin and Greek each extra, \$1.00; Music extra, \$4.00; Board per month from \$8.00 to \$10.00.—When absent from Friday till Monday, \$5.00. Half tuition to be paid in advance, the balance at the middle of the session.

We are glad to announce that Dr. D. W. Bullock has consented to deliver, at least monthly, a lecture on Physiology and Hygiene, which will be both entertaining and instructive. For further particulars inquire of A. J. MOORE, Principal, December 4th, 1886. Whitakers, N. C.

GILLIAM'S ACADEMY,
For Both Sexes.

Strictly Non-Sectarian.

The 10th Session will open Oct. 19th and continue twenty weeks. —An opportunity for full Academical course will be given.

TUITION:

Primary, per month,	\$2 00
English Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

The principal can accommodate twenty boarders. Others will take boarders.

The school is situated ten miles Northwest of Company Shops, Alamance county, N. C. Location healthy, society good.

There were 40 pupils enrolled the passed session.

Pupils will be met at Company Shops, and conveyed gratis; and at close of term, to railroad gratis, provided each write me the week before.

J. W. GILLIAM, Principal.
Morton's Store, N. C.,

HYMN AND TUNE BOOK.
For use in Primitive or Old School Baptist Churches.

Compiled and Prepared by
S. H. DURAND and P. G. LESTER.

Persons wishing this book can obtain it from me at \$1.25 per copy, for single book, or one dozen for \$12. P. D. GOLD,

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This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters. Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The Course in Art includes History of Ancient, Mediaeval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel,) Modelling, Repose, Wood carving, Painting in Oils, Water-colors and Pastel—Crayon and Decoration of China, Silk, Satin, &c. Course in Music embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155.00 to \$180.00 for scholastic year of forty weeks. Moderate extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

The Fall Session of 1886 will close on February 18th 1887 and the Spring Term opens February 21st, 1887.

Pupils can enter at any time.

For further information and circulars write to SILAS E. WARREN, Prin. Wilson, North Carolina

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TERMS:—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights, \$70.

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D. G. GILLESPIE, Principal,
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Send money in Registered Letter, or Money Orders, or by Express. Address

J. A. CLARK, local and general agent
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HYMN AND TUNE BOOK.

For use in Old School or Primitive Baptist churches.

This book has been prepared by Elders Silas H. Durand and P. G. Lester. Both hymns and tunes have been carefully selected, and great care has been taken in suiting them to each other. The book contains 272 pages in all. Printed on extra heavy book paper, and is well bound in full cloth. Two kinds are printed—round and shape notes. Be careful to state which kind is wanted. Price per copy, sent by mail, post paid, \$1.25; per dozen, sent by express or freight at expense of purchaser, \$12.00

Send Draft or Money Order, or Registered Letter to Silas H. Durand, Southampton, Bucks county, Pa. Make Money orders payable at the office on Philadelphia.

Orders may also be sent to this office for either kind.

WILMINGTON & WELDON R. R. and Branches. Cond. Schedule.

TRAINS GOING SOUTH.

Dated Dec. 2, '86	No. 42, Daily.	No. 48, Daily.	No. 46, Daily.
Leave Weldon	8:00 a. m.	2:45 p. m.	5:45 p. m.
Arrive Rocky Mt.	.....	3:33 "	.....
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	11:50 "	.....
Arrive Wilson	3:07 a. m.	4:05 p. m.	6:45 p. m.
Leave Wilson	.....	1:15 p. m.	.....
Arrive Selma	.....	5:25 "	.....
Arrive Fayetteville	.....	8:12 "	.....
Leave Goldsboro	7:58 a. m.	1:51 p. m.	7:00 p. m.
Leave Magnolia	8:18 "	5:31 "	5:48 "
Leave Bangor	6:12 "	7:00 "	.....
Arrive Wilmington	7:00 a. m.	7:30 "	6:52 p. m.

TRAINS GOING NORTH.

	No. 42, Daily.	No. 47, Daily.	No. 41, Daily.
Leave Wilmington	11:00 a. m.	10:00 a. m.	5:00 p. m.
Leave Bangor	.....	9:41 "	.....
Leave Magnolia	12:12 p. m.	10:53 "	10:14 "
Arrive Goldsboro	1:45 "	11:35 "	11:55 "
Leave Fayetteville	.....	8:00 p. m.	.....
Arrive Selma	.....	10:17 "	.....
Arrive Wilson	.....	11:45 "	.....
Leave Wilson	2:10 p. m.	12:15 p. m.	12:50 p. m.
Arrive Rocky Mt.	.....	1:00 "	1:52 "
Arrive Tarboro	.....	1:00 p. m.	.....
Leave Tarboro	.....	11:00 a. m.	.....
Arrive Weldon	1:05 a. m.	2:45 p. m.	2:45 p. m.

Trains on Scotland Neck Branch Road 2000000
Halt for Scotland Neck at 2:00 p. m. Returning
ing, leave Scotland Neck at 2:00 p. m. Daily, ex-
cept Sunday.

Train leaves Tarboro, N. C., for Albemarle &
Raleigh R. R. Daily, except Sunday, 6:00 a. m.,
Sunday 5:00 p. m., arrive Wilmington, N. C., 8:30
p. m., 9:45 p. m. Returning, leave Wilmington,
N. C., daily, except Sunday, 8:00 a. m., Sunday
9:30 a. m., arrive Tarboro, N. C., 10:30 a. m., 11:30
a. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 5:30 p. m., arrive
Smithfield, N. C., 7:00 p. m. Returning, leaves
Smithfield, N. C., 7:30 a. m., arrive Goldsboro, N.
C., 9:00 a. m.

Southbound Train on Wilson & Fayetteville
Branch is No. 50. Northbound is No. 51.

Train No. 42 South will Stop only at Wilson,
Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon
for all points North daily. All rail via Richmond
and daily except Sunday, via Bay Line.

Trains make close connection for all points North
via Richmond and Washington.

All Trains run solid between Wilmington
Washington, and have Pullman Palace Sleepers
attached.

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Supt. Trans. Gen'l Sup't.
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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:

THE MIRROR STEAM PRINTING HOUSE.

JRCompletion
14p 86

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 chords of Love.

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

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

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

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

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

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid.

For \$2.25 cash I will send both the "Gospel Messenger" and ZION'S LANDMARK one year to any subscriber.

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

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

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

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All names and post offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Poetry.

QUESTIONS TO UNBELIEF.

If to Jesus for relief
My soul has fled by prayer,
Why should I give way to grief,
Or heart consuming care?
Are not all things in his hands?
Has he not his promise pass'd?
Will he then regardless stand,
And let me sink at last?

While I know his providence
Disposes each event,
Shall I judge by feeble sense,
And yield to discontent?
If he worms and sparrows feed,
Clothe the grass in rich array,
Can he see the child in need,
And turn his eye away?

When his name was quite unknown,
And sin my life employed,
Then he watch'd me as his own,
Or I had been destroyed;
Now his mercy-seat I know,
Now by grace am reconcil'd
Would he spare me as a foe,
To leave me as a child?

If he all my wants supplied,
When I disdain'd to pray,
Now his spirit is my guide,
How can he say me, Nay?
If he would not give me up,
When my soul against him fought,
Will he disappoint the hope,
Which he himself has wrought?

If he shed his precious blood
To bring me to his fold,

Can I think that meaner good
He ever will withhold!
Satan, vain is thy device!
Here my hope rests well assur'd,
In the great redemption price,
I see the whole secur'd.

—*Newton.*

Communicated.

FROM VESSEL TO VESSEL.

Much has been written of late, whether all to profit or not, is more than such a worm as I dare to say, for that, from which I receive neither comfort nor instruction, may be highly instructive and profitable to others. I often read communications from others that meet a full response from the depths of my heart: yes, they come right home to my feelings, and frequently treat upon, open, or explain the identical subject that has ever exercised my mind more or less in the past, sometimes expressing my very thoughts: and then I feel like a handful is let fall of purpose for me. For if any of the children of light have thoughts similar to this poor atom of dust, or have like exercises of mind, then surely my God must be their God, their people my people, and whither they go I wish to go, and be buried with them. I want to glean in the field of Boaz and no where else, for I shall never perish there. When the writings of others (some of whom I've never seen) are blessed to me, I feel like I want to sit right down and cast in my mite, but when I attempt to write, my weakness, my ignorance, oft infirmities, step in the way, and my unworthiness,

backsliding propensities, loom up before my mind's eye, and assume gigantic dimensions, so that I am frightened at my own audacity in trying to write to the precious children of the Lord of life and glory. Then my mind becomes so confused that I can't decide or settle anything definitely; I have consoled myself with the food of others; or applied to myself garments that in nowise fit or become me; or I am the swine before whom the pearl has been cast and I have trampled it under foot. And the more I try to scan or analyze my thoughts, or feelings, the more beclouded my mind becomes, till all is dark and dreary within and without, and I have to grope in darkness. Then I cry, "Lord undertake for me," or thy will, not mine, be done. Then I get a spark or ray from his glowing countenance, and find darkness all gone.

If my many infirmities of the flesh would allow of my penning down the daily exercises of my mind, my desires, feelings and thoughts concerning my state and standing in the church of the living God here and hereafter, my daily walk and conversation would so belie my words, that those who know me best would laugh me to scorn. This I say in no boasting manner, but with shame and confusion of face. Feeling that the Lord who is merciful to our unrighteousness, knows the inmost secrets of this poor polluted heart. But I imagine I hear my friends say: "Away with such stuff! We know her, she writes one thing and acts another." If such be her desires, why does not her daily conduct bear witness thereto? "I don't believe a word of it." And I can't bear the finger of scorn from my fellow beings, if I can possibly avoid it. Carnal feelings, yes, but what else can be expected from the source? You cannot expect a corrupt fountain to send forth pure water, nor an evil tree to bring good fruit. But sometimes I grow bold in the liberty wherewith (I believe) Christ has made me free, and I am neither ashamed or afraid of man, and feel like going on to seek to know the Lord and practice what I know.— But when I try to practice what I know, I find I know nothing as I ought to

know it.

I have wandered far away from what I intended to say, and will try and return to it.

Some write about absolute predestination; some of the final resurrection of the body; some on other subjects too deep and mysterious for my poor, weak understanding; for my mind is weak and grows weaker daily. As my physical strength rapidly declines, so my mental power keeps pace in its rapid declension. My mind is weak, yet the Lord is not forgetful, and whatsoever is needful for me, as I journey along life's varying pathway, will surely be meted out as my days demand. While my mind is too shallow to soar up among the mysterious, or to dive down among the deep things, pertaining to the Lord's Kingdom; there is always a morsel for me, far more than I deserve. A little milk because I cannot eat strong meat, a little wine because I am sick, a little honey because I am weak and sore. The dear Lord knows that such a weakling can neither learn by searching nor by hearsay, but knowledge to be beneficial must be distilled as the dew, as the small rain upon the tender herb. A very little revealed at a time, but the Lord knows this too, as well as all my necessities far better than I do, and will attend to it all.

When I need stripes or the rod, they are freely laid on according to my needs, or strength to bear; when I need kindness, he gently leads me along; when I need the ox goad, that remedy is administered; and when I need rest he giveth me sleep. So all things work together for good to them that love God, to them who are the called according his purpose. But this brings to mind the point at issue with me, the great question that concerns me most— one that causes anxious thought—and a point I long to know, for life and death are involved in it.— Do I love the Lord or no—am I his or am I not? I want above all things, to read my title clear to a mansion in the sky. I want a never-failing evidence that I have an inheritance that fadeth not away, eternal in the heavens, bequeathed me by one whose will and

testament no power can ever be able to make null and void. I need this assurance every hour. When I can read my title clear to mansion in the sky, then shall I be satisfied. Not a wave of trouble shall roll across my peaceful breast.

If I love the Lord, why this cold and lifeless frame? Why this oft rebellion against his laws, or unbelief in his word? Why not be resigned to his will at all times, heed his commands, or obedient be to him in every particular? But if I do not love him why this anxiety in the matter? If I did not love him, would I know it, or care whether I love him or not? If I am the Lord's, why is my mind so full of the vanities of this world? Why my mind so prone to evil, and that continually? My feet so often astray in forbidden paths, and my thoughts such a fountain of corruption? Because my carnal nature is enmity against God, not subject to his laws, neither indeed can be. If I were not the Lord's, would I know it or be concerned about the matter at all? Or would I pass along in carnal security, with never a doubt or fear to disturb my mind? But then the question arises, from whence do all my anxious thoughts, cares, and fears originate? Are they not of a carnal nature, upon things concerning this world? Certainly grumbling, and fault-finding is dishonoring one's Master, and is the out growth of a carnal mind. I do not wish to find fault with my dear Master when I know the faults are all in me.—But when I am ready to say Lord I believe, the fear that all my cares and anxieties are of a natural kind steps in, my heart fails me and I have to say, what a poor, wretched, undone sinner I am!

Often the natural sun shines at one time with all its effulgent glory, the next overcast with dark clouds, and this I sometimes think illustrates the different stages I pass through. One minute all is clear and bright, the next all is dark and gloomy. Like two armies within, set in battle array, one for Christ, the other antichrist. But I know if Christ is

in me antichrist, with all his host, can never prevail.

"Come unto me all ye that labor and are heavy laden, and I will give you rest," said our Lord and Saviour Jesus Christ. But this will not apply to the selfrighteous—those who are sufficient of themselves and can help others to prepare themselves for the King of eternal glory. For such characters do not labor. No man labors who already possesses all the goods his heart desires, for if he has already obtained his heart's desire, what does he yet labor or hope for?

A man who has fully satisfied his hunger will not eat more, though ever so many tempting viands be set before him, unless he be a glutton, and that would not prove that he was hungry, but it would be apt to make him sick. And a man possessing money and clothing in abundance, who would proclaim himself a beggar, would act a falsehood.—Neither would the right kind of a man voluntarily assume the character of a beggar, for it would be revolting to his self respect. The necessities of a beggar compel him to cry for help. So the torturing pangs of hunger would cause a man to eat anything given him, if it be chaff, and does not satisfy his craving appetite. He would fain fill himself with the husks that are given to swine, though it does not appease his hunger. He needs no man to tell him he is hungry. Also a hearty, robust man, who was continually sending for physicians and begging for medicine, would be considered crazy. A man of sound mind would not do it. But one suffering from an agony of pain would take any medicine given him for relief, though it be not the remedy he needs, yet his necessities will force him to continue trying, because he is suffering. He needs none to tell him that he is sick, but he needs some one to tell him the nature of his disease and how and where to find the proper remedy.

There often come wonderful men among us proclaiming themselves mighty physicians, possessing power or remedies to relieve all manner of mala-

dies to which human flesh is heir, but none but the afflicted, in some shape or form, feel much interest in such news—the lame, the dumb, the deaf, the blind, the wounded and the deformed, expect to derive benefit from such skill, for those that are whole need not a physician. But suppose one of these eminent physicians were to call upon the healthy, strong and robust, saying: "Come and be healed, you are sick, but you don't know it; or you must get sick that I may heal you. Make yourself afflicted and I will apply the proper remedy." All sensible people would most assuredly pronounce him a cheat, an impostor. A man will not get sick if he can stay well.

Then how can anybody get into distress on account of sin if he feels himself as good or a little better than others? Neither can or will a person mourn if he feels no need of anything. A person cannot receive forgiveness if he feels nothing to repent of. But many, being ignorant of God's righteousness, are going about to establish their own, crying "Lo here and lo there." Contending much about which is the true church. One says, "this is the right church." No," says another, "here is the true church." "Not by any means," says another class, "for here is the very church." If you do not repent, get religion and join one of these churches (man's organizations) you will be eternally lost. As if the Lord don't know his own and will give them repentance in due time. And thinking people—people of natural, sound judgment are being daily misled by this false teaching and its teachers. And many of the Lord's children are beguiled into the meshes of the network of these blind leaders of the blind. Every person ought to read the word of God for himself, ponder well and be fully persuaded in his own mind, not be entangled by cunningly devised fables. When Christ, the great physician, came with healing power it was the distressed and afflicted he relieved. Blind Bartimeus received sight, the palsied was enabled to take up his bed and walk, the legion of devils was cast out and the possessed re-

stored to his right mind, the damsel (and others) were raised from the dead, deaf and dumb spirits were cast out, lepers cleansed, many chronic diseases of long standing, as the man at the pool of Bethesda, were healed. It was the sufferer, the helpless, the sinner (in his own conscience) not the strong, the full, the righteous (in his own conceit) that Christ came to call. He promised to fill those who hunger and thirst after righteousness, to help the needy and to supply every necessity, of whatever kind, of all the helpless that ask him. None but Jesus can do helpless sinners good. He is the way, the only way whereby sinners must be saved. He will save his bride, his heart's delight.

A poor, mourning soul in deep distress on account of sin will beg, yea, the pressing necessities of his case compel him to cry for mercy. He knows he is in an awful condition, though he may not know what is the matter with him, yet he needs not to be told he is a sinner, for he feels that he sins with every breath. But with the self righteous it is not so, for they are full, their strength is strong and firm, they have more than heart can wish, for they can ingratiate themselves into the Lord's favor by their good deeds. They are neither troubled nor plagued like other men.—There are no bands in their death, and their eyes stand out with fatness. They labor not, neither are they heavy laden. David was poor and needy, and had to beg: "Make haste unto me, O God; thou art my help and my deliverer. O God make no tarrying." The Lord's people are a poor and afflicted people, and this condition makes them beggars everywhere. Nothing in their hands to bring, for all the good deeds that they can perform are but filthy rags. But thanks be to God, who giveth them the victory through their Lord and Saviour Jesus Christ, they are the richest people on earth, for they have Christ, and with him they possess all things besides.

Then there is no need of so much contending about which organization (instituted by men) is the true church. Ye shall know it by its fruits. If any

confess not that Jesus is come in the flesh, he is none of Christ's.

Christ's church is the only true church. His bride is his only beloved spouse—embracing the poor, blind, naked, afflicted and all that feel the need of him.—But she is beautiful in his spirit, for she is clothed in a robe of his righteousness. He gave his life for her; then can it be possible for one member of the beloved bride to be missing at that great day—the marriage of the Lamb with his blood-bought bride. No, no, no! She is as safe as he himself is. She is in Christ and Christ is in her, and the life of her members is hid with Christ in God.—A safe and secure place surely. And when he appears she shall appear with him in glory.

O that love, peace and harmony might abound amongst God's people everywhere, is my desire, if I know my own heart. I often wish to write to the household of faith, but am always afraid of misapplying or misconstruing some scriptural passage, saying something that is not sound in doctrine or not according to the standard of faith, or of hurting some one's feelings; so that it is with much fear and trembling I attempt it at all. I cannot express my thoughts so clearly and beautifully, nor in as good language as others can.

Dear brother Gold, see how many silly things a fool will say. Ever learning and never able to come to the truth.

I have been trying for the last six months (in fact ever since I've been scribbling) to write something satisfactory to myself and approvable by others, but have thus far signally failed. Now wouldn't you think I would cease trying? What is the reason I won't?

You know I do not crave notoriety, but I suppose I need humbling. When I looked over the foregoing scribble and saw the many mistakes, omitted words, misuse of capital letters, disconnected clauses and every conceivable error, I was overwhelmed with shame, but thought to myself, well I will hand this to brother Gold, because he, I know, will pardon the vanity of a simpleton, because it may in some way put a stop to my efforts.

If I could write as some others, after whom I read, it would be a great consolation to me. I should feel like the Lord required it at my hands, or blest the work. What a comfort, yea what an unspeakable blessing to feel that the Lord had spoken a sympathetic or encouraging word to a poor, wayfaring pilgrim through me, a vile sinner. Every good and perfect gift comes from him. I much fear the Lord never directed my pen, or my writing would be more in harmony with the writings of his favored few. Then why don't I stop? People say that the devil has his preachers.—May be he has his scribblers too, and I am serving in that capacity. If I know myself my heart's desire is to serve the Lord. Though he slay me, yet will I trust in him who is my all and in all. He is merciful to my oft backslidings.

Dear brother Gold, I do not think I should be bold enough to trust this into other hands, therefore cast the mantle of charity over my faults, rebuke when necessary, which is often. May the Lord bless you and yours, for whomsoever he blesses none can curse.

From the least of all,

BETTIE LANGLEY.

EXPERIENCE.

MRS. ALICE SUMNER, CABELL, CARROLL COUNTY, VA.—*Dear Sister*:—As you request me to write my christian experience for the columns of the LAND-MARK, by permission of brother Gold I will try to comply.

I was 17 years old when I first got a full discovery that I was a lost sinner. I have always, before that time, deter-

mined to be a christian, but fully believed that I could reform and embrace religion on that plan. But when it pleased the good Lord to quicken me to divine knowledge I flew to the law for justification, with full determination to do better. The law condemned at every place, and sunk under a hard heart and discontented mind. I continued un-

der fearful gloom and anguish of soul that I could not remove, for it seemed to me I could not pray. Yet I could not keep from trying. Some kind of hardness seemed to settle around my heart that caused a smothering and shortness of breath that forced me to conclude that I had some bodily disease that would terminate in death. I kept on sinking in darkness, sometimes more than others, for about ten months. I was convicted in September 1847, and about July 1848, while housing corn, after so many frightful apprehensions in the afternoon, all at once, it seemed that my heart-strings would break, and such a shock I never felt before. I felt death was on me and hell presented. I spoke to my brother that I was dying. He said that I had better go to the house. I started and ran about one hundred yards. My breath getting shorter and my strength giving way, I met my wife at the door, and told her I was dying and fell back on the floor, my wife rubbing me. I told her not to let my father and mother know anything about my condition until I was dead, as I felt the flames of torment then in my soul. I then felt I had passed the day of mercy, and that it was just for me to go to hell. Here all my sins crowded my mind, and I could not see how God could remain just and save me. Oh what a state of feelings. I fail to describe them, for it seemed wrong for me to try to pray. It seemed if I used the name of a Holy God the earth would sink or swallow me alive, both soul and body. My sister-in-law came in about this time, and she and my wife laid me on the bed. I then told them there was a chance for them, but none for me, and bade them farewell and turned my face to the wall, dying, as I thought. I recollect saying,

if I am damned it is just, if saved it is mercy. Lord, not my will, but thine be done. Here I went out of thought, it seemed I was enveloped in darkness.—The last sensation was a tingling in the flesh. How long I lay in that state I do not know, but for some time. Suddenly I was on my feet and felt as light as a feather, and as innocent as if I had never sinned. I walked across the floor seemingly in the air.

A chicken crowed in the yard, and seemed to me it said, glory to God. My wife caught me by the arm saying, you are out of your mind, I told her no, I was all right. Everything I heard or saw was praising the Lord. By this time father and mother came, and a crowd with the Doctor who attempted to bleed me. I told them they need not bleed or be uneasy about me. It seemed to me I was in a new world. I walked off from the crowd, looking at the hills and mountains, and all at once it came to my mind that God for Christ's sake has pardoned your sins. Oh ecstasy of joy, tongue, pen and language failed to tell the glory that I then felt.

There sister, is the foundation of my prospects for heaven after death.—Nothing done before, nothing since, as a plea for me: if saved it will be what God has done for me in Christ Jesus before the world, and manifest in due time. If this epistle should edify any, and you desire a farther experience I will continue.

Yours in hope of eternal life,

B. E. CAUDILL.

I would like to read Elder Caudill's call to the ministry and his exercises and labors therein.

P. D. G.

Larue, Ky., August 31st, 1886.

SHINING IN THE FURNACE.

DEAR BROTHER GOLD:—For some time I have had a desire to write you, but feeling utterly incapacitated for the task, I have postponed it from time to time. Since reading your precious, comforting piece on Crumbs, in a late issue of the LANDMARK, and Philpot's most

excellent sermon, I feel more sustained to yield to the impression of my mind, knowing you will throw a mantle of charity over all my imperfections. For two years (as you well know) my heart has been filled with sadness and gloom, in the loss of my loved and only child,

the greatest tie that bound me to earth. Though painful for my flesh to bear, yet I desire to bow in sweet submission to my heavenly Father's will, knowing he is too wise to err, too good to be unkind. What am I that I should reply 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, another unto dishonor? I cannot express the anguish that has pervaded my heart.—At first there was a spirit of irreconciliation. I was completely left to myself, my heart was like an adamant. I felt that I did not love God, or anything.—I would walk out and behold the starry heavens and exclaim, I know there is a God, but is he my God to lay such a heavy affliction upon me and hide his smiling face? Many dear letters of sympathy were received from precious brethren and sisters, but all failed to remove the deep sorrow of heart and darkness of mind. I really was afraid I should be devoid of my reason. But, bless the Lord, in his own appointed time and way he sent words of comfort and cheer, and for months I was so lifted above the world I thought I would never have another thought for earth, but my whole life would be devoted to the love and service of my God. Never when under conviction did I pour forth such agonizing prayer to God for grace and strength. Never had such assurance been given me of my acceptance with him.—The Bible and hymn book were my constant companions. When tossed to and fro upon my bed the scriptures were rolling through my mind, hymns were constantly being applied to me. I only had to open the book and those most suited to my case met my eyes. I believe with all my heart she had to be born, live long enough for it to be a tribulation to me to give her up, and in her death to show forth the mighty power of God, for her good, for my good, and God's glory. But, my dear brother, many dark, trying seasons have I passed through since then. Daily and hourly are the corruptions of this vile heart of mine being unfolded to me, that dreadful adversary, going about like

a roaring lion, seeking whom he may devour, constantly hurling his fiery darts against me, darkness of soul so great that it could be felt, and it seems as if the pangs of hell had got hold upon me. I know in me (that is in my flesh) dwells no good thing. I cannot love, pray, think, nor praise without the spirit of Almighty God. I believe in the determinate counsel and foreknowledge of God, that all my path is marked out.—I do not suffer one pain, or sorrow, but what is decreed by the Almighty. I cannot say that my flesh is at all times resigned to this blessed truth, and believing this does not cease my murmurings, but is giving me strength to endure. I believe I have a hope, and yet for my life I cannot have my mind centered all the while upon heavenly and divine things. Yet it is there more than on any thing else. I am of the earth earthy, prone to it, will cling to it while life lasts.

"I am a stranger here below,
And what I am 'tis hard to know,
I am so vile, so prone to sin,
I fear that I'm not born again."

But blessed thought, Jesus has died but still lives, and is at the right hand of the Father making intercession even in me with groaning which cannot be uttered. Could we willingly submit, patiently endure all things, never fail to murmur, where would be the warfare? This is what comforts and cheers me by the way:

"The pleasures of earth I have seen fade
away,
They bloom for a season, but soon they
decay;
But pleasures more lasting in Jesus are
given,
Salvation on earth and a mansion in heav-
en."

Physically weak, exceedingly nervous, I have to deny myself almost every thing my natural appetite craves. I often feel that I shall faint by the way, but the everlasting arms are underneath.—The more he afflicts the greater desire I have to be more conformed to his blessed image, follow him through duty and

through trials too, not look backward, but press onward, leaving all things, both temporally and spiritually, in his hands, I know not what is in store for me, but there is something within me that would find expression in language like this:

"His love in triumphant tones forbids me
to shrink,
He'll not leave me at last in trouble to
sink."

I am assured from God's word and my experience, it is through much tribulation we must enter the kingdom. It is the lot of God's heritage, a poor and afflicted people, and they shall trust in the name of the Lord. All these trials are to wean us from the world, and to enable us to trust alone in the blood and righteousness of Jesus. This is indeed a wilderness land, we are pilgrims, sojourners here, seeking a better country, a home not made with hands eternal in the heavens. Oh that we could be more humble and childlike, adorning the profession we have made with a godly walk and pure conversation in the world. We should not think it strange concerning the fiery trial which is to try us. Think of the ancient worthies, they were stoned, sawn asunder, were slain with the sword, being destitute, afflicted, tormented, wandered about in sheep-skins and goat-skins, in mountains, dens and caves in the earth. Of whom the world was not worthy.—

God deals out to his children according to his will and purpose, for their good and his glory. Not a sparrow falls to the ground without his notice. It is of his mercy I am not consumed. Goodness and mercy have followed me all the days of my life. What shall I render to the Lord for all his benefits? Oh that I could show forth his praise.

Brother Gold, I have written more lengthly than I intended. I desire to tell you some of my feelings hoping you will bear with me. Mother has been quite sick, is slowly improving. We feel that her days are well nigh spent, but trust that she may be spared for many years. May the Lord abundantly bless you and yours, and receive us all at last into his heavenly kingdom never to go out, freed from sin, sorrow and pain, with those who are gone before, in giving ceaseless and unending praise to him who has loved us and saved us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Your sister in affliction of hope, I trust,
C. SLADE.

Williamston, N. C., Nov. 6th, 1886.

Sister Slade is the daughter of Elder C. B. Hassell, and sister Hassell her mother she refers to. What a wonderful way is the Lord's in revealing his image in his dear people in the fiery furnace.
P. D. G.

LIVING OF PREACHING.

ELDER P. D. GOLD—*Dear Brother in hope of eternal life:*—I take my pen in hand to give to your readers some of the conflicts and happy seasons that I have lately passed through, if you should think them worthy your notice.

Now I was very feeble, or my health was very poor during the months of April, May and June, 1886. And I had no clothing fit to wear to meeting during these three months. But it did not stop me from attending meeting nearly every Saturday and Sunday, at east every one that my health would

admit of. Now I was laughed at by the proud many times on account of my sorry dressing, but it only made me the bolder; yet though there were many times when I would be completely overwhelmed in my feelings, yea I would complain, and say, woe is me, and why was I ever born; for there has never been a day of any satisfaction to me temporally speaking. Oh, I would think, few and evil and full of trouble have my days upon earth been. But there were times when a calm and peaceful feeling would pass through my

whole system, and would perfectly reconcile me to every condition.

Now while I would be in rebellion, or feeling troubled at my condition, I would doubt, but when I was in the state of reconciliation, then I felt an assurance of life eternal. But I finally went to a Methodist, who sold me a suit of clothes on a credit, and this is the only suit of clothing that I have ever worn that was of any respectability.

Now I feel to be under many obligations to this Methodist gentleman for his kindness to me, for he is yet waiting with me.

But to return: now I attended my church meeting at Roaring River on the first Saturday in June, and Sunday following, which proved to be a season of grand refreshment to me, for we were all made to rejoice together, for the Lord poured out upon us his Holy Spirit. Now it was at this meeting that the brethren made arrangements to convey my wife and children to our meeting in July.

When I had returned home, I spent my time at my cabin with my little family in my usual manner. Sometimes soaring on the eagles' wings of faith, but the most of the time down in the dark valley of fears, groveling with this sluggish and dull carnality, and in every state or condition of mind or feelings I would try to labour what I could with these trembling hands.— Thus my time passed on, when on the third Saturday and Sunday in June I tried to preach each day to a congregation of people at State Road, and felt the presence of God in my efforts.

Now when I was passed from these two days services in the work which I believe God has called and assigned me to, when I had gone to my secular affairs, I went off into a state of grumness, dullness, &c., and thus passed the week in sluggishness of mind. But when the morning of the fourth Saturday in June was come, I set out for Rock Spring M. H., and suddenly my mind was awakened, and my feelings were greatly revived, and my thoughts moved with rapidity, and my mind was

very clear, and I was so carried away in the Spirit that I forgot all the pains that racked this mortal body of mine, yea I forgot my stiffened joints and was seen walking very glibly. When I had arrived at the old church house, I soon entered the old stand, and God gave me a subject of scripture, and not only a text but fashioned a sermon in my mind, and I feel (notwithstanding the few hearers) that some of God's little ones were comforted by what was preached through this poor tenement of clay. When the spirit had ceased to form words in me, and to bring them forth out of my mouth, we then in conference met the little church at Rock Spring and found all in peace, and when she (the church) had finished up the transaction of her business of that day we adjourned until the morrow. I passed the night in sweet conversation, and sang praises unto God, engaged in solemn prayer, etc., and when the morning of the 4th Sunday in June, 1886, was come all things seemed to be cheerful and lovely to me. The little birds seemed to be singing sweet, melodious praises to God. O how calm and pleasant did all nature seem to be. That day God did bless me wonderfully in preaching to a goodly congregation of people, and some were made to speak out in joy.— Oh how tender was this poor heart of mine at the close of this meeting. How I much regretted our having to part, but when I had departed my mind was called to meditate upon the goodness and mercies of God. What an evening of serene and deep solemnity. I arrived at my cabin late at night and found all well, and felt to return thanks to God for his kindness to me. When I had passed another week of turmoil in this world of sin and sorrow, myself, wife and two little children were conveyed by brother J. I. Lyon from our humble place of abode to brother Lyon's residence, a distance of eight or nine miles, where I had an evening appointment on Friday evening of the 2d of July, 1886. When we had arrived at brother Lyon's the congregation had arrived already. I therefore soon entered the house and

tried, in much weakness, to preach Jesus to the people. When divine services were closed we spent the remainder of the evening and the night with brother Lyon and family.

When the morning of the 3d (which was the 1st Saturday in July, 1886,) was come we were conveyed by brother Lyon to Roaring River M. H., where we met several, or most of the members of Roaring River church, and I again tried to preach to the small congregation that had assembled here, and was made to feel that the little flock at Roaring River were fed, and when the conference met I was permitted for the first time to see my wife seated in church capacity, and all was in peace and much union and fellowship seemed to abound, and when brother J. W. Holbrook (our faithful clerk) had read our articles of faith, covenant and rules of decorum, we then proceeded to business, and when the church had disposed of references she then made an order that we commune, or take the Lord's supper and wash the Saints' feet on the first Sunday after the first Saturday in September, 1886, then adjourned until to-morrow morning 11 o'clock, then myself and family went home with our beloved J. W. Holbrook, and spent a night of joyful conversation with brother Holbrook and his intelligent wife and two daughters. When on the morrow (Sunday, July 4th, 1886) we all returned to the meeting house and I again tried to preach to a large congregation, and that to several different persuasions of religious sentiments, and my theme was to try to show the people the great contrast between truth and error, and I believe the Lord did greatly bless me in this effort, for he appeared to be both mouth and wisdom to me on this occasion. Now when divine services were closed myself and family were conveyed from Roaring River M. H. to brother M. G. Lyon's residence. Here we spent a night of much refreshment, and on the morrow we were conveyed to our humble little staying place by brother M. G. Lyon.

Again we were permitted by the divine providences of God to tarry together

at our little cabin for two weeks, though I was not free from bodily pain at any time during these two weeks, yet I would not complain any more than I could possibly help.

Time passed on with me in ups and downs, and when the third Sunday in July, 1886 was come I went to State Road, and when I arrived one Elder Woodruff was preaching, and when he had closed I arose and began to Speak to the people, and I felt that the Spirit of God did move me mightily, and my theme was election by grace, and at the close of my discourse I saw that the countenance of some were fallen, and when I had taken my seat Elder Woodruff arose and used every harsh and degrading expression, yea, as much so as he could possibly command, against me and the doctrine of God's choice, and when Elder Woodruff had dismissed the people there were several men, both professors and non-professors, began to deride the glorious doctrine of election, and to deride me for preaching it. But notwithstanding I felt to boldly withstand them to their face and to contend for the faith once delivered to the Saints. Though I felt very meek and humble among the people, and I felt to be as innocent as a little child, and was not in the least moved with excitement, though the assault upon me was very great and ferocious, but in the midst of the stormy tumult my countenance was unchanged, and at this many were made to wonder and I have had several to ask me whether or not I could be excited. My answer has been yes, of course, if God was to forsake me I would be put to flight by a much smaller attack. But God can quell excitement right in front of death. Now it was here that I heard poor, degraded, polluted and sinful man say that he would, if he could, have every text in the Bible that taught election in plain language removed from the Bible.—Again I heard from the lips of some who claim to be Old Baptists say that they would not give their experience for all the Bibles in America, and they further said that I doted too much on

what the Bible said. Well, said I, if your experience is not sustained by the Bible you are of a certainty yet in the gall of bitterness and in the bonds of iniquity. Now when I had returned to my humble place of abode and gone about my domestic affairs, my mind was called to reconsider my bad treatment, which I had received at State Road, and I was tempted to think, O surely I am in an error, or else I would not have been so badly treated by one of God's ministers, and by those who profess to be God's children; then I almost concluded that I had not a friend on earth, and O how desolate and forlorn I did feel, and there did seem to be a suggestion in me to ground arms; yet there was an opposing principle of encouragement in me. Brethren and sisters, O that I had time and opportunity to outline to you a few occurrences of those two opposing principles during the above named time, but I must omit it for the present.

So time passed on until Friday before the fourth Saturday in July, 1886. When

we had risen on that morning the sky was very clear and blue, and solemnity seemed to reign throughout the universe; yet this solemnity seemed to be arrayed with silent beauty. Now, as soon as we could arrange, we were on the road toward Rock Spring, both myself and family, and we were conveyed the greater part of the way by one Mr. Eldridge. We arrived at my uncle M. Wilbourn's house and tarried all night with him, and when the morning was come we all set out for Rock Spring M. H., and when we had arrived we began to meet the pilgrims who were coming in to hear me preach, and among them was my old grandfather, who is ninety-four years of age. Now I felt that the Lord did greatly bless me, both in preaching on Sunday as well as Saturday, for some of those little saints did rejoice as though they were fed from on high. So when services were closed on Sunday we tarried all night with Mr. R. Welborn and on Monday, July 26th, 1886, we arrived home. So I close, with love to all the Saints,

WM. R. WELBOURN.
State Road, N. C.

WORDS THAT ARE KIND.

DEAR BROTHER GOLD:—I am constrained from some cause to write to you to let you know how highly I appreciate your valuable paper, the LANDMARK; and probably say something, (if you see proper to publish this) that will comfort some of God's little ones. I greatly admire yours and brother Lester's editorials, because they are pointed in argument, simple in speech; and in them you manifest an humble boldness which I think ought to characterize all of God's ministers, and with such boldness it is apparent that you are "earnestly contending for the faith once delivered to the saints," and I pray the Lord may enable you as long as you live to contend for this faith. "Cry aloud and spare not." And then the communications from the dear brethren and sisters scattered over the United States and elsewhere are edifying and comforting to me; and to see

the unity of sentiment, (with a few exceptions) that exists is enough to make us rejoice and take courage when we consider a few (comparatively) have been redeemed from the power of darkness and translated into the kingdom of God's dear Son; consequently they see eye to eye and speak the same thing, and walk by the same rule.

My dear brethren and sisters, I have been looking back over my past life lately from boyhood, or rather childhood, on up to the present, and I cannot think of even one good thing I have done, and will have to acknowledge I have been a sinner all my life. I have been a disobedient son, have trampled God's mercy under foot, as it were; and sometimes fear I have "done despite unto the spirit of grace." Very often my mind is darkened and barren, wicked thoughts arise, and I am cast

down; then I sigh and mourn, and desire communion with my Lord through his Spirit, but it seems the comforter has left me alone to always grope about in darkness. Sometimes my mind is susceptible of receiving spiritual food, but not in the same degree or extent it did when first I felt my Saviour's pardoning love.

After I was quickened into life as I hope, and delivered of my burden, I thought joy and peace and pleasure would be my lot alone; and when I was baptized old things passed away and behold all things became new, and I like the enunch "went on my way rejoicing," and this rejoicing lasted uninterrupted for a year or more. After that the warfare set in, and is still raging. O wretched man that I am. Who shall deliver me from the body of this death? Yes who shall deliver me. Man is not able, and the devil or Satan takes such delight in buffeting us, he would not even if he could. O that I could feel that joy that is unspeakable and full of glory, that peace that Jesus gives to his children, and not to the world.

Brother Gold, do you suppose the time will come again when I can feel and realize the same peace, the same joy and the same burning love?

"Return, O holy dove, return,

Sweet messenger of rest.

I hate the sins that made thee mourn,

And drove thee from my breast."

I am cognizant my disobedience is

the cause of all my troubles, but it seems impossible for me to live the life I ought to live. I have never yet found any perfection in the flesh. (I cannot agree with some men in our country that teach sanctification wholly in the flesh. This old body could not die if it could be wholly sanctified.) Notwithstanding all my trials, tribulations, short comings, and imperfections, I can say with David, "Surely goodness and mercy have followed me all the days of my life." The Lord has not rewarded me for the good I have done, but has had mercy on my unrighteousness: because if he had depended on me to have done works meritorious of favor I would have never been blessed.

Now dear brother kindred in Christ, if it was not for my little hope which is "an anchor to the soul, both sure and steadfast," seeing the depravity of my old nature, I would sink in despair. "But thanks be to God that giveth us the victory:" He is our all in all. He ever liveth to make intercession for the saints according to the will of God.

I have thought for over a year I would send for publication in the LANDMARK "the reason of my hope," and did write it out over a year ago, and I was ashamed of it, knowing my imperfections, I have laid it aside.

Brother Gold, if you think this is worth printing you can do so, if not throw it aside. Remember me at a throne of grace.

Your unworthy brother, if one at all.

P. H. JAMES.

HERE AND THERE.

ELDER P. D. GOLD:—I am just in receipt of the LANDMARK in pamphlet form and am well pleased with the style, as it is in much better shape for perusing. I wish you and brother Lester abundant success in all of your undertakings, and may the spirit of Almighty God enable you to bring out of his treasures things new and old for the comfort of Zion, is the sincere desire of your unworthy brother, if one at all,

P. H. JAMES.

Elder Isaac Jones has, between the 4th Sunday in July and 3d day of December, been present when forty-three were received in churches and has baptized thirty-three of them. Brother Jones is a very acceptable preacher generally among our brethren.

ELDER P. D. GOLD.—*Dear Brother:*—I like the new style for the LANDMARK very much. I think all will.

F. A. CHICK.

ZION'S LANDMARK.

PUBLISHED SEMI-MONTHLY.

P. D. GOLD, Editor.
P. G. LESTER, Associate Editor.

VOLUME XX No. 3

WILSON, NORTH CAROLINA Dec. 15, 1886.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

NO EYE SERVANT.

A friend requests my view of Phil. 2: 12:

"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.

1st. We would remark that as in the beginning God created the heavens and the earth, so he quickens the dead by *beginning* the work of salvation. There is nothing any creature ever does, or desires, or begins, to cause God to commence the work of salvation in him.—Of his own will God begat his people by the word of truth.

2d. But *after* one is born of God, and brought into the fellowship of the gospel, then there are exhortations, reproofs, encouragements, rebukes, &c., for him as he may need them, and all wise and needful to thoroughly furnish him unto all good works. Among them is the above most comforting scripture as a cordial to comfort and cheer a loving and faithful one.

3d. Paul commends them for their diligence in his absence in working out their own salvation. If one is true to a calling or trust in the absence of all lookers on, and is vigilant when none are present to rebuke or praise, surely he would not be less faithful when others

are present reproving or praising.

People who are mere eye-servants will slacken their labor when they think none are watching them; but when their overseers approach they are in a great hurry. Such as are members of any religious organization from any false motive will take advantage of the absence of their preachers and masters to do what they really want to do; but when they see the preacher coming they will put on a long face and go into prison again.

4th. But how different was it with these beloved Philippians who delighted to do the will of God so much that it was not necessary for any one to watch them. Of course then if they had done so well in Paul's absence, they would still continue to do well in his presence; since they loved him so much, and he was so dear to them. We love to do the things dearest to us when the people whom we love most are present, if they equally with us love the same things, and are doing the same things also.

5th. What great matter is it these Philippians are doing? They are working out *their own salvation*. Could there be a work more important to them than this? What an encouragement to them too to have such a man as Paul with them strengthening them in this work. But a greater than Paul was with them; for God was not only with them, but he was *in them*, working in them both to will and to do of his own good pleasure (not wrath,) and this caused them to be diligent whether Paul was present or absent. This made them work out what God wrought within; (and what is there in or of a christian that God hath not wrought?) and they therefore work it out with fear and trembling.—What a solemn what a glorious work,

what a sacred, precious work—*our own salvation*, not that of another. If a child of God would not give diligence to work out his own salvation when God is working in him both to will and to do of his own good pleasure, when would he work?

TO WHOM REVEALED.

COR. 2: 14.—“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.”

The things of God are known only by the Spirit of God. As no man knoweth the things of a man, but the spirit of man which is in him, even so no man knoweth the things of God. The Spirit of God, and no other, knows the things of God. It does not say that men can or do know the things of God by the Spirit of God. The natural man cannot know the things of God. The spirit of man then, which is the spirit of the world, can never know the things of God.

The reason the natural man cannot receive the things of the Spirit is because they are foolishness unto him. The natural man considers himself wise.—When satan tempted man he inflated him with the spirit of pride and worldly wisdom, so that the natural man thinks he knows both good and evil, and he judges the things of the spirit of God to be foolishness itself; so that he cannot receive them. Neither can he know them because they are spiritually discerned.

The things of the spirit are revealed to spiritual man, not to the natural or Adamic man; but to him that is born of God. They are also revealed, not in the words or notions which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. These things are freely

given us of God. The natural man can never understand that salvation is a gift. He thinks it is bought, earned, or obtained by work, or merit, or at a price. The natural man reasons in us, Oh if I could do so and so, or be good, then I would obtain heaven. But the Spirit of God reveals to him that is spiritual that these things are freely given us of God; but to the natural man they are foolishness.

JOHN 12: 31.—“And I, if I be lifted up from the earth, will draw all men unto me.”

Jesus came down to earth to reach his people, and was found in fashion as man because the children are partakers of flesh and blood.

To be lifted up is to be raised up as Moses lifted up the serpent in the wilderness. To be crucified naked in obliquy and shame, as a malefactor between two thieves, the just one for the unjust, bearing their sin in his own body, the curse of his people on him, the sword of justice smiting the shepherd, fully satisfying the law, and redeeming his people from all iniquity, calls for the eternal salvation of all whom he perfected by the one offering of himself once.

Now he is exalted at the right hand of God, a prince and a Saviour, to grant repentance and remission of sins unto Israel, and hence he draws all unto him. For all power in heaven and earth is delivered into his hand. Nor will this drawing cease until all are brought unto him, and fashioned like unto his glorious likeness.

Of course all that are drawn unto him are saved. Then to say that each descendant of Adam will be drawn unto him declares for the universal salvation of all mankind; a consequence or conclusion that not many of the Arminians admit.

P. D. G.

ELDER F. D. GOLD:—Please give your views on the 19th chapter of the Acts of the Apostles, and third, fourth, and fifth verses, and oblige a friend who reads ZION'S LANDMARK.

Yours with much esteem,

A FRIEND.

Statesville, N. C., April 19th, 1886.

Remarks

Sprinklers and pourers deny the validity of John's Baptism. Let me ask what has been more clearly endorsed than the baptism of John the Baptist? Not John the Methodist, or Presbyterian, or any other. I like the word Baptist without any prefix to it. We use the adjective Primitive or Old School, because so many others claim the name Baptist.

How was John's Baptism endorsed?

1st. He was sent from God to baptize.

2nd. Jesus came to him and was baptized by him.

3rd. The Holy Ghost appeared in a bodily shape abiding on Jesus at his baptism, and thus sanctioning the baptism of John.

4th. The Father spoke in an audible voice from heaven in acknowledging Jesus as the Son of God at the time of his baptism. Thus the three in heaven bare record. No higher testimony could be given.

When Paul comes to Ephesus he finds some who were baptized unto John's baptism that had not so much as heard whether there is a Holy Ghost. Paul tells them that John truly baptized with the baptism of repentance, (the proper baptism,) telling the people they should believe on him which should come after him, that is on Christ.

Then John told those he baptized that the Holy Ghost would come, or that Jesus should baptize them with the Holy Ghost.

Then did John baptize any of those people? Where is any proof that he did? Was John ever at Ephesus? The Ephesians were Gentiles. John tarried about Jerusalem. We have no evidence that he ever went among the Gentiles.

Some one probably rose up in the name of John and, wishing to keep up the name, baptized in the name of John. But no one had any right to do this.

These men were baptized in the name of the Lord Jesus, and not in John's name. It matters not how sincere you may have been in your baptism, if either of two things is wanting it is defective. One is you must be a believer in the Lord Jesus before you are baptized. The other is, you must be baptized by one qualified to baptize.

P. D. G.

MR. P. D. GOLD;—*Dear Sir:*—Having two or more copies of ZION'S LANDMARK, and having read them and re-read them, I have become very much interested both in the editor and the many letters of the brethren. They seem to be so simple and yet so true, corresponding with the Spirit of God's holy word, that it creates a thirst for a draught from its deep well of spiritual information.

For the above reason I have some important questions to ask, which if you see proper you will please answer through its columns, and send me a copy of the same.

Firstly, I want you to tell what is the difference between the Primitive Baptists, and the Missionary Baptists. There are a great many of the people in these parts that say that there is no essential difference that they can see.—But it seems to me that there must be a considerable difference in what they preach and practice, if I rightly understand the matter, although I never heard a Primitive Baptist preach. The modern Missionaries teach that all that the sinner has to do is to forsake

his sins and resolve to do better, and they will be saved. But this seems to be contrary to the teachings of the scriptures. I hope, therefore, you will clear away the mist in this doctrine, for this doctrine has crowded the church with unregenerated men and women that are never able to give a reason for the hope that is in them; indeed they are not required to give any when they join the church, except answer two questions that have been taught them to be answered in the affirmative. E. G. James, do you feel that you have been a sinner? Yes. Very well, do you feel that the Saviour has pardoned your sins? Yes. Well, I suppose you wish to join the church, and obey all the rules of the church (without ever having one of them read). Yes. And they receive them into the fellowship of the church at almost all ages. So you see it is a very easy matter to get members, which seems to be the greatest object in view. Now I have learned that you once belonged to the Missionary Baptist church; if so I need not tell you any more of their gross inconsistency.

One more question: Do you celebrate the Lord's Supper outside of your discipline?

Please give me an outline of all the doctrine of the Primitive Baptist church and oblige,

Yours in search of the true church,

J. F. LAYTON.

Reamston, Granville Co., N. C., Nov. 13, 1886.

Remarks.

Our enquiring friend appears to be well informed concerning the doctrines and rules of the Missionary Baptists.— He never heard any of the Primitive Baptists preach, and requests me to state the difference. There is so much real difference, and yet so much apparent resemblance, that it will require more time and space than I have at command. But I will note some of the doctrine the Primitive Baptists love.

They believe in the predestination of God—based on his foreknowledge.—

Whom he did foreknow he did predestinate to be conformed to the image of his Son. The election of God refers to the choice of God's people in Christ.— He gave Christ to die for the elect, or he was delivered for their offences, and raised again for their justification. Jesus is exalted a prince and a Saviour to grant them repentance. All the Father gave to Christ shall come to him. Not one of them will fail of salvation, because Jesus is the surety for all his people.

We then of course hold to a special and complete atonement made by Jesus for all his people whom God loved with an everlasting love, and therefore gave his Son to die for them, for they were chosen in Christ before the world began.

We do not understand that the Bible warrants any of the modern enterprises that the progressive Missionary Baptists avow and practice. But we consider that the faith that was once delivered to the Saints was perfect and complete then, and that nothing can be added to it, or taken from it; but that we are to earnestly contend for it, as it was once delivered to the Saints, as the salvation common to them all, or as the only salvation for God's people, and that is for all of them in all ages, and therefore *common*.

We find in the Bible no Theological Seminaries, no Sunday Schools, no boards of men for controlling preachers, no salaried preachers, &c., &c. We believe the Lord calls and sends just such preachers as it pleases him to preach the the gospel to this day. God make christians, hence they are careful to maintain good works, and they love one another as born of God.

In regard to observing the Lord's Supper, this is done when the church is

in peace, and they thus tarry one for the other. If any member is known to be in disorder the church deals with him, and during this time they cannot commune. They have stated times for communing or observing the Lord's Supper.

I hope our friend will seek an opportunity, and hear some of our people preach, and perhaps he will see very plainly the difference between the two denominations, and discover for himself that we hold that God rules in heaven and on earth, and that man is a vile sinner, and knows nothing of salvation except by revelation, and if left to himself would never call on the name of the Lord; but that God makes his people willing in the day of his power.

P. D. G.

—•••••
"TAKE YE AWAY THE STONE."
 —•••••

When the women said, who shall roll us away the stone, they had not seen the gospel, for they had not seen the resurrection.

The stone represents death. The law was engraved upon tables of stone, and is the ministration of death. Let the stone then represent death which is the end of all that is under the law.

When Jesus was buried, and the stone put over the mouth of the tomb, it was to show that he was under death. To roll away the stone in its full import then was what man could not do. For the seal of the governor was fastened upon it, and no man could take away the stone. Besides as the symbol of death no man had the power to take it away, because no man had the power to raise the dead.

When they come to the tomb, however, they find the stone rolled away, and Jesus risen. Death is now swallowed up in victory. The law is folded. It was as a scroll or book open denouncing

its curses, while as yet the first tabernacle was standing. But when Jesus had finished the work that God gave him to do, the law is satisfied and Jesus closes that book, and it is folded up and rolled or laid away, and has no more dominion. All of which is typified in the rolling away of the stone, and the folding up of the napkin, and all the other grave clothes are something we should have no more use for. Jesus is risen and a new world appears with him.

When Jesus raised Lazarus from the dead he was under the law himself, and of course Lazarus was. The reason our bodies die is because they are under the law or in the flesh, and cannot but die. But Jesus raised Lazarus that the glory of God might beset forth or shown, and herein he shows the coming of the gospel or resurrection life.

While under the law man is told to do whatsoever the law commands.—Hence Jesus commands those about him, whether disciples or others, I know not, nor are we told. They, when they took away the stone, could themselves see Lazarus under the power of death, and did know that actually Jesus did raise him from the dead. Jesus raised him, and when Lazarus comes forth he is bound hand and foot, still under the law. When Jesus arose all the badges or signs of death were left in the grave to show that all of death was ended in him who is the resurrection and the life. When Lazarus comes forth bound with grave clothes he tells them to loose him and let him go.

What does this represent? I have considered that both the taking away of the stone and the loosing Lazarus of the napkin about his face, so that he could see, represents the preaching of the gospel, not the law. Gospel preachers do preach the power of Jesus or the

resurrection. They never quicken the dead. They show that the sinner is dead, for when the stone is rolled away it is shown plainly that the sinner is dead. It is Jesus who raises the dead, as it was Jesus who called up Lazarus from the dead.

When he calls them up they come forth alive, but they have the napkin or bandages of death, signs of death, on them. They need to be loosed so that they can walk and see. Here is work for the disciples and preaching to the living in Jerusalem, and loosing them that they may walk in the commandments of God, which are not grievous. No command of God is grievous to him who is right. It is only to the transgressor that his commands are grievous. How it does lighten and free a quickened soul to hear the full power and glory of Jesus as the resurrection preached, and be thereby shown the new and living way of salvation. Then such souls see the glory of the Lord because the eyes of their understanding are enlightened to see the glory of the Lord, and their feet are made as hind's feet to run in the path of righteousness.

Then the stones of stumbling are gathered up out of the way, and they make straight paths for their feet, and the stony heart is taken away. Observe Jesus only can command to take away the stony heart, and he also gives the new heart of flesh. P. D. G.

SEPARATE FROM THE NATIONS

How wise, beautiful and just are all the teachings of the God of Israel, and how safe and secure is Israel when his ways are directed to keep the statutes of the Lord.

In the matter of joining societies of men we see this illustrated. A peculi-

arity of the church of Christ is that its members do not unite with any secret societies. As Jesus did nothing in secret, so his disciples do nothing in secret; as Jesus told his disciples to swear not at all, so they do not submit to any oaths of secret societies.

As the rich and the poor meet together, and dwell in peace, for God is the maker of them all; so in the church of Jesus Christ the rich are not against the poor, nor the poor against the rich. In his church capital is not against labor, nor labor against capital. All are poor in the church of Jesus, and all are rich in his church; all are wise and all are fools; all are subjects, yet all are kings and priests.

They are separate from the nations, and dwell to themselves, a peculiar people. P. D. G.

ELDER P. D. GOLD.—*Dear Brother*:—It seems like we are all very neglectful of our duty to you. If your subscribers are all as neglectful I hardly know how you publish the paper at all. But the Lord has promised to take care of his ministers if they are on duty. I have often wondered if your arm ever got so you can use it. I would like to know.

I had wanted to write something this time for the paper, but have not time, and when I get time I will be in the dark most sure.

With best of wishes for you and your family, I am yours, as ever, very unworthy,
S. E. BROYLES.
Hunter's Spring, W. Va., Nov. 20th, 1886.

Remarks.

I am much in need of what is now due from subscribers to the LANDMARK.

My arm is so much better that I can use it some for almost any purpose. I can put on my coat—can baptize—can write some with it; though it soon becomes weak when writing. It is almost always in some pain, but not severe. It

is so much better than it was that I seldom speak of its paining me, or the weakness. But I have been thus particular in stating this for general information to any who in their kindness to me may wish to know how it is.

I suppose sister Broyles will have to do as the rest of us, write in straits and amidst difficulties.

P. D. G.

END OF THE YEAR.

We are always coming to the end of time-things; for the things concerning us come to an end. Soon the last of these earthly things will be gone, for the end of all things is at hand.

We then are always leaving the things which are behind. Are we pressing towards those things which are before? We cannot have both at once. The one must be behind before the other is ours.

We note the flight of time. With God and in eternity there is perfection, therefore no change, and no desire for any. This doth not yet appear to us while in time. We in time are of time, and partake necessarily of its decay.

I leave it to others to note and chronicle and philosophize on the events and results of this year now expiring. I am not equal to the task.

P. D. G.

PRICE THE SAME.

Although it costs more labor and money to publish the LANDMARK in its present style, still the paper is sent to subscribers at the same price it was before the change.

From the letters I am receiving I judge it gives much more satisfaction in its present style.

I cheerfully render this additional service to its readers for their pleasure. Will you obtain me more subscribers for it when you can, and thus enable me to publish it.

P. D. G.

To all who subscribe by me to the LANDMARK I hope you all will remember the additional expense it will be to brother Gold to publish the LANDMARK in pamphlet form, and all who are behind will please hand over their subscription at once, so I may send it on.

G. W. JOHNSON.

Elevation, N. C., October 23d, 1886.

Remarks.

Quite a number of the subscribers to the LANDMARK are behind with me. It is a matter of great importance to me that these subscribers send me the money. I am required to pay cash every issue for the publication of the LANDMARK. The publication of it in pamphlet form increases my expenses, for it costs more to publish a paper in such a style. It is better for the subscribers to have it thus published. Now, friends, come to my rescue and pay up for it.

Also increase the circulation if you can by obtaining new subscribers for it.

I am favored with a number of kind agents who work for the paper. They help me very much, and I hope their labor is appreciated by me.

P. D. G.

DISCIPLE.

To be a follower of Jesus is to be partaker of the sufferings of Christ here in the flesh. He was put to a death in the flesh, or suffered in the flesh for the sins of his people which were imputed to him. So he that has suffered for sin has ceased from sin. How shall we that are dead to sin live any longer therein? The wretched man is the one dead to sin, yet living in the flesh, but not walking after it. He walks after the Spirit or follows Jesus.

For if Christ be in you the body is dead because of sin, that is you have the light and life to see and feel a body of death in you, or see another law in

your members warring against the law of your mind, and this makes you wretched. It will make one a sufferer to thus have the sentence of death in himself. Such a one trusts in God who raises the dead, and hence is a follower of Jesus.

P. D. G.

ESTEEMED BROTHER GOLD:—I am in receipt of ZION'S LANDMARK, No. 1, Vol. 20, November 15th, 1886, in a new dress, which is desirable, and in its editorials I feel that I have been benefitted as I hope lastingly. I have read the texts used frequently and have heard them quoted in discourses repeatedly; but they were always shrouded in profound mystery to me until this evening, while reading the editorials, it seemed that I was given an understanding, or there was a revelation of the truth therein contained to me that was of comfortable satisfaction.

W. J. TYNER.

Goldsmith, Ind.

The *Primitive Monitor* will soon begin the publication of a book, written by sister Kate Swartout, entitled, "Life's Journey, and Lessons by the Way." It will contain many precious things to the child of God. Sister Swartout is well known to the household of faith through her writings in our different papers.—The book will be well bound in full cloth, and will contain about 300 pages, printed in good clear type. The book will be ready for delivery sometime between December 15, 1886, and February 1, 1887. She requests the brethren who may feel an inclination to read it, to make it known, which will serve as a guide to the number to publish. This can be done by a postal addressed either to Mrs Kate Swartout, Kelley's Corners, Mich., or to the publisher, Greenfield, Ind. The price of the book will be: Single copy, postpaid, 75 cents. Per dozen, by express, \$7.00.

All Old School Baptist papers please copy.

Obituary.

MISS CARA A. SATTERFIELD.

This is indeed a feeble tribute of respect to the memory of one who so richly deserves better. My dear niece died near Roxboro, Person county, N. C., October 31st, 1886. Miss Cara A. Satterfield, the only daughter of Henry Satterfield deceased, and his wife Susan Ann, who died and left her three years old, and two brothers also. Their father died and left her nine years old; in about six months her brother Robert died, and she and her brother were two pets for us all. I kept Cara the most of her childhood. She was loving and affectionate. She was one of these meek, quiet ones, did nothing against our wish, all who knew her loved her. I kept her and was so attached to her. She stayed until she had to go home, to go with her brother to school; her uncle Green Satterfield and aunt Charlotte went to her father's home, and they all lived together until her death. She never knew anything but kind words from them. She always asked their advice. She kept her aunt by her bedside during her sickness to her last breath. She died with Malarial fever and Bronchites. She lived three weeks to the day.

Her suffering was great, but she bore it with great resignation. She was taken one week before she died with lock jaw. She thought she was dying, and asked her aunt Charlotte to meet her in heaven. She could not talk but looked around and said, meet, which was all she could say for five hours. She then got so she could talk. She said to me I gave up to die last night, I said to her how did you feel about it honey. She said, I felt willing to die, and for God's will to be done.—I asked aunt Charlotte to meet me in heaven. I tried to tell her to tell brother and Jinnie to meet me, but I could not, and tried to tell them all what I wanted done with what I had.

I did not know whether she had a hope of heaven or not. She I believe was a convicted person. I hoped to see her

prepared to die. She told her aunt to tell her brother and wife to meet her in heaven.

She spoke many comforting words and in a few days died in peace. She leaves many relatives to mourn our loss: our loss is her gain. So may the Lord bless her relatives and friends, and prepare us all to meet her in heaven is my prayer for Christ's sake.

REBECCA ROYSTER.

MRS. PHŒBA CLAYTON.

Mrs. Phœba Clayton, the wife of Jesse Clayton, who lives near this place, died Sunday night April 24th, 1886, after a brief and sudden illness in the 63rd year of her age. She had been a consistent member of the Primitive Baptist church for a number of years, and was much beloved by all who knew her. She was a good wife, an affectionate mother, a kind and obliging neighbor and a staunch christian; always full of life. The loss of this truly noble and self-sacrificing woman is not only a sad one to the family, who mourn her death, but it is a calamity to the whole community in which she lived.

The funeral services were conducted by Elder Andrew N. Hall, from the following text: St. John 17: 1, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come; glorify thy Son, that thy Son may also glorify thee." The eulogy paid to this beloved lady's life, by the minister, was very fitting and appropriate.

To the bereaved ones generally we would offer our sincere condolence, and especially to the one the blow falls on heaviest. May he look to our Father in Heaven who alone can strengthen him in this dark hour of affliction.

Her body now rests in the family burying ground near the old homestead, and as we draw the veil of solemnity and turn our faces towards our homes, leaving the mound behind, sorrow prevails within the hearts of every one in the community in which the deceased was known, but we are consoled and

comforted that this beloved wife, fond mother, and true christian woman, is resting from her earthly labors in a land of pure delight far brighter than ours.

Roxboro, N. C.

C. F. C.

SUSAN J. TURNER.

BROTHER GOLD:—By the request of the bereaved husband I send to you for publication the death of Susan J. Turner, who departed this life on Nov. 5th, 1886. She was born August 20th, 1850, and was married to Valerius Turner December 18, 1872. Sister and brother Turner lived a peaceful and happy life together to the day of her death. She was one who had many friends as was shown unto her during her sickness. All seemed to sympathize with her, and to do all they could for her comfort. She will be much missed by her many friends and relatives but more so by the church, as she was a faithful member, one who took a deep interest in the church. She was a member of the Primitive Baptist church.

The subject of this notice was born and raised in Chesterfield county, Va., and was a daughter of Richard Smith who was a member of the Primitive Baptist church also. It is sad to depart with one whom we all loved so much. But I feel that our loss is her eternal gain, that she is now at rest where she will never know another sorrow, or feel another pain. The "Lord giveth and the Lord taketh away, blessed be the name of the Lord."

During her sickness and suffering which were great, and for a long time, being about eight months, she bore them all with patience and christian fortitude. I was with her during her sickness part of the time, and I never heard her murmur or complain, but always seemed willing for the Lord's will to be done. She told me a few Sundays before she died that she was willing to go, if it was the Lord's will to take her home to him. She would talk about dying as though she feared not to die, which I believed. She feared not; as her trust seemed to be in the

Lord, and not in the world. She sang a short while before she died as I was told one verse of the beautiful hymn,

"'Tis religion that can give,
Sweetest pleasures while we live."

She enjoyed the singing of the brethren very much when they would go to see her, which they did often. I think it is such a comfort to the sorrowing husband and the church to know that she could give up all for Christ's sake, and that she had no fear of death, since Jesus had died for her.

May we all be prepared to meet her in heaven, if it is the Lord's will, is my desire, and may we all so live that when we come to die we may be like her, submissive to his will in all things, as well as in all things during our short stay on earth,

When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from her voice, her hand, her smile
Divides me for a little while,
Thou Saviour seest the tears I shed,
For thou didst weep over Lazarus dead.

M. C.

CLARA J. THOMPSON.

ELDER P. D. GOLD.—*Dear Brother*:—Please publish in the LANDMARK the obituary of our beloved mother, Clara J. Thompson. She departed this life October 18th, 1886. She was the daughter of Daniel Bisset, and was born and raised in Nash county, N. C. She was married to Terah W. Thompson, and shortly afterwards moved to the State of Mississippi, Union county, where she remained until her death. She joined the Missionary Baptist church in the year 1870, where she remained until about 1882, when she became dissatisfied, together with her husband, and both united with the Primitive Baptist church; there she remained until her death,—Her sufferings on earth were great; she was afflicted for the last thirty years of her life, yet she bore it with all patience. Often have I heard her say that she was willing and ready to go whenever her Saviour called for her. She left a husband and five children at home,

and four older ones married.

The loss of our mother is a sad ordeal with all of us, but we have evidence to believe that our loss is her eternal gain. She and her husband were dear lovers of ZION'S LANDMARK. Nearly all their preaching comes in that good old paper. Many hours of trouble have been worn off by the reading of the LANDMARK. My father has been a subscriber for many years. May the dear readers of the LANDMARK pray for her bereaved father and family, that our troubles may be calmed, and that our father may raise up the children in the nurture and in the admonition of the Lord, and that praise and honor be added to his name.

Believing as I do certainly that the readers of that good old paper called ZION'S LANDMARK, especially the Primitive Baptists, will share part of our troubles with us, for we are taught to weep with those that weep, and to rejoice with those that do rejoice.

So I will close with these few remarks, praying the Lord for a continuation of his christian grace, and for the advancement of Christ, and the out pouring of the Holy Spirit with us forever.

S. C. THOMPSON.

SARAH ELIZABETH BASS.

Sister Bass, the subject of this obituary notice, was born Jan. 6th, 1842, was married to brother I. W. Bass, Nov. 27th, 1866, was baptized by Elder John W. Purvis, was the mother of ten children, was paralyzed April the 4th, 1884, and died Nov. 17th, 1886. How much is contained, both of joy and suffering, in a life varied as the above outlines indicate.

To delineate a character is much more difficult to me than to discuss a question of ordinary importance; because of the peculiar shades of coloring that individualize each actor. A few of the noted points of sister Bass' character I will sketch.

She was a quiet, selfpossessed woman that thought more than she spoke, but spoke what she thought when she did speak.

The subject delighting her most was

her religious hope. With her special religious friends she would converse with much joy on the great subject of her hope.

Being a person of refined manners and aims, she was considered more reserved by strangers than her most intimate friends knew her to be.

To her husband she was of inestimable value as an angel of God in her conservative, gentle but wise counsel and conduct. In her family she was very affectionate, and therefore was much beloved by them all.

Her church was very dear to her, and she was very sure to give her presence and approval to the brethren. They were always welcome at her house. In her painful and lingering affliction she was enabled to show the most humble and quiet spirit, and was very calm and lovely. She lived to die and died to live.

The Lord was with her in her suffering. It was very comforting to her to receive the visits of the brethren, and to hear preaching during her confinement.

The Lord has taken her to himself after enabling her to leave a bright track to those who knew her well. Her husband was very devoted to her in all her afflictions, and now he sadly misses her dear presence. No doubt she has gone to the Lord of all grace, whom she loved and served while on earth through grace.

P. D. GOLD.

Brother G. W. Pouncy, of Lampasas Texas, requests brethren preaching to visit his country. Arrangements are made for a house in the city of Lampasas.

Brother Pouncy, when you feel so impressed, write out and send to the LAND-MARK for publication a history of your travail.

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VA.—Mrs Susan C Mitchell 2 W H Dawson 1 50 Charles C Nance 5 By B W Crowell 3

W. VA. A W Broyles 1 50

APPOINTMENTS.

The following named Elders will preach if the Lord will.

W. M. SMOOT.

Kehukee, Jan. 5th, 1887; Hamilton, Jan. 6th, at night; Spring Green, Jan. 7th; Skewarkey, Jan. 8th and 9th; Tarboro, Jan. 11th, A. M. and at night; Old Sparta, Jan. 12th; Toisnot, Jan. 13th, at night; Wilson, Jan. 16th; Whitakers, Jan. 17th, at night.

J. E. ADAMS.

Smithfield Jan. 1st, 1887; Union 3d; Bethany 4th; Cross Roads 5th; New Chapel 6th; Goldsboro 7th; Nahunta 8th; Mewborns 9th; Cross Roads, Pitt Co., 10th; Hancocks, Pitt Co., 11th; Red Banks 12th; Galloways 13th.

He will need conveyance.

GEO. ROBBINS, (Col).

Jonas William's Chapel, Jan. 1st and 2d; London's Chapel, 4th.

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This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters.—Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The Course in Art includes the History of ancient, Mediaeval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast. Etching (brass and steel,) Modeling, Repousse, Wood Carving, Painting in Oils, Water-colors and Pastel—Crayon and Decoration of China, Silk, Satin, &c. Course in Music embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 40 weeks. Moderate extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

The Fall Session of 1886 will close on February, 18th, 1887, and the Spring Term opens February 21st, 1887.

Pupils can enter at any time.

For further information and circulars write to
 SILAS E. WARREN, Prin.
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WHITAKER'S ACADEMY, FOR BOTH SEXES,

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We are glad to announce that Dr. D. W. Bullock has consented to deliver, at least monthly, a lecture on Physiology and Hygiene, which will be both entertaining and instructive. For further particulars inquire of
 A. J. MOORE, Prin.,
 December 4th, 1886. Whitakers, N. C.

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Compiled and Prepared by
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 P. D. GOLD.

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There were 40 pupils enrolled the past session.

Pupils will be met at Company Shops, and conveyed gratis; and at close of term, to railroad gratis, provided each write me the week before.

J. W. GILLIAM, Principal.
 Morton's Store, N. C.

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Dec. 2, '86	No. 42, Daily.	No. 45, Daily.	No. 40, Daily.
Leave Weldon...	1:10 a. m.	2:15 p. m.	5:38 p. m.
Arrive Rocky Mt.	.....	3:33 "	.....
Arrive Tarboro...	.....	4:50 p. m.	.....
Leave Tarboro...	.....	11:30 "	.....
Arrive Wilson...	3:07 a. m.	4:05 p. m.	6:58 p. m.
Leave Wilson...	.....	4:15 p. m.	.....
Arrive Selma...	.....	5:25 "	.....
Arrive Fayetteville	.....	8:34 "	.....
Leave Goldsboro.	3:55 a. m.	4:54 p. m.	7:40 p. m.
Leave Magnolia.	5:15 "	5:54 "	5:18 "
Leave Burgaw...	6:13 "	7:00 "	.....
Arrive Wilm'gton	7:00 a. m.	7:50 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 45, Daily.	No. 47, Daily.	No. 43, Daily.
Leave Wilm'gton	11:40 p. m.	8:50 a. m.	5:50 p. m.
Leave Burgaw...	.....	9:34 "	9:30 "
Leave Magnolia.	12:54 a. m.	10:31 "	10:14 "
Arrive Goldsboro	1:55 "	11:35 "	11:58 "
Leave Fayetteville	.....	8:00 a. m.	.....
Arrive Selma...	.....	10:47 "	.....
Arrive Wilson...	.....	11:59 "	.....
Leave Wilson...	2:32 a. m.	12:25 p. m.	12:51 a. m.
Arrive Rocky Mt.	.....	1:00 "	1:27 "
Arrive Tarboro...	.....	4:50 p. m.	.....
Leave Tarboro...	.....	11:30 a. m.	.....
Arrive Weldon...	4:05 a. m.	2:15 p. m.	2:45 a. m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 5:00 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 p. m., arrive Smithfield, N. C., 7:00 p. m. Returning, leaves Smithfield, N. C., 7:30 a. m., arrive Goldsboro, N. C., 9:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 50. Northbound is No. 51.

Train No. 40 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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Part of the ...

VOL. 20

JANUARY 1, 1887.

NO. 4

35.00
75
14.70
35.25
49.75

4/143
3.52

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:

THE MIRROR STEAM PRINTING HOUSE.

50
1887
No. 1, 1887

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 chords of Love.

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

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

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

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

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

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For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

For \$2.25 cash I will send both the "Gospel Messenger" and ZION'S LANDMARK one year to any subscriber.

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Poetry.

CHRIST, THE SINNER'S HIDING PLACE.

Where must a sinner fly,
Who feels his guilty load,
And stands condemned to die,
Out of the mouth of God?
Can any door of hope be found?
Not any, sure, on nature's ground.

What if he mend his life,
And pour out floods of tears,
And pray with fervent strife?
These pay no past arrears.
The law, with unrelenting breath,
Declares the wage of sin is death.

Who then shall reconcile
Such jarring things as these?
Say, how can Justice smile
At Mercy on her knees?
Or how can Mercy lift her head,
Till all the legal debt is paid?

Jesus, thy helping hand
Has made the contest cease,
Paid off each law demand,
And bought the blest release;
Stern Justice, satisfied by thee,
Bids Mercy bring the news to me.

O tidings, sweet of grace,
To sinners lost and poor,
Who humbly seek thy face,
And knock at Mercy's door;
Who taste the peace thy blood imparts,
And feel the Saviour in their hearts.

All hail! we bless thee now.
Who bought us with thy blood!
Our gracious Shepherd, thou,
To bring us home to God.
On earth we sing thy bleeding love,
And long to see thy face above.

Communicated.

BE ON YOUR WATCH.

ELDER P. D. GOLD,—*Dear Brother:*—

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: and I believe it, because I believe the scriptures are true, that they are their own witness. My experience has taught me that such is the fact.— And that the things herein enumerated are necessary for the good of the Lord's people is evident from the very fact that this is what the scriptures are given for.

Though we frequently hear it said in this day, and by those too professing to be Primitive or Old School Baptists, that it is not profitable to preach so much doctrine, as was said to me once, preach Christ crucified and let the doctrine alone more.

Yet Paul does not seem to have received it in that light, for we see in the above quotation that the doctrine is the first thing in the order for which they are given, and for which they are said by him to be profitable. He also exhorts Timothy in his first epistle to him saying, "Take heed to thyself and to the doctrine, continue in them." Now why so Paul? "For in doing this thou shalt both save thyself and them that hear thee."

Now shall we take the general Arminian view of this, that in doing what the apostle enjoined upon Timothy

that we save ourselves with an eternal salvation from endless woe and misery? Most certainly not, I think. Well, what then? Why, from the false doctrines which are being promulgated throughout the land by those professing to be friends from a long way off, whose shoes and clothes have worn out on the long journey, and whose provision had become dry and mouldy.

Save ourselves from the gins, traps and snares which are by the subtle and wily enemy set on every hand to entangle our weary feet, and lead us into trouble, and if possible bring strife, confusion and discord into the church of the living God, which is the pillar and ground of the truth. If then this be a correct view of this matter, it does seem to me that there is no good reason to be so much alarmed at the doctrine of God our Saviour, or in other words that it is preached too much. Of course the other things spoken of should not be neglected. But like Paul the true minister of Christ should, with the ability which God giveth, shun not to declare all the counsel of God. From the apostle's language quoted at the head of this article we further believe that every portion of Scripture in some age or clime is exactly fitted to the experience of the Lord's people, while on their march through this world of sin and sorrow. That is if our finite minds were able to comprehend it we should see in the history of the Israelites who were God's peculiar, chosen people nationally, a type so to speak of all the ground over which spiritual Israel must or has passed since the setting up or organization on the day of Pentecost, till the final consummation of all things, when Christ shall come the second time without sin unto salvation. Either individually or collectively, I believe that every phase of the experience of spiritual Israel is prefigured or shown in that national Israel.

With this conviction resting sweetly upon me, I feel impressed to write something of the things contained in a portion at least of the 13th chapter of 1st Kings. The chapter begins in this way: "And behold there came a man

of God out of Judah by the word of the Lord, unto Bethel, and Jeroboam stood by the altar to burn incense."— We are not told the name of this man. Simply that he was a man of God, and that he came out of Judah. The signification of which is, the praise of the Lord's confession. From this may we not infer that he came praising and giving God all glory, honor, might and dominion, confessing the sins of Israel in provoking the Lord to anger by their idolatrous worship. He came to Bethel which signifies the house of God.— There he found Jeroboam (he that opposes the people,) standing by the altar ready to burn incense.

Brother Gold, if I am not mistaken in my view of this matter, I have in mind now some of these Jeroboams, at the altar ready to burn incense, but like that one of old, not according to the order of the Lord's house. He had left the old landmark, and was pursuing a course of worship more congenial to human nature, not proposing to be held in check by the customs of the fathers, feeling no doubt that he had a right to worship according to the dictates of his own conscience, when, where and with whom he pleased. Because when the man of God had spoken as the Lord had commanded concerning the altar, he put forth his hand from the altar, saying, "Lay hold, on him." But see the result. Which is a complete verification of the promise saying no weapon that is formed against thee shall prosper, and every tongue that shall raise against thee in judgment thou shalt condemn. For immediately his hand which he put forth was dried so he could not pull it into him again. Even so we now have modern Jeroboams who profess to be free Baptists, who claim to themselves the right to preach for, and break bread with any whom they look upon as being christians, regardless of their stand or order. Yet Jeroboam was an Israelite, no matter how far he went in his idolatrous worship it did not change him to a Sodomite, a Hivite, a Hittite, or any other kind of an ite, but that did not justify him in forsaking the laws

of the Lord, keeping not his statutes or walking not in his commandments.

Neither are christians (Spiritual Israelites) now, just because they are christians, justifiable in walking not in the ordinances of the Lord's house blameless, or because so doing does not unchristianize them.

Israel was positively forbidden in the Mosaic law to move the old landmark. "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."—Deut. 19: 14. Again 27: 17 we find it among the many curses pronounced, or to be pronounced by the Levites in this chapter: "Cursed be he that removeth his neighbor's landmark. And all the people shall say, amen." Yet for all this there are some who seem to think it unnecessary to be so strict in walking in the footsteps of the fathers.

But, now turning our attention again to Jeroboam, we see that when he discovered the condition his hand was in he was very ready to have the man of God to entreat the face of the Lord his God to restore his hand to him, which was done. Then he could also invite the man of God to go home with him and refresh himself, and he would give him a reward.

Just so with our modern Jeroboams, when they get into trouble they are then very anxious to have some of the old and tried servants of the Lord to come and help them out, and entreat the Lord for them. O, yes, they are very good; now come home with us, eat with us, refresh yourselves, and rest; let's all live together in peace, and not have so much strife and contention about little things which are non-essentials. We all believe in salvation by grace. Why not all live peaceably together? But the man of God tells him no, not for half his house will he eat or even drink water in that place. For so it was charged me by the word of the Lord, saying: Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way.

So far so good. The man of God knew just what to say to him. He was the king and there was no mistaking that he was in open rebellion against the God of Israel. So now there is no trouble about these kings or leaders.—The servant of God knows just what to say to them.

But now look out, trouble on hand.—Now there dwelt an old prophet in Bethel, and his sons came and told him all the works that the man of God had done that day in Bethel; the words which he had spoken unto the king.—Them they told also to their father.—Now this would not do, so he has the ass saddled, and away he goes to overtake the man of God. No, he must not come and expose the idolatry going on, and then leave in that way; something had to be done. So he went after him, and found him sitting under an oak.—After inquiring to know if he was the man of God that came from Judah, he also extends his invitation. Come home with me and eat bread. But the man of God tells him, as he had the king, that the Lord had forbidden that he should eat bread, drink water, or even turn again by the same way by which he had come. Finding now that honest means or invitation could not induce him to disobey the word of the Lord, something else must be done. He must eat with us. Once we get him to eat with us then we have him in our net.—So he takes the plan used by the serpent, the father of lies, the devil, to beguile mother Eve. So then "He said unto him, I am a prophet also, as thou art, and an angel spake unto me by the word of the Lord, saying, bring him back with thee into thine house, that he may eat bread and drink water." How nice he had it all fixed up. And how much it sounds like some things we hear now in this country and day. For we have here, brother Gold, men who will go where they are not known, and tell Baptists this way: O, yes, we are just the same as you, Elder W. J. D. and so on (naming some of our oldest, time-tried and true servants of the most high God) preach together. They fill my appointments and I theirs. We are all

the same, only we just don't belong to the same association, or some other little, frivolous thing they will put up.— But, oh, it don't amount to any thing, say they.

In thinking over things, brother Gold, after the manner of men, it looks like the man of God might have known, had he considered for a moment, that he was listening to a lie. For God is not like man, changing his opinions from one way to another, that he should tell him to neither eat bread or drink water in that place, and then send word on after him, by an angel and prophet, that he should both eat and drink. But it came in such a plausible manner. Why, yes, I am a prophet, the same as you are. Why not then come and eat with me? Besides an angel told me that the Lord said for you to do so. And as the man of God was sitting under an oak when the prophet overtook him, it is very likely that he was tired, hungry and thirsty; just in a condition to be easily beguiled. Be that as it may, we see that he turned and went back with him. But while they were yet at the table the lying prophet is made to cry out against him for his disobedience, and pronounce his punishment for the same. Thus it is I fear that the servants of the Lord are sometimes unsuspectingly led to go with those lying prophets by and through their plausible lies and stratagems, and no doubt that many times, while yet at the table, a reproofing conscience, or a kind of innate feeling of guilt rises up and condemns for what

they are doing. And it came to pass after he had eaten and after he had drunk, that he saddled for him the ass, to wit, for the prophet, whom he had brought back. And when he had gone a lion met him on the way and slew him, and his carcass was cast in the way, and the ass stood by it. The lion also stood by the carcass. The lion being the strongest among beasts, it seems to me in this instance, is figurative of error, false doctrine, &c, the strongest enemy with which the Lord's ministers have to contend. The lion was suffered to slay the man of God, but not to devour or destroy him. So I believe that the Lord's people may be and are sometimes slain for and in disobedience.— Not lost to their heirship in that inheritance which fades not away. No falling from grace, as the Arminians would have it, but dead to all the enjoyments of spiritual things in this life, or to any usefulness in the church. Does it not behoove us then to watch as well as pray. For it does look like the time had come when there are some at least who will not endure sound doctrine, no, nor good order. They are for moving the old landmark so as to be better adapted to the popular notion of things. Not quite so narrow, contracted, or selfish as they term it.

I leave the subject for the consideration of yourself and your readers. if you see proper to give it a place in the LANDMARK.

Yours to serve,

M. M. JACKSON.

EXPERIENCE.

DEAR BROTHER GOLD:—If the Lord will permit, I will try to write a part of my experience. If I could say of a truth that I know it is an experience of grace, I could, I think, undertake the task with much boldness, but as I am only left with a hope I undertake it with much fear, putting my trust in the Lord.

I was born in 1860 and was reared by Baptist parents, and thought that I was really a Baptist because I had always

talked in their favor and naturally thought that they were right.

When I was about twenty years old I became a great Pharisee, but did not at least suspect my being one. I did not know that my heart was full of deception and pharisaical principles. I could not see that my wicked heart, which I thought to be good, was condemned by the Scriptures. My heart did not agree with the Scripture that says, "In the flesh dwelleth no good thing." No, I

felt that I could do many wonderful works. I felt that I could make myself acceptable in the sight of God, so that he would receive me into that heaven prepared for his saints before the foundation of the world. I felt that I could be so obedient to the law of God that he would bestow great favor on me, that is he would give me eternal happiness. But, oh, how the scene changed when the Lord, as I trust, showed me that my heart was polluted with sin, and that I had transgressed the law of God ever since I had had a being in this world. Now it seemed to me that it was time that I was making some display of my powers. It seemed that my case was a very bad one, and I thought unless it was remedied in some way or other that my chance of reaching heaven was very doubtful indeed. So I set about trying to leave off my bad practices, and trying to do deeds of righteousness enough to cause the Lord to relieve me of this burdensome feeling, and to forgive me for all my present, past and future sins, and finally receive me in heaven and bless me forever.

Oh was it not a great undertaking for me, a poor body of clay, to try to pay for twenty years of continual sin and nothing to pay with, and work out for myself an eternal fortune and nothing to work with, but I thought that I had all of the means. I almost blush when I think of resorting to such weak means for such great work.

After a time I began to look back over my life to see if I had bettered my condition any, and lo, to my surprise I had only added more sins to my twenty years of continual sin, and had broken my strong resolution besides. So I set still stronger ones, and broke them likewise. Now it seemed that it was vanity and vexation of spirit. As I was not yet willing to give up all human aid in obtaining eternal salvation, I thought that I would enquire of some of my well informed friends and see if they could not help me out of my trouble.

Brother Gold, I wrote you some queries, which you answered through the 420th page of the LANDMARK, of May 1, 1885. I thought that perhaps you

could make a way for my escape, but when I had read your remarks, it seemed that the Lord would save others, but me he would never save. I ran back over my past life, and it seemed that according to my many sins and transgressions that the Lord would never save me in heaven, and that if he did not receive me in heaven that hell was the only place for me. Now what was to be done? I had failed in my own efforts, had sought for help from well informed men, and my brother had offered me \$35 per month to get religion, which was my price for teaching school, and all combined, which was self, friends and money, failed to give me any hope of heaven.

I had begun to think by this time that I was not so powerful as I once thought I was, but my stubborn will was not subdued so as to give up all self dependence as do these dear little saints of God. He saw proper, as I hope, not to deliver me until he had thoroughly prepared me by making me feel that I was chief of sinners. Now my sins began to roll up before me greater than ever, and all my efforts to get religion seemed vain. Yes, all was vanity and vexation of spirit.

After all of these attempts I still sought for another remedy. I began to beg the Lord to aid and assist me in my feeble undertakings. In short, I felt within my heart, if I did not utter it in words, that if the lord would do a part, I would do a part, but, O, how quick I failed in this, for I soon saw that all my deeds were evil. Now all seemed to be vanity and worse than vanity. It seemed now that I could give up all human aid and all the influence of money and nearly all self in obtaining pardon; and began to pray to God to have mercy on me, a poor sinner, and deliver me from all my sins and give me a bright hope of heaven, so that I would not get into such great doubts and fears as some of my christian friends seem to get in. I also prayed for him not to deliver me in a dream, as so much is said about dreams by the world. To be plain, it seemed that my prayer was to have a little brighter hope than most of the

christians have. This was my prayer for some time, until it seemed that the Lord frowned upon my very groanings, and justice seemed to stare me in the face, and tell me plainly that I was a fit subject for hell and did not deserve the mercies of an holy God. Now I began to call upon the Lord continually to have mercy, but it soon appeared to me that according to justice hell was the proper place for me, and for me to call on an holy God to have mercy on me when I did not deserve it, was asking him to do an unjust deed. So, thought I to myself, I will not call on his name any more, but I broke this resolution in less than one minute, for nearly the next breath was Lord have mercy. I went on in this way for some time trying to pray to the Lord as I ought, and it seemed that I could not; then I would try to quit praying and I could not do that either. Now I began to wander from place to place, trying to find a suitable place to plead for mercy. When I would kneel at this place it would seem that it was not the proper place to pray, so I would look in the distance and it seemed that I saw a more suitable place to pray, and would hasten to it and find it no better than the first place. Now my sins began to roll up before me and almost made me tremble with fear. It seemed that all my deeds were evil, and of all men I was the most sinful.

About this time I went to hear brother Isaac Webb preach. He spoke of the travel of the children of Israel from Egypt to the Promised Land. It seemed that I could witness all their travels from Egypt to the Red Sea, but when he spoke of them passing through the Red Sea and singing songs of deliverance, it seemed that I was left behind, and that they had gone where I never could come. I felt almost like sinking down upon the floor. I wished that I had never entered the house, for it seemed that it was more than I could endure.

If any sermon ever failed to give me comfort at the time that was the one. I returned home with a burdened heart, and desiring no one's company on the way.

About the time when I was beginning

to think that I was the most sinful wretch on earth and must surely go to hell, old brother Levy Odell came to our house and, in a round-about way, asked me to tell my christian experience. Now, I began to think to myself, poor old man, how you are fooled. If all the Old Baptists had as poor judgment as you, I think they would be poor people to say who shall enter the church. It made me, at the time, lose confidence in all of the Baptists. It seemed that if they were selecting such characters as I am to form their church, that surely it was made up of the most sinful characters. Next it seemed that something had caused Mr. Odell to fall into that mistake, and certainly it must have been my actions that caused it, for I knew that it had not been my words, for I had never talked to anybody about my condition. It seemed that I had acted the part of the hypocrite in such a sneaking, undermining way that I had not only fooled him, but had fooled all who knew me. Now I began to pray to God from a great sense of need, saying, Lord save, I perish, or Lord I give myself to thee, it is all that I can do.— I prayed to God that if he would only give me a small hope of heaven that I would be ever ready to praise his name. I prayed for him to deliver me either when awake or asleep. I felt that if he would only remove my burden of sin that I would claim it as a wonderful change, without translating me into joy I felt that it would be a great thing to me to be one of the least saints of God.

Now while in this awful condition I had a dream, but some people seem to ridicule dreams, but I hope that I am not so silly as to think that the Lord stops his work because poor mortal man lies down to rest his mind with sleep. I dreamed that I was hearing brother Webb speak of the travels of the children of Israel again. When he spoke of them crossing the Red Sea again and leaving me behind, as it seemed, I was made almost to cry aloud in the church with distress. It seems now that I can see myself lying prostrate at the feet of Jesus poor and naked, stripped of all self and self dependence, waiting to see the salvation of the Lord. At this try-

ing moment the Lord saw proper, as I humbly hope, to speak peace to my soul. It seemed that I was translated into uncontrollable joy and was made to jump from my seat and seize the minister and offer to join in hope he had ended his sermon.

Now it seemed that all the world was up against me, and it seemed that the officers of the civil law were trying to arrest me and put me in prison for making interruptions during public service. I awoke at this trying moment and began to pray to God that if that was his work to make a brighter manifestation of it. Now it seemed that my prayers did not centre on my past sins as they had been, but was, Lord if I am deceived undeceive me, or, Lord guide and direct me in the path of duty.

I ran back over my life again to see if my condition was better, and when I had thought all my trouble over and had come to my dream, that I hoped I was delivered in, I found my eyes filled with tears and my soul shouting for joy. It was some time before I got to hear a sermon after (I hope) I was delivered. Now I had never been known to shed a

tear at preaching, neither did I expect that I would this time, but as the minister lined his song to sing I thought that I would help the class sing it through, as my heart felt somewhat lighter than it did the other time I was there, but the words seemed to fit so nicely I soon choked and had to stop. When the minister began to speak of the deliverance of the christian I soon found my cup overflowing. Surely, thought I, this is not the same heart that I had when I was here the last time. I had strong impressions to go then and tell the church what great things the Lord had done for my soul, but did not go. It seemed that any of the members could speak words to me as wise as ever Solomon spoke. It seemed that they knew my condition better than I did myself. I offered to the church in July, 1886, and was baptized by Elder Isaac Webb.

You may do as you please with this sketch of my experience, and all will be right.

Your brother, in hope of eternal life,
A. P. HURST.

Radfords Furnace, Pulaski Co., Va., Aug. 14, '86.

EXPERIENCE.

DEAR BROTHER GOLD:—If you will allow me space in the LANDMARK, I will (by the assistance of divine providence) give to the lovers of the Gospel of Jesus Christ, my little experience.

About three years ago I was impressed by a dream. I saw in the dream or vision that I was a sinner in the sight of God. It seemed to me that I was condemned to be forever lost. I thought I would try to pray to God to remove my sins; but when I got down on my knees I could not think of anything to say. Not a single word could I utter. While in this condition a friend of mine came up and I awoke. It was all a dream, but it left an impression on me that will never be forgotten. I felt very bad for some time, and dreaded to meet any of my acquaintance, although I did not tell any one the condition I was in.

This was the first impression. The next was a dream which I had about twelve months ago. I saw in that dream the flaming sword and seven stars. The sword seemed to be pointing North and South, the Southern end wide and gradually diminishing in size to the hilt which was set with stars. It shone with a brilliancy that cannot be compared even to the noon-day sun.—Then there came a voice to me, "Behold the flaming sword and the seven stars." I awoke with the voice still singing in my ears. I studied a great deal about my dream. I could find no comfort in it, for I had found in the scriptures that the flaming sword was to keep the way of the Tree of life: Gen. 3: 24. I felt worse than I had ever felt in my life, for I thought I was going to die in my sins, and be forever lost. I was in this condition for about

six months, then the feeling began to wear away a little, but yet I felt bad. I was in this condition until about one month ago. The Methodists were holding a protracted meeting a short distance from where I lived, and I did not have any intention of attending the meetings, but one Saturday night while the meeting was going on, my wife proposed that we would go to preaching that night. I gave my consent, merely to please here, for I did not want to go. During services I became very much impressed. By the voice of the preacher no? No: for I had heard him many times. Was it by the singing? No. They were the same songs I had heard a great many times. The impresson was made by the power of God. I began to feel the weight of a load of sin. I again saw myself a wicked, sinful man without hope, condemned of God, and my condemnation just. I did not want to stay there, but I did not see any chance to get away. So I remained in my seat until the preacher began to call for penitents, but still I did not stir from my seat.—At length a Baptist brother came to me and asked me if I did not want to go into the altar. I told him I wanted to go any where that I could find relief

and peace. God was working with me and made me a willing creature. I went into the altar and got down on my knees, and tried to pray, but the only words I could utter were God be merciful unto me a sinner. My weight of sin seemed to be doubled. I was groping in darkness that was darker than night. My prayers seemed to be nothing but dust. O wretched man that I am. Can the Lord from heaven save such a vile reptile as I? Can the blood of Jesus atone for my sins? Yes, dear brethren, I was made to feel that the labor of Jesus had atoned for my sins. I was made to praise and glorify God for the wonderful work which had been wrought in my heart. The first words I remember to have said when Christ had spoken to my soul were, I am not ashamed of my Saviour. I was made to confess Christ before men. For he says, Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

Brother Gold, if you find this worthy of publication please correct all errors before publishing it.

Yours in the hope of Christ,

JOHN T. MCGUIRE.

Dexter, Texas, Oct 18th, 1886.

ELDER P. D. GOLD.—*Dear Brother* :—When I was out South the 1st of November several of the brethren and sisters requested me to write to them, through the LANDMARK, concerning my trip. I promised them to do so, provided I should be blessed with health, light, and liberty.

I returned home Friday before the 3d Sunday in November, after an absence of three weeks. During that time I tried to preach fifteen times, mostly to God's called, chosen, and faithful people. I baptized six, three at Peedee Church and three at Simpson's Creek. I feel that I was greatly built up and comforted while laboring among those little ones, and as I passed along bidding them farewell, their expressions of kindness spoke louder than words; come

again.

Brother Gold, I feel desirous to write a long letter, but hope the brethren, sisters and friends will bear with me, as I was thrown from my cart about three weeks ago, and was hurt very much; on account of which I have not been able to write much since. I hope I continue to improve, was only confined to my room one week. Since that time I have been traveling and trying to preach most of the time, but have and do still suffer much pain. My family are still enjoying good health. Oh that men everywhere might praise the Lord for his wonderful goodness to the children of men, for his mercy endureth forever. If no one else will, nor can, now let Israel say, his mercy endureth forever.

Brother Gold, I have written this

poor little scribble to let the brethren and sisters know some of my reasons for not writing sooner. Oh, brethren, live in peace, continue faithful, put on the whole armor of light (or of God) wherewith you shall be able to quench

all the fiery darts of Satan; and unto our God be all the praise forever, amen.

I am, still with the same affection, your poor little brother,

JOHN R. ROBERTS.

Goldboro, N. C., Dec. 24th, 1886.

EATING TOGETHER.

"But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink in the courts of my holiness." Isai. 62:9.

BELOVED BROTHER GOLD:—I see in LANDMARK of Oct. 15th the above quoted Scripture, with whom they are that gather, and what they do gather, and how they gather it, and how they eat and drink with praise in the courts of the Lord's holiness, and no where else spiritually, and if any understand these great and good things you want them to tell you how it is.

As soon as I was through reading the above I had in my heart a desire of the Lord to be able to write with liberty on the subject, and my mind also being exercised on the above scripture, I will give you such as I have, not that I feel that I am able to expound this great and glorious prophecy, but I feel to write with the ability the Lord giveth.

And first, I wish to notice some of the preceding verses, for the Saviour says, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. So I see all the scriptures testify of Jesus and his people, for there is not any thing that shall ever be able to separate them from the love of God which is in Christ Jesus our Lord." Rom. 8:38,39. The scripture at the heading of this must be understood as the language of the Holy Ghost, for Peter, an Apostle of Jesus Christ, by the Holy Ghost says, "Searching what, or what manner of time the Spirit of Christ which was in them (the prophets) did signify when it (the Spirit of Christ) testified before hand the sufferings of Christ, and the glory that should follow." 1st Pet.

1:10, 11. The Lord declares the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." Isa. 46:10. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. "That then the Lord thy God will turn thy captivity and have compassion, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine (the church of Christ) be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee." Deut. 30:3, 4. "For I will take you (the house of Israel) from among the heathen and gather you out of all countries, and will bring you into your own land. (Land of his promised grace) Eze. 36:24. Gather his wheat into his garner. Matt. 3:12. That in the dispensation of the fullness of times he (the God and father of our Lord Jesus Christ) might gather together in one all things in Christ both which are in heaven and which are on earth; even in him; In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Eph. 1:10, 11, 12

I think I have quoted sufficient scripture to show who it is that gathers and I think the same scripture equally shows that it is the people of God, the church, the bride, the Lamb's wife,

that is gathered, and I wish to speak as to how they are gathered.— Now we read in Isa. 62: 6, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence." They who make mention of the Lord, the Lord the Holy Ghost. "And the Gentiles shall see thy righteousness, and all kings (the people of God are made kings and priests unto him) thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." Isa. 62: 2. At the time of this prophecy Christ was not manifest in the flesh, and now hear what the angel Gabriel said to Joseph and Mary, She shall bring forth a son and shall call his name Jesus. And to Joseph he said, "For he shall save his people from their sins." I understand these "walls" to be in substance the hearts of God's people. Though in another view of the word "walls" I understand them to be the Lord Jesus Christ, for Christ is to his people salvation. We have a strong city; salvation will God appoint for walls and bulwarks." Isa. 26: 1. These walls are also this strong city.

Brother Gold, the church of God bears so many appellations as well as the dear Lord Jesus, I don't know how to tell you of them. But let me go on as I started on the walls, viewing them to be the hearts or temple of the Holy Ghost, and now I want you to go with me to, Rev. 5: 6. "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the Elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth," (church). And there were seven lamps of fire burning before the throne, which are the seven spirits of God. Rev. 4: 5. "Jerusalem is the city of the great King," the "church of God which he has purchased with his own blood." Acts 20: 28. And this throne is the throne of Grace set up in their hearts by the Holy Ghost. We also understand that the Holy Ghost shall not speak of himself, but take of the things of Jesus and show them to

his people, "For there is none other name under heaven given among men, whereby we must be saved." These seven spirits are eyes to show the church her lost and ruined condition by reason of sin, and to show her the only way of life and salvation, they are also servants to wait on the King of kings, and Lord of lords, to prepare the King's table, and to go out into the streets and lanes of the city and bring into the marriage supper of the Lamb the poor, the maimed, the halt and the blind, and go out into the highways and hedges and compel them to come in that my house may be filled." Luke 21: 23. These servants also attend to all the king's business, and delight to do his will, "I delight to do thy will O God," and take of the things of the King's Son and show them to his bride, and will not give his glory to another nor his praise to graven images. They are power as well as eyes to bring the blind by a way they knew not, lead them in paths they had not known, and make darkness light before them, and crooked things straight, and never leave them nor forsake them. Isa. 42: 16, and when the poor and needy seek water and there is none, and their tongue faileth for thirst, these seven eyes are sons as well as power to hear them, and not forsake them, and serve to open up rivers in high places, and fountains in the midst of the valleys; and make the wilderness a pool of water and the dry land springs of water. Isa. 41: 17, 18. And proclaim upon the house top that which is revealed in the ear in closets; these seven spirits or seven angels are also faith as well as power to bring them up out of the horrible pit and miry clay, and set their feet upon the rock, and establish their going and put a new song in their mouths, even praises to God, and to say to them fear not: for I am with thee; be not dismayed for I am thy God. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness, and also being that faith which works by love and purifies the heart and overcomes the world, brings grace to save

them through faith, and sheds the love of God abroad in the heart, and makes the heart say, bless the Lord oh my soul, and all that is within me bless his holy name forever: (this is eating and drinking at the King's table).— They also bring that faith that says to this mountain be removed, and to the Sycamore tree, be plucked up by the root, and planted in the sea; and it obeys. And gives that faith that Jesus Christ is the author and finisher of, and through which faith we are kept by the power of God ready to be revealed in the last time. That faith through which the grace of God bringeth salvation to all the heirs of promise and is sure to all the seed.

I want to write a little about the courts of the Lord's holiness. I understand the word courts in a natural sense to be the place for the trial and judgment of violators of the laws of the State, so the place for the trial and judgment of the prisoners of the Lord for sin and transgressing his holy law, and his court heart or conscience where he walks and dwells, there they are brought by the Holy Spirit to the judgment seat of Christ, and their crimes are all gathered together, and they pile up so much they make a mountain, and they are fed on worm-wood and gall and their tears are their meat day and night while they continually say unto them, where is thy God? The law is read to them, "The soul that sinneth it shall surely die," and they plead guilty and cry God be merciful to me a sinner, Lord save, I perish, and they also read the judgment or sentence, "depart from me ye cursed in everlasting fire prepared for the devil and his angels." And they say, "just Lord, thy will, not mine, be done," so they are led out to be bound on the wood, and the officer (Holy Ghost) lets fall from their eyes scales, and anoints and turns their eyes and they see the ram caught in the thicket by the horns, bound on the wood in their room and stead and see all their crimes fully satisfied by him, the substance of the type, and they are set at liberty,

and told to stand fast in the liberty wherewith Christ hath made you free, then they are taken to the banqueting house where the banner of love is spread over them, they have Christ in them the hope of glory, and Christ is their Holiness and says, Eat O friends, drink, yea drink abundantly O beloved of the wine (strong doctrine) with my milk, (experimental doctrine) the sincere milk of the word. Song. 5:1. "And they, continuing daily with one accord in the temple (preaching the doctrine of God our Savior) and breaking bread (talking of Jesus the bread of life) from house (heart) to house, did eat their meat (receiving and believing in Jesus as their meat indeed) with gladness of heart praising God and having favor with all the people (believers.) Acts 2:46. Eating and drinking is to receive the word of God in the soul, understandingly and believing, and thankfully rejoicing in it as the gift of God, coming directly from the Lord Jesus Christ, for Jesus says, "the words that I speak unto you are Spirit and they are life," and "my flesh is meat indeed. Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you."

So when the blessed Spirit is pleased to reveal in the hungry soul the Son of God as the bread of life, and the water of life in the thirsty soul, then they eat and drink with the King at his table [tables of the heart] in the courts of his holiness. "They are before the throne of God and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them, and they shall hunger no more, neither thirst any more. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water." Rev. 7:15, 16, 17.

I thought I would write a little more about how they are gathered, but to do so, would be to relate the whole travail of the people of God from death to life and through the wilderness to the celestial city, which is the work of the Holy spirit through the gospel ministry, for it is the power of God

unto salvation to every one that believes, and they all believe," for they shall all know me, Jer. 31:34, and to know Jesus is to believe him. 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.

And brother Gold, all these things the people realize [gathered] in their experience by faith which is the gift of God, and are eating and drinking; and the world knows nothing of it, for the world knows him not; to know Jesus is to eat and drink, and this is life eternal. What is better news to the lost, ruined, helpless, hell deserving sinner who had made a covenant with death and agreement with hell, Isa. 28:18, than to be assured in his heart by the Holy Ghost that heaven is his home, that Jesus is that God his father, and that he is his child. It seems to me there is enough in this one meal to last the child of God during his whole stay in the wilderness, for it was the same manna that Israel eat every day. Jesus said Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is

he which cometh down from heaven and giveth life unto the world [church] though the child of God may have much sorrow, darkness and besetting of unbelief, and thou feedest them with the bread of tears and givest them tears to drink in great measure, Pslm. 20:5, and the bread of adversity and the water of affliction, Isa. 30:20. Yet the Lord hath said, and his words cannot fail, "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. This is also eating and drinking in the courts of the Lord's holiness. O for faith to eat and drink those blessed things of the great King.

I thought when I began I would write of the inner man, Christ in you the hope of glory, and I saw the further my mind was led the more I saw I could not do it. I have been at a loss for words to express my mind, but trusting to the dear Lord to shape to the minds of his dear people such as shall be to their good and his glory, I will quit.

Yours, in hope of eternal life,

MC BRANTLEY.

Stanhope, Nash Co., N. C., Oct. 16th, 1886.

ORDINATION.

By request of Elk Hill church, of the Mt. Pleasant Association of regular Baptists of Ky., for a Presbytery and Council to meet with it for the purpose of setting apart brother W. T. Ritler to the full work of the ministry; brethren from the following churches met in council on the 1st day of Dec. 1886.

Salt River, Elder S. Hawkins and brother J. Waterfield; Little Flock, Elder P. G. Lester and brother B. Farmer; Sulphur Fork, W. H. Raysdell and H. S. Chilton; Cane River, Elder N. A. Humston and brother B. T. Chilton and Geo. Chilton.

The Council organized by choosing Elder N. A. Humston Mod. and S. Shelburn Clk.

Brother Ritler related his experience and call to the ministry, which were satisfactory, and being found to be sound in the faith, was set apart to the full functions of the gospel ministry. Prayer

by Elder P. G. Lester and charge by the Moderator. Benediction by Elder S. Hawkins. N. A. HUMSTON, Mod. S. SHELBURN, Clk.

FROM WHENCE?

God cannot be tempted with evil, neither tempteth he any man: but man is tempted when he is drawn away of his own lusts. The sources of man's temptation are within himself, and when one sins, and sees what he has done, he knows and feels that he is himself the guilty party, and he abhors himself as the sinner; and acknowledges that God is holy, just and good. No better evidence is needed to convince a convicted sinner of his own guilt, and of God's holiness, than the conviction of vileness in himself, and the repeated and clear statements of Scripture that God is holy.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 4

WILSON, NORTH CAROLINA Jan. 1, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

SHOULD IT BE SO?

We are more impressed the longer we live with the necessity of forming good habits when young. The tendency of people in old age is to resort to stimulants to steady their nerves, and to restore the natural, physical, pleasant, healthy feelings of former days. As people grow older they get more infirm and feeble. Old people have many aches and pains, and dull, bad feelings, and many disappointments and sorrows; and many of them are not able to bear their sorrows and pains with much endurance. They remember when they were free from them, and sigh for the former days or feelings, and take a gloomy view of the future.

To such people there are strong temptations to resort to something to deaden these pains and griefs, and to restore the good feelings of youth.—Hence some resort to opium, and some to liquor, or some intoxicant to stimulate them. Their strong coffee and tobacco is not enough; but they resort to something stronger.

Such stimulants as strong coffee or tobacco I am not finding fault with.—But such intoxicants as strong drink do not work any good, but mischief. It ought to be enough for a Baptist to

see that the Bible condemns such wickedness. Our own observation should teach us that it is hurtful to character and morals to see a man half drunken with wine or liquor.

Many people commence it by taking a dram before breakfast. Old brother Wm. Thigpen who was a famous Baptist, and who recently passed away, said that years ago he concluded he would take a dram before breakfast. Pretty soon he found himself anxious to see the time come to get his dram.—Then he concluded he would also take one before dinner. He noticed that he would be anxious to see the time come to quit his labor in the field in order to go home and get his dram.—He was more anxious for his dram than for his meal perhaps. When he observed this effect on himself he said, "What! Is it come to this that I must be such a slave as this to liquor? No sir, I will stop it right here. I will be a free man." To the end of his life (about 86 years) deacon Thigpen abstained altogether after this (many years) from dram drinking.

Who is the free man? Is it the one who cannot go about a grog-shop without going in and taking a drink, or that cannot see liquor without his mouth watering for it, or that must take it every time he has a pain or an ache, and thinks liquor is good for everything. Is he the free-man? Or is not that man the free-man who has no desire to go to a grog-shop, nor any where else to get a drink? He is the free-man, and the other man is not free but is under a master, and a hard, treacherous one at that, a master that promises you riches, good feelings &c: but lies to you, and deceives you, and increases your aches and pains, and injures your health, your mind, your

character, your name and steals away your money.

Some people boast of being able to take a drink when they please. Their pleasure is to take it pretty often too. What freedom is there in that? Would you not be more like a free-man if you did not want it?

I hate to see an old man, or a young man who is a member of the church soaked with liquor, having to take two or three drams every day, and this habit growing on him until he becomes as he thinks obliged to have it. See how he will talk up for liquor, and is ready to fight for it. He gets mad almost if you encroach on his dear right to drink.

It is digging under him all the time, and he becomes more and more under its power.

There are many men now in this fix, more than one would suppose. It is a sad thing to me to see a Baptist that cannot go about where liquor is without taking a dram, or that keeps it home to drink every day.

If you keep it at home as a medicine, and use it as such, that I have no objection to; but it is this sneaking habit of regular dram-drinking and drunkenness I am opposing.

You had better not commence the habit of dram-drinking at all. If you do when you are old it will get the victory over you almost certainly, and do you much harm. An old man has not much power to resist a habit he has formed in youth, especially a bad habit.

I long to see the day when red-noses, red-eyes, liquor-blossomed faces, staggering steps of drinking Baptists, and whiskey breaths shall no more be known among Primitive Baptists.

P. D. G.

ELDER P. D. GOLD—*Dear Brother:*
—Will you please give your view or explain Matthew 17:25.

"He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?"

Please explain through the LANDMARK and oblige,

T. G. MORRIS.

Remarks.

What strange things occur, yet what truth is thus opened and unfolded to the faithful. While tribute is collected only of strangers, and not of children: yet Jesus, the child born unto us and the Son given, the first born of God and only begotten of the Father, full of grace and truth, and prince of the kings of the earth, and Lord of lords, and King of kings, pays tribute, and the strangers go free.

This miracle of finding money in the mouth of the first fish that comes up shadows forth the manner of taking Christ; and the money in the fish's mouth which pays tribute represents the price of salvation in the redemption that is in Jesus.

The fish was prepared with the money in its mouth, and comes up.—So Jesus is the lamb of God prepared for the purpose of releasing Isaac from the sentence of death. The fish is taken by a hook, or the ordinary method, namely a hook in the mouth; so Jesus is taken by wicked or cruel hands, and put to death in the flesh.

But why use a fish to represent Jesus? The curse of the flood is not on the fish, and that which destroyed the world is the element in which they live. Hence they are without condemnation.

The money in the mouth of the fish represents the price of redemption.—Money answereth all things in the

sen: e that it measures values. We decide the value of an article of goods or property by its money value, and with money one can buy whatever is for sale. However some things are not for sale.

The money here represents price, not that the kingdom of heaven may be bought with money, or labor. No work, labor or money can obtain this. Under the law there was a redemption price (half a shekel of silver,) in money for each Israelite, whether he was poor or rich; for the same amount was paid for a poor man that was for a rich man, and this represents the price Jesus paid for each Israelite; and silver could as well represent it as sheep or goats could.

The money in the mouth of the fish shows that Jesus spoke the truth, for he spoke as never man spoke. His lips were full of grace and truth, and he spoke and it was done.

The fish is taken with a hook. So Jesus is taken and found worthy and appointed to die.

It pleased the enemies of God for Jesus to die. It pleased those who take tribute. His enemies said let him die. It pleased the Father to bruise him. The law said he must die. He was made an offering for sin. The prophets said he must die. The Lord God said he must die. His enemies said crucify him. He was offered to remove the offence—to take away sin. His death was a peace offering and made peace. *Thus in dying Jesus gave no offence to any one.*

The tribute money is to take away the offence, and cause peace. Jesus said to Peter, take the piece of money in the mouth of the fish that first cometh up, and give them that for himself and Peter to avoid giving offence. While

Jesus owed nothing himself, but was free as the Son, and above all tribute; yet he came to fulfill the law, and pays the debt for all his people, and thus it is shown that he is free, and that all his people are free; for if one died for all then were all dead. Likewise reckon ye yourselves free from sin, or dead to the law, by the body of Christ.

He is linked with Peter and pays for both. How blessed it is to have a brother who pays all our debts and frees us; and yet our own sins take Jesus and nail him to the tree, and cause his death. Those whose sins cause his death are made free and without offence by that death.

In a secondary sense the results of the taking or death of Jesus, who comes for that purpose, and is brought into the element of death, and as certainly dies as the fish does that is taken out of the water, implant in all the redeemed the gift or principle that takes away all offence, and inclines the followers of Jesus to so live as to give no offence, neither to Jews, nor Gentiles, nor to the church of God; but as free among the dead they are enabled to so live as to be without blame, and to have a conscience void of offence before God and man. This is not done by causing a follower of Jesus to be careless or indifferent to the needs or claims of others; but it is effected by inclining him to render tribute where due, custom to whom custom is due, honor to whom honor is due; or by so living and acting towards Jew and Gentile, or all men, as to do that which is right toward all men, and in that sense give no offence to any. One fault among some Baptists is too much indifference towards others in this matter of righteous conduct. We should do that which is right towards all men, and we

should do so in the right spirit. If we have the mind of Jesus we will. He sends his people as lambs among wolves; therefore they are to be harmless as doves, and wise as serpents. Lambs do not get drunk, nor bite, nor devour, nor offend, nor oppress others: but they are meek and humble. Those who follow Jesus are free in the sense that they are guided by the principle of liberty in doing that which is right toward all, and are free from sin, because dead to it as having been taken out of the sea of corruption and death, and raised up into the liberty of gospel truth. This yoke of Jesus is easy, and all who take it are free indeed and give none offence.

P. D. G.

BELIEF.

What is belief? Belief of the truth is a firm confidence and trust in that which is of the truth, and that it is very truth itself. True belief is of God, and consists in an unshaken assurance of the reality of God, and of the certainty of salvation and the things which accompany it. It originates in Jesus as wrought by the Spirit of God, and its center and circumference is in him, and it lays his trophies upon the altar of mercy set up in him. No belief is of any avail except that which is of God, in and through Jesus Christ. This belief knows no Saviour but Jesus. It comprehends the fulness of salvation in him, and will not be turned from the purpose, will and grace of God in him. It has in itself unbounded confidence in the power of God and the sufficiency of his grace, and the perfect workings of his holy Spirit in every respect.

In the belief of the truth the doctrine of God is most harmoniously and glori-

ously set forth in all of its bearings, fully vindicating divine justice in the condemnation, and salvation of sinners through the attributes of Deity. Jesus declares himself to be the truth, and the belief of the truth being of the truth, or an issue from it, must therefore be of the same character of that which produces it, hence it is of the character of Jesus Christ, and has in it, as was in him, the mind and will of God. And as Jesus came to do the will of his Father, power over all flesh was given him, whereby he became mighty, and able to save all that come unto God by him. And wherever the belief of the truth is, it establishes this fact, as was shown in the leper who cried: "Lord thou canst, if thou wilt, make me clean." This is quite different from that belief that says, that God is trying to save sinners, that he wants to save them, and would if he could, and could if they only would let him save them. The christian's belief says: Our God is able and will come unto us; the Arminian says: Our God is willing to save you if you will but come to him. Our belief is that Jesus came to seek and to save that which was lost, and that he did it; and having saved them, he manifests himself to them, and gives them salvation, and grace, and then bids them to seek him, in all cases of distress or need, but no where does he bid the unconvicted sinner to come to him, nor has he commissioned men to do it.

It pleased God to choose his people from the beginning through sanctification of the Spirit and belief of the truth; and to all such as were thus chosen the grace of God appears, and brings salvation, teaching them that denying ungodliness and worldly lust, how they should live. And these charac-

ters are called by the gospel, or preaching of the truth to the obtaining of the glory of Jesus Christ, that it they are established in the belief of the truth, or believe to the saving of the soul, and in this way from time to time they obtain good news of salvation, and in their faith receive it, which is the end of their faith.

How can one who has in his heart this belief preach anything but salvation by grace? And how can one who has not this belief preach anything but salvation by works. We preach salvation by grace through the truth, and in the belief of it, and in the love of it. And we are glad to confess that we received it not of man, neither were we taught it but by the revelation of Jesus Christ. Seeing that we have thus received it, why should we act as though we had not thus received? If others differ with us, is not that an evidence that they have not received what we have, or if they have they are not established in the belief of it as we are?

If I preach the truth, it is of God, and let him have the praise, but if I preach error it is of the devil, and let him bear the blame. We should deal with principles and not with men.

Having this belief of the truth manifested in our hearts by the Spirit, we according to the workings of the Spirit as when Jesus was raised from the dead, believe in God who raised him up. There is a difference to my mind between the idea of belief and that of believing. Jesus says; "Ye believe in God believe also in me." One may believe in God and still have no evidence that there is any salvation for him. Hence the necessity of believing in Jesus for salvation is in him, and through his name. To believe in God

is the belief of the truth, which truth is Jesus, and when we are made to see this, we see Jesus as our salvation and immediately believe in him as our saviour, by the power of faith through the operation of the Spirit, and belief of the truth as it is in Jesus. Jesus is the revelation of God, or God revealed in the salvation of sinners. "He that hath seen me hath seen the Father also." The last thing that one believes is that Jesus is their Saviour. One must necessarily become sound in the faith in every other particular before he can see Jesus as the way, the truth and the life in his redemption, and in all the belief that precedes this deliverance he acknowledges the sovereignty of God, admits his justice in the condemnation of the world, and grants the truth of his seven Spirits as seen in the towering points of his doctrine, and adores the divinity of his attributes, but cannot see in all of them any salvation for him. But when Jesus Christ is revealed in him the hope of glory, then he believes with joy unspeakable and full of glory. He is then enabled to put his trust in Jesus, to become steadfast in faith giving glory to God. He can then see the whole counsel of God in every point of doctrine, all centering to the one point—the salvation of his people.

We sometimes use the word belief in refering to the different denominations, which is used interchangeably with the word faith used in the same connection.

Most all denominations have what is called their creed or articles of faith, or belief, setting forth in a concise way what they believe, or what is their belief, and in this the Primitive Baptists are not unlike other people, as they too have their articles of faith. In

these articles of faith wherever they are used, it was the object of those of our fathers who incorporated them, to embody in them direct reference to the leading points of doctrine around which cluster the things which become sound doctrine and that accompany salvation.

Now I conclude that wherever articles of faith have been adopted by a church, or an association, that it was the design of those adopting them that they wished to be understood as believing that the scriptures fully sustained each and every one of of the doctrinal features contained therein—so much and no more, and that all correspondence between churches, union meetings, section meetings, yearly meetings, corresponding meetings and associations was to be established and maintained upon the basis of said confession of faith; and in all instances of opening correspondence where articles of faith are held, they have been an index to the doctrine held by the corresponding bodies, and have been adhered to as the rule by which the correspondence has been maintained, with some exceptions.

I believe if there is a people in all the world that should be honest and faithful, above others, that people is the Primitive or Old School Baptists.— They should most assuredly practice what they preach, and preach what they, in their confession of faith, set forth as the articles of their faith.

I will venture to say that in nine-tenths, if not in all, of the church books of the New School or Missionary Baptists may be found articles of faith identical with those of our churches, but when we hear them preach and read their minutes, circular letters, and communications, everything is so foreign from their confession of faith that one would sup-

pose them to believe anything else but what is contained in it. And this state of affairs is not without a precedent among Old School Baptists.

We should at least be as generous as we require others to be just. To denounce the Missionary Baptists for holding a confession of faith that contains throughout orthodox Primitive Baptist principles, which are those of the Scriptures, and for preaching and practicing Arminianism and then in the face of that to advocate things to themselves which are not in the Bible, and admit of much discussion as to whether it has the slightest foundation in the Bible, cannot be considered as consistent with our faith and profession, and must finally result in confusion instead of peace. Consistency is a jewel which gracefully adorns the christian course through this vale of tears, sorrows, and death, and he who can wear it in meekness and gentleness will doubtless prove to be a blessing to the church and the church a blessing to him.

I do not wish to be understood as being a stickler for the custom of incorporated articles of faith. But I do mean that where churches, and associations have them, and correspondence has opened upon the principles set forth in them, care should be taken that they are not violated, for to set before our brethren a confession of faith, as a belief of the doctrine we hold and preach, and get their confidence, and correspondence upon it, and then to preach something as a leading feature of doctrine that is not in our confession of faith, and endeavor to force our extra ideas upon our brethren, and then declare them unsound if they do not sanction our views, is nothing short of religious intolerance, and if persisted

in most result disastrously to the peace and prosperity of the church.

If we would ignore all side-track issues and preach the plain doctrine of the Bible, it would doubtless be more becoming to our profession and ministry, and more profitable to the church.

P. G. I.

NONE BUT JESUS.

So truly does the experience of the child of God confirm the truth of God's word. The word says there is none other name than that of Jesus given under heaven among men whereby we must be saved. That is, if the broad universe, or every point under the whole heaven were to be searched, there could be found no other name but that of Jesus given for salvation. — Observe it is a name given, not sold, nor loaned. It is given among men, not to all men, but among men—among all sorts and classes of men.

We seek the living among the dead, and desire to find some thing within man to help us, or some thing of our own, but no. When we are cast down without hope then we call on the Lord, and we find that Jesus is all we need, and that having him we have all things. Then we see his name is so glorious that we do not desire any other. When the love, peace, joy, meekness, beauty, perfection, power, truth, righteousness, and holiness of Jesus is beheld he is to us the chief among ten thousand, and the one altogether lovely. Our souls are filled with his love, goodness, beauty, truth, joy, and peace, and we are filled with praise to his name. Then we glory in Jesus, and know that there is no other name, and we desire no other, and we have the witness that the word of God is truth.

P. D. G.

ANOTHER YEAR 1887.

How fast they come and go!

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

I do not wish the dial of time moved backward, nor the sun to stand still.— As age creeps on we are gently led to bow to it, and yield to its enervating touch. It is not the violent hand of a crushing monarch that breaks bones but the sly touch that creeps softly and spends your strength so gradually that you are lowered down to the pit without so much pain, and glide rather than fall into the dust. He knoweth our frame. He remembereth that we are dust.

What another year will bring forth I know no more of than you; neither of us knows any thing of it. But that makes it none the less certain what is to be. If any thing will be otherwise than it is to be let some one else tell what that would be. I cannot even tell what will be, much less can I tell what would take place if it were something else.

Suffice it to say it will be all right though men will murmur.

What concerns us is to be guided and preserved, directed and controlled, by Him who works all things according to the counsel of his own will. May grace, mercy and peace be multiplied to all lovers of the Lord Jesus.

P. D. G.

KEEP HIM UNDER.

There is an old man liable to be out at large; yea, for what we know he may be out at this very time doing some mischief. The prison bounds he should be kept in, he does not like. It requires a good gate-keeper, a strong guard, to keep him close.

One fault among our people is not

keeping th. old man or body under.

Some people seem to think they mortify the old man with his deeds if they hate Arminians, and talk much about doctrine. Now they think they can talk as much as they please in the way of back-biting, drinking liquor as much as they wish to do so, love and make money all the time, give as little as possible to their preachers, and to others in need, get mad when they please, yet they are good members if they go to preaching, praise the preacher, and so on, &c.

What is it to keep the body under? A man who keeps his body under does not practice or commit fornication, nor adultery, is not a lascivious man, is no brawler, is not a covetous man, nor a railer, nor a drunkard, nor is he guilty of immorality, nor a violator of law, does not speak evil of others. The Scriptures tell far better than I can what it is to keep ones body under.

That is merely the negative side of the matter. A follower of Jesus goes far beyond this, and is careful to maintain good works which are good and profitable unto men, and he serves the Lord in loving and praising him, and rejoicing in his works. A follower of Jesus delights in the law of God after the inward man. He puts off the old man with his deeds, and puts on the new man which is created by righteousness and true holiness, after the image of him that created him. He is a lover of Jesus, and a lover of his people, and his truth.

P. D. G.

NOTHING TOO GOOD.

Is any thing that I have in my possession (for it is only that far that it is mine) too valuable to me to neglect the word of God directs? Do I love the truth of God enough to serve as one

that feels the Lord is ruler and controls all things for his own glory?

If the Lord has given me money, or prolongs my life, or gives me power to eat, act, think, or do any thing, should I feel that any thing that he has given me is to good for him?

If he calls me to preach, write, or speak in his name, should I not gladly serve and sacrifice time, strength, and whatever he gives me for that purpose? Paul said he counted all things loss for Christ, and gladly suffered the loss of all things that he might win Christ.

I had rather preach the truth to God's people without receiving a cent of money for it, than to preach what is not true for large sums of money.

But should not you too, if you are a lover of the gospel, also help forward these that preach of a ready mind?— You will not be begged by true preachers to give your money. They will toil, working with their own hands, and suffering for the lack of such things, before they will beg; but you know that the bible teaches that you should help, and help to profit. You should not want to be begged to help your pastor.

P. D. G.

LEADER P. D. GOLD—DEAR FRIEND,
 25 1 1844:— I have just read an editorial of yours in the LANDMARK of Dec. 25 entitled, "To whom revealed." As is generally the case, when I hear others speak of the Adamic man, or the natural, or fleshly, or carnally minded man, or spiritually minded man, I am at a loss to know how to reconcile their writings or preaching, unless they would define what position they occupy to my satisfaction; for some hold that the natural man is the body of the christian that dies, and the spiritual man is the spirit that dwells in that body, making two men; while others hold the idea that there are two classes of people in the world, one having its origin from the free woman, and the other from the bond woman. If you will do me the kindness to define your position you may not only oblige and perhaps help to establish me, but

doubtless others also. A FRIEND.

Remarks.

Adam is a natural man. See 1st Cor. 15: 45—48.

Adam remained a natural man while on earth, and in death is now a natural body. How about the mind of Adam? Is it natural or spiritual? We say it is not a spiritual mind, and that it does not receive or understand the things of the Spirit of God.

Did you ever know one to be born without the manifestation of a creature that then made its *first* appearance into the world? When one is born again is there not a new creature manifested? When a natural child is born he appears in this literal world. When one is born again he appears in the body of a man we call natural. But there is a spirit in that man that receives the things of the Spirit of God, and that is incorruptible because born of God. Is there any natural, fleshly principle or mind still about that man? The man is renewed in the spirit of his mind.— But is there ever any warfare, any opposing mind? Does he ever feel wretched because he cannot do what he wishes? Does he always receive and understand the word of God? Does he ever love earthly things? Does the same mind that loves heavenly things love earthly things? I think if you observe spiritually you will discern two manner of people in this world. According to nature all mankind are children of wrath; that is, the Adamic man is the same every where. After one is born again the old, Adamic nature is not destroyed; if it were he would never sin; still the christian is called a spiritual man, because the new man controls and is uppermost. P. D. G.

The *Primitive Monitor* will soon begin the publication of a book, written by sister Kate Swartout, entitled, "Life's Journey, and Lessons by the Way." It will contain many precious things to the child of God. Sister Swartout is well known to the household of faith through her writings in our different papers.—

The book will be well bound in full cloth, and will contain about 300 pages, printed in good clear type. The book will be ready for delivery sometime between December 15, 1886, and February 1, 1887. She requests the brethren who may feel an inclination to read it, to make it known, which will serve as a guide to the number to publish. This can be done by a postal addressed either to Mrs Kate Swartout, Kelley's Corners, Mich., or to the publisher, Greenfield, Ind. The price of the book will be: Single copy, postpaid, 75 cents. Per dozen, by express, \$7.00.

All Old School Baptist papers please copy.

REQUEST.

Brother J. R. Odell requests Elder W. R. Welbourn to give his view of the 9th chapter of Rev.

BROTHER GOLD:—

You will please state to any one visiting the Black Creek Union, by rail, that if they wish they can come to Walter, on the Midland R. R., leaving Goldsboro on Saturday at 7 o'clock, A. M. Walter is near the chapel. Or, if they wish to be met at Goldsboro, please write to G. J. Yelverton, I. S. Smith, or myself, at Walter, N. C.

JETHRO HOWELL.

UNION MEETINGS.

The Skewarkey Union meets with the church at Smithwicks Creek, if the Lord will, on Friday before the 5th Sunday in January.

The Toisnot Union meets on Saturday before the 5th Sunday in January with the church at Pleasant Hill, if the Lord will.

The Contentnea Union meets with the church at Tyson's, on Saturday before the 5th Sunday in January, if the Lord will.

The Black Creek Union meets with the church at the Chapel on Saturday before the 5th Sunday in January, if the Lord will.

Obituary.

JAMES ALBERT BRADY.

DEAR BROTHER GOLD:—By request of brother S. H. Brady, and many others, I send you for publication the obituary notice of the death of James Albert Brady, who was well known in this vicinity. The deceased was born March 18th, 1876, was taken sick August 26th, 1886, and died October 26th, 1886, aged 10 years, 7 months and 8 days.

His disease was malarial typhoid fever. Jimmie was a lively boy, and always took things just as they came, when it could not be bettered. He bore all his sufferings under the easy yoke. Brother Brady had eight children sick with the same fever at one time. His oldest son, Wm. Lewis first, then Jimmie, who for a long time, almost regardless of his sufferings, lay and watched his elder brother, as though he thought death must be the result even with him. All of their sisters that first waited upon them were stricken down with the same fever. All are satisfied that their loss is his gain.

Mrs. Brady kept well and rested but little day or night. At last brother Brady and one other of his children were taken sick, leaving Mrs. Brady and one little fellow to wait on them; but the good neighbors of this neighborhood were all the while attentive, and almost any one's heart would melt within to walk through and see them, and see their good family physician go from the least to the oldest. The doctor and all the neighbors came, while it was yet dark, bringing their presents, which they had before prepared.—Everything that those poor, sick children could desire was prepared at the homes of those neighbors, and brought to them day and night with much weeping. Please give some of their names a place in the LANDMARK. Dr. Straughn of Princeton, brethren Jesse R. Thompson and family, J. M. Thompson and family, Zadoc Thompson and family, B. C. Woodard and family, W. G. Woodard and family, A. W. Oliver and family, B. H. Woodard and family, James P. Creech and family, J. J. Tiner and family, sister Martha Woodard, Mr. G. W. Wiggs, W. J. Woodard, H. B. Pearce and wife, W. D. Phillips, Alex. Woodard and family, and many others. May God forever bless them.

Brethren, sisters and friends, it looked

to us like all those little children would die, and we thought we could not do any too much for them. Here were good neighbors manifested, here is the love of the saints, here was the power of God, manifested in restoring all the sick to health, but Jimmie. The doctor remarked to Jimmie's pa, on the 26th of October, "I hardly believe that Jimmie is going to get well." That night at 8 o'clock he crossed Jordan.

Just before he died he said he wanted all to go out of the room but six, that pa might stay, and that he wanted ma to lie with him, then he wanted all out of the room but pa and ma, and four others. His request was granted. His pa gave him up and he then calmly brought three breaths, and is gone to the glory world, where his own mother is, who died when Jimmie was only two months old.

His everlasting arm is beneath. Bear ye one anothers burdens, and so fulfill the law.

Yours in solemnity,
JOHN R. THOMPSON.

Princeton, N. C., December 1886.

LOUVINA TAYLOR.

DEAR BROTHER GOLD:—The blessed Lord has seen fit to visit the church at Spring Green, Martin county, N. C. He has called from time to eternity, Louvina Taylor, the daughter of Nathaniel and Martha Ann Daniel and wife of Wiley F. Taylor. She was born May 8th, 1838, and departed this life October 1st, 1886, with consumption. My poor companion is now resting from her labors, while her works will follow her.

She was married May 28th, 1856, making her stay with me thirty years, four months and two days. Though she was parted from me the most of the time for five years, while I was in the late war, and has often spoken of reading a letter from me which first led her to the conviction of her many sins, or to think of being a great sinner before a merciful God, and from that time to the date of 1875 she was, as she said, trying to get fit to join the Baptist Church, and when she would try the hardest to be ready by the next meeting, something would step in her way. At last one day, while at the well drawing water, and in a flood of tears, thinking of the goodness of God, something rang so plain in her ears, and even went to her heart.

saying, "Child, thy sins, which are many, are all forgiven thee," and such rejoicing took place that she wanted to tell everybody of what had happened, and when the time came for the church at Flat Swamp to meet in session, she went and told that body of what had happened and was received and baptized the following day by Elder Wm. A. Ross, and afterwards moved her membership to Spring Green, where it was at the time of her death. Thus she has lived a christian life and has won a spotless garment. She has borne to me seven children, four boys and three girls, and of all the women on earth she was the kindest mother, and especially since her deliverance, and she has often told me that she knew she was too kind to her children, but could not have the heart to use the rod of correction enough, but every admonition that she could give they had. Every one who knew her can say that it was her chief delight to meet with one of her brethren or sisters and talk of Jesus and his kindness to her. She was one that did delight to give shelter to the traveler, and would not turn one away to seek shelter with her neighbor. Even if she was poor and not able to set a fine table for them, she always did declare she did wish to keep the admonition of the apostle, where he says, "Be not forgetful to entertain strangers." I cannot find language to express her kindness to me, a poor, worthless worm in every respect. She was ever ready to give good advice to me, and always advised me for what was best, and would always try to cheer me in trouble and distress.

Why should I grieve and mourn when I think of her sweet dying words, when she could not lay in one position but a few minutes at a time, and would say, darling turn me again. I saw death was seated on her brow. I said to her, my dear, do you ever think of Jesus? Yes, yes, darling, I am thinking of him all the time. I am not afraid to die, for as soon as my breath leaves my body I shall go home. That was enough for me, I could not manage my speech to ask her another word. She soon called me and said, I know you will be so lonesome when I am gone, but put your trust in God and he will bring you through. I had to turn away, for my tears I could no longer hide, and when I think of her glorious exchange I greatly desire to go with her, if it could be God's will.—She leaves one little girl and four boys to mourn her death, and a heart-stricken hus-

band; but what is our loss is her gain.

This year is one that will be remembered by me. We have been visited by death on two different occasions. God knows what is best, and he is all in all; but our notions are such that it is hard for us to say, "Thy will be done, O Lord," when he calls for our children, then our companions, but he and he alone can comfort us, and he can cheer us when it seemeth good to him. The Psalmist declares that he has once been young, and then old, yet one thing he has not seen, the Righteous forsaken, nor his seed begging bread. All the kindness that could be shown was administered to my poor companion in her afflictions, all that saw her appeared to sympathize with her; and all that could be done for her was done to give her relief, and to comfort her.

Though her store was scanty,
And she was quite poor,
When she has gained sweet heaven,
Could we ask for more?

WILEY F. TAYLOR.

RECEIPTS.

GA.—D G McGowen 2 00 B C Headrick 1 50 By Elder W T Everett 4 50
ILL.—By Elder I N Vanmeter 1
IND.—J T Hickman 2 16
KEN.—By E F Ravsdell 1 50
N. C.—B D Gray 4 Mary Simpson 1
Mrs G L Hargrove 2 Mrs R C Killibrew 2
W H Tolson 2 J A Davis 2 R C Brown 2
Mrs C House 1 50 Miss Bettie Langley 2
L J Gore 2 W F Norwood 2 D S Jenkins 1 50
E Winston 2 Dr N Anderson 2
Mrs Lucy Pitt 4 Harris Daniel 1 50
B F Dew 1 40 Mrs Martha Clark 2
Mrs Mary Ricks 2 Mrs M L Bryan 1 50
Jonas Lamm 1 50 Raford J Coley 3
By W T Jenkins 3 B Bullock 1 50
J W Thorne 2 J B McDaniel 6 Seth Woodall 4 50
M V Henderson 1 50 B Bullock 1 25
O W Harrington 3
S. C.—Elder Thos Bell 12
TEX.—Elder J J Tidwell 2 40
VA.—H C Turner 1 40 J. T Turner 1 50
Elder Wm Hawkins 3
W. VA.—By Miss S E Broyles 1 50

We are still behind with the LANDMARK. Have patience with us. We hope to recover the time soon if the Lord will.
P. D. G.

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This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters.—Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

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For further information and circulars write to **SILAS E. WARREN, Prin.,**
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WHITAKER'S ACADEMY,

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Strictly non-sectarian. The 17th session will open, the Lord willing, the 10th of January, 1887, and continue twenty weeks.

TUITION—Primary per month, \$2.00; Intermediate per month, \$2.50; English, higher, per month, \$3.00; Latin and Greek each extra, \$1.00; Music extra, \$4.00; Board per month from \$8.00 to \$10.00. When absent from Friday till Monday, \$5.00. Half tuition to be paid in advance, the balance at the middle of the session.

We are glad to announce that Dr. D. W. Bullock has consented to deliver, at least monthly, a lecture on Physiology and Hygiene, which will be both entertaining and instructive. For further particulars inquire of **A. J. MOORE, Prin.,**
December 4th, 1886. Whitakers, N. C.

H Y M N AND TUNE BOOK.

For use in Primitive or Old School Baptist Churches.

Compiled and Prepared by

S. H. DURAND and P. G. LESTER.

Persons wishing this book can obtain it from me at \$1.25 per copy, for single book, or one dozen for \$12, purchasers paying freight. **P. D. GOLD.**

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When absent from Friday till Monday	5 50
Including lights,	5 75

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J. W. GILLIAM, Principal.
Morton's Store, N. C.,

WILMINGTON & WELDON R. R.
and Branches. Cond. Schedule.

TRAINS GOING SOUTH.

Dated Dec. 26, '86	No. 15, Daily.	No. 25, Daily.	No. 27, Daily.
Leave Weldon	110 a. m.	215 p. m.	8:35 p. m.
Arrive Rocky Mt.	2:47 "	3:33 "	"
Arrive Tarboro	.....	4:59 p. m.	.....
Leave Tarboro	.....	11:30 "	.....
Arrive Wilson	3:07 a. m.	4:05 p. m.	0:58 p. m.
Leave Wilson	.....	4:30 p. m.	.....
Arrive Selma	.....	5:50 "	.....
Arrive Fayetteville	.....	8:30 "	.....
Leave Goldsboro	3:58 a. m.	4:50 p. m.	7:40 p. m.
Leave Magnolia	5:38 "	6:24 "	8:45 "
Leave Burgaw	6:13 "	7:00 "	"
Arrive Wilmington	7:00 a. m.	7:50 "	0:45 p. m.

TRAINS GOING NORTH.

	No. 62, Daily.	No. 78, Daily.	No. 66, Daily.
Leave Wilmington	11:40 p. m.	8:00 a. m.	8:50 p. m.
Leave Burgaw	.....	9:31 "	9:50 "
Leave Magnolia	10:34 a. m.	10:31 "	10:43 "
Arrive Goldsboro	1:55 "	11:35 "	11:58 "
Leave Fayetteville	.....	8:00 a. m.	.....
Arrive Selma	.....	10:47 "	.....
Arrive Wilson	.....	11:50 "	.....
Leave Wilson	2:40 a. m.	12:25 p. m.	12:41 a. m.
Arrive Rocky Mt.	.....	1:00 "	1:27 "
Arrive Tarboro	.....	4:59 p. m.	.....
Leave Tarboro	.....	11:30 a. m.	.....
Arrive Weldon	1:10 a. m.	2:15 p. m.	2:55 p. m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 1:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:30 p. m., 9:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 8:40 a. m., Sunday 0:20 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 p. m., arrive Southfield, N. C., 7:00 p. m. Returning, leaves Southfield, N. C., 7:30 a. m., arrive Goldsboro, N. C., 9:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 50. Northbound is No. 51.

Train No. 40 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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VOL. 20

JANUARY 15, 1887.

NO. 5

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

J. R. Congleton 149 87

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 chords of Love.

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

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

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

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

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

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

For \$2.25 cash I will send both the "Gospel Messenger" and ZION'S LANDMARK one year to any subscriber.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

CONTRASTS.

REFLECTIONS ON THE DEATH OF EX-PRESIDENT ARTHUR.

He said to a friend only a few days before his death: "After all, life is not worth living for."

He, in early life, had been surrounded with all that was needful to fit him for the affairs of life. In manhood he had all the advantages that wealth could bestow. In maturer years he was honored by his countrymen and elevated to the highest official position known to this great republic. But a few short months had passed since he had lain aside the honors and emoluments of that great office, and assumed the place of a common citizen, but to sicken and die. Standing on the verge of the tomb, knowing that in life he had been surrounded with wealth, distinction, honor, yea, all that earth could bestow, he, when looking back over the past, in mournful accents said: "After all, life is not worth living for."

But some years since I visited an aged sister living in a small but neat and humble home, with no more of earthly goods than was necessary for her support. Although she had passed her four score years, yet her countenance would light up with joy and delight when she talked of the bright and glorious future that awaited all God's people. She spoke of death as she would of a welcome visitor whose presence she was daily expecting, saying she was waiting to lay her armor by,

and dwell with Christ at home. The name of her Lord was most precious to her. He by his wondrous grace had through the cares, sorrows, and afflictions of a long life upheld, sustained and protected her, and now when tottering upon the brink of the tomb, she by faith was enabled to look away from the (to her) fading scenes of earth to the never fading glories of that land that is very far off.

When she contemplated the rich inheritance of the saints, and the strong evidences that her glorious Lord had given her of her interest in the unfading glories of that inheritance, she rejoiced in looking back over the varied scenes of her long life in seeing the hand of her adored Redeemer ever ready to uphold her, and that in his wonderful mercy to her, had enabled her to rejoice in the riches of redeeming grace. Now she could sweetly sing:

"In heaven my choicest treasure lies,
My hopes are placed above the skies;
'Tis Christ the bright and morning star
Knows my afflictions from afar."

She could then with rapture say:

"I am rich to all intents of bliss,
If thou O Lord art mine."

Ah what a wonderful contrast between the humble saint and that great man of earth! One looking back over life's journey which all along had been overcanopied by the most gaudy and inviting flowers of earth, and saying at its close: "After all, life is not worth living for." The other with heavenly delight, looking away to the full reali-

zation of the joys of the redeemed, of which she had a foretaste in her experience many long years since, and in which she had often been made to rejoice in these long and weary years when in the sweet exercise of faith she could say with one anciently: "I know that my Redeemer liveth."

But there is another, and if possible a more striking contrast. That man could boast of his earthly wisdom by which he administered the vast affairs of this great government. But now he is resting in the tomb, and his learning is at an end, and his wisdom is sleeping with him. While the other has known Jesus, whom to know is life eternal.—Her wisdom will endure through the countless ages of a never ending eternity at the right hand of God where there are joys forevermore.

But still another contrast: He was rich while on earth; yea, like the rich man in the parable, was clad in fine linen and fared sumptuously every day. But when the grim-visaged monarch of the tomb summoned him away to his last resting place, his wealth could not stay death's envenomed dart one moment, or give him one more hour to gaze upon the vanities and follies of earth. His wealth and he must be forever separated. But to that dear, aged sister the Psalmist hath said: "Precious in the sight of the Lord is the death of his saints." Then she has been rich in faith all along the journey of life, and will be rich in death, for her Lord hath said to her: "Precious in the sight of the Lord is the death of his saints."—Although long years of earthly toil may have dimmed her sight, yet by faith she is enabled to look away from these scenes of her earthly toil to the unfading beauties and glories of her future and eternal home. And in the hour of death her faltering tongue can faintly lisp:

"Farewell vain world I'm going home,
My Saviour smiles and bids me come;
Bright angels beckon me away,
To sing God's praise in endless day."

Then oh what a contrast between the great of earth and the humble followers

of Jesus! The former in death parts with all he has, while the latter can say: "Though the earthly house of this tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens." The former in gloom and despondency looks back over life and says: "After all, life is not worth living for;" while the latter, when standing upon the verge of eternity, by an eye of faith, witnesses the fading away of all earthly glory, wealth and fame, and gazes with joy unspeakable and full of glory upon the unsullied beauties of that inheritance which fadeth not away, that inheritance which is reserved in heaven for them. Surely the weakest saint, although he may dwell in a mud-walled cottage, and be clad in tattered garments, is richer than the proudest monarch that ever swayed an earthly scepter. The monarch may claim relationship to the Casars', and trace back for a thousand years the blood of royalty coursing in his veins, yet his relationships are lower than the lowest herd, when compared to that of the poor, little, trembling saint who is a child of God, an heir to immortal glory, and who in faith is enabled to say: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." By that eternal and unchanging love of God they are made heirs, yea, sons of God. That relationship is higher, yea, as much more exalted above earthly relationships as heaven is above sub-lunary things. Then, dear little ones, bear like good soldiers of Jesus the anathemas that the wicked and designing ones of earth may, in their malice and hatred, try to lay upon you, knowing that all things work together for good to them that love God, to them who are the called according to his purpose. And knowing too that the efforts of the wicked to mar the peace and happiness of God's little ones will culminate in the overthrow of the designs of the wicked one, and the exaltation of the redeemed.

Believe me affectionately yours,

H. COX.

Ghent, Ky., Dec. 1st 1886.

INSTRUMENTALITY.

DEAR BRETHREN GOLD AND LESTER :

I have been much edified from reading ZION'S LANDMARK for June 1st., especially Elder Chick's article, and the editorial on the subject of instrumentality. It seems to me that it is shown conclusively in those articles that the sinner is quickened alone by the Spirit of God. Where is the brother or sister who can come up and say that he or she was quickened through the instrumentality of brother A's or brother B's preaching? If so could not brother A or B deserve equal praise with God?—Some admonish the preacher to go and preach; for many are quickened under the sound of preaching. Is that why you preach? because some one was convicted under your preaching? Well, did not one say that some are quickened by children crying, some by hearing persons use profane language? Some say God uses the falling of a leaf, the fading of a flower, the death of a relative, the gambling table, and intoxicating spirits for the salvation or quickening of the children of God. Well, suppose the leaf does not fall, the sinner will not be convicted. For I use an ax as an instrument for chopping wood.—Suppose I go to chop wood and the ax is gone? Can I chop it? No. Why not? Because I am dependent upon the ax as an instrument in chopping, and can not chop without it. Hence, if the leaf is the instrument that the Lord uses in quickening the soul, of course he is dependent upon that as I would be upon my ax, and the salvation of the sinner would just as much depend upon the leaf.

Some say the Lord uses the profanity of the wicked for convicting sinners. If he uses profane language for convicting sinners, is he not dependent upon that? Of course he is. Well, suppose the devil does not put it into the mind of the wicked to curse? That sinner who was quickened by the wicked cursing is lost. Then, according to their theory, there is just as much use for the wicked using profane language as

there is in the righteous preaching of Christ; for they admit that some are convicted through the instrumentality of preaching, and some through the instrumentality of cursing. They also admit that Christ directs the preaching and the devil directs the cursing.—Hence Satan would deserve as much glory in the salvation of the sinner as Christ, and they say that the preacher ought to preach because some are convicted under his preaching. Then ought not the wicked to curse, because some are convicted under their cursing? Hence, if the preacher is commanded to preach because some are convicted under preaching, ought not the mothers to keep the children crying, and the wicked keep cursing, gambling, &c.?

The idea that the Lord would have to kill a poor, innocent child to get its parents to be quickened, is admitting the Arminian creed that the Lord is too weak to accomplish his purposes without these instrumentalities. The preacher is nowhere commanded to help the Lord save sinners. What instrument did he need when he called Peter and John from their nets? Did he woo and beseech? He said, "Come, follow me," and they immediately obeyed.—When he cast the legion of devils out of the Gadarene where were his instruments? When he told the man who had the withered hand to stretch it forth he at once obeyed. When he told Lazarus to come forth he did so. He told the man to take up his bed and walk and he obeyed. In every instance where he spake it was done without instrumentalities. God said, "Let there be light." Were there any preachers to preach, any leaves to fall, any person to die? No. But the light sprang forth. When it was the will and purpose of God to form the heavens and the earth he did so; for there were none to help or instruct him.—Yet he could give the sea its bounds that it should come so far and no farther and it obeyed. He can take up the isles as very small things. He is

Alpha and Omega, the beginning and the end. He can open and none shut, can shut and none can open. He can work and none can hinder, and can hinder and none can work. Now if our Arminian friends, who believe that God uses various instruments in the salvation of sinners, admit that God can save sinners without these instruments, yet uses them, is not that redundancy, having more than is necessary? If he can save sinners without these instruments and yet use them for that purpose then he uses more than is necessary and all these unnecessary instruments are in vain. The bible nowhere teaches that God has more than he has a purpose for.—Hence if he uses these instruments as a means for the conversion of sinners, are they not necessary for the conversion of sinners? And if necessary are they not an auxiliary to that end? And if an auxiliary to the conversion of the sinner, is not God dependent upon it? And if dependent upon it, can a sinner be saved without these instruments?—Then if sinners can not be converted without these instruments, is it not necessary for us as a people to have all these instruments mentioned and the thousand others which have been referred to? Would the Missionary theory, with all of their corruptions, be wrong according to the foregoing theory, since God is dependent upon all such means for the salvation of sinners? The doctrine of instrumentality will admit of every wickedness in the world, since God uses them all as a means to accomplish the salvation of sinners, and he is dependent upon that means.

The Arminian has a great deal to say about Ezekiel's vision of the dry bones, and that Ezekiel was instrumental in giving them life. Did you ever see a bone that did not have life prior to its being dry? Did the dead sinner ever have any eternal life in him before quickened? No: then the bones cannot represent dead sinners, for bones have life before they can be dry. Ezekiel says, "These are the whole house of Israel." Ezek. 37: 11. Israel who were a chosen people of the Lord are typic-

al of the church to-day. Ezekiel did not go to the Gentiles and get subjects and make them Israelites. Neither is the servant commanded to bring in a Gentile (dead sinner) and make him a child of God to-day. Israel often went off after other nations, and when she did she died to her enjoyments as a nation. The Israelites were forbidden to keep company with the world (Gentiles). Israel died to her enjoyments as God's people. To-day you see the children of God dying to their enjoyments as christians by living after the flesh. If ye live after the flesh ye shall die. If ye sow to the flesh, ye shall of the flesh reap corruption. Now here is the sense in which the preacher can save—is to save—believers and not make believers out of unbelievers.

"I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16. "It pleased God by the foolishness of preaching to save them that believe" (not make believers out of dead). Peter was commanded to feed the sheep—not make them. When the Lord sent Peter to preach to Cornelius, he had already prepared Cornelius to hear. Paul was prepared to hear preaching before Ananias was told to preach to him. The Lord opened Lydia's heart to receive preaching before she received it. John came to make ready a people prepared for the reception of the Lord. Notice that they were already prepared. Many of God's children who are dead to their enjoyments are made alive by hearing preaching, or made to discharge their duty and receive the answer of a good conscience and enter into a found rest in obedience. The Lord sent out hunters and fishers, but they are neither to make game or fish, but catch that which is already made.

The servant of God is commanded to comfort Jerusalem (the church), and I do not see that I am commanded to preach repentance to any but God's people. Every child of God that has been comforted by hearing preaching, was prepared beforehand by the same Spirit that enabled the preacher to

preach, as the ground was prepared before the seed fell into it and prospered. "It is the Spirit that quickeneth, the flesh profiteth nothing."

If I ever was convicted it was while I was lying on my bed, and if I was ever delivered it was while I was in my field working corn. Hence we conclude that God is not confined to time, nor space, nor multitudes, but speaks and it is done, commands and it stands

fast. Oh, that we, as his followers, could lay aside all but plain, bible teaching, and what is in accord with our experience.

Brethren, stand firm upon the walls of Zion, and cry aloud and spare not. Do not shun to declare in humility the whole counsel of God.

Your unworthy Brother,

LEE HANCKS.

Ozark, Ala., June 7th, 1866.

A TOUR.

ELDER P. D. GOLD—*Dear Brother:*—Through the solicitation of several brethren who take ZION'S LANDMARK, I take my pen in hand to try to give to your readers a short detail of my visits to the different Associations this last fall.

On Thursday morning of the 23rd of September, 1886, I began to make preparations to start off to the Mountain Association of Primitive Baptists. About the time I was bidding my family farewell, I looked and saw a covered wagon coming, and when it came up, behold it was a gentleman carrying old sister Lyon to the Association.—She invited me to ride with them, which invitation I most heartily accepted and rode together seven or eight miles, when we arrived at the house of Mr. Norman who is a kinsman of old sister Lyon's. Here we tarried all night, and when the morning was come we were on the road early towards the Association. When we arrived at the Association the people were assembling, and it was here that I met the following Elders for the first time in my life; viz: Elder Jas. S. Dameron, Elder John C. Hall, Elder Jacob Hylton and Elder Amos Dickerson, together with many others whom I had met before. O what a glorious meeting we had. For all the preaching was of one piece, that salvation is by grace.

When the Association was closed on Sunday evening, I departed towards home, and when I had arrived I found my little family all well; for which I

felt to thank the great preserver of this universe. I tarried at my cabin two days and two nights with my little family, and my heart seemed to glow with love to God and his cause, and almost every emotion of my heart was silent praise to God.

When the 29th of Sept. 1886, was come, I began to prepare (amidst tears) to set out for the New River Association. For when we had arisen on the morning we all seemed to be covered with sadness, my dear companion weeping because of my having to leave her and to be gone a week, and she thought probably forever, because the country was overspread with diseases. She thought that probably herself or some of those little ones would be taken with some of those diseases, and therefore be deprived of proper attention, I being absent. But I was soon on the road, and traveled about four miles, when I arrived at the residence of one brother Nixon. I procured a favor of him, for he conveyed me a distance of about eight miles. From thence I traveled on foot until night, and as I walked O how my feet and legs did pain me, and I imagined that every step would perhaps be my last one. No one can imagine how I suffered. But my prayer was, O Lord give me strength that I may not fall by the way, and lead me to some good man's house where I may be taken in to rest to-night. Finally I came to a large house by the side of the road, and when I had hailed a man came to the door and enquired who I was, and I informed

ZION'S LANDMARK.

him, he seemed to be glad, and did most gladly invite me in. Though he said that they did not often take in strangers, from the fact that his wife was crippled, and had not walked any for several years; and besides they were getting old and the girl that lived with them was not a healthy woman.

Now this was the residence of one Mr. D. Gardner, his aged and afflicted wife being a member of the Primitive Baptist church, and when I had entered the house I found that it was a family that read ZION'S LANDMARK, and hence it was that I was so well known at the announcement of my name, and was so gladly entertained. And when the girl had taken much care, and prepared for me a good supper, and when I had eaten I was afterwards refreshed. And when we had conversed delightfully together, we sang praises unto God, thanked and adored his holy name, and implored a continuance of his mercies to us. We then retired to rest and when a few hours were passed we arose very early in the morning, and when we had breakfasted, I then was again on the road at the early hour of 4 o'clock, A. M. When I had traveled four or five miles I arrived at the residence of brother H. C. Booker. And was partly conveyed from here by brother Booker to Snake Creek church, of Primitive Baptists, in Carroll county, Va., and when we had arrived Elder Hall was preaching. Here it was that I had the blessed privilege of meeting with many dear brethren I had never before met.

Among them were old brother Thomas of Pulaski county, Va., After services of preaching were ended, we witnessed the happy sight of the reunion of some members who had left the church, and had been lying out for years. May God bless the brethren and sisters everywhere. When the services of the day were closed we retired some miles to the house of one brother Martin, and tarried all night together with Elders Webb, Hall, Dickerson and Hylton and some lay brethren.

When the morning of the 1st of

October 1886 was come, we all moved off toward Little Flock church, in Floyd county, Va., where New River Association was held. When we had arrived, we found that the people were gathering, and here it was that I was again permitted to meet with many more precious brethren, which I had never met before in the flesh, and among them were Elders Houchins, Sumner, Dickens, Vass, Maybry, Allen and others, with a great many lay brethren and Sisters. I also had the happy privilege of meeting with the following Elders whom I had met before, viz: Elder J. M. Blancett, Elder E. M. Barnard and others.

Again I had the happy privilege of being in company with Elder Isaac Webb, who is the best company I ever met with. I also heard him preach, and I look upon him as being one of the most feeling preachers I ever listened to. I also have heard Elder Hall preach four able sermons since I first met him, and I think that he is the best defender of our cause I ever heard; also Elder Granville Houchins of West Virginia, preached wonderfully. On Sunday evening at the closing scene of this (the New River) Association, I could from my very heart cry in the language of the poet:

“ My christians friends in bonds of love,
Whose hearts in sweetest union prove,
Your friendship's like a drawing band,
Yet we must take the parting hand,
Your company's sweet, your union dear,
Your words delightful to mine ear;
Yet when I see that we must part,
You draw like cords around my heart,
How sweet the hours have passed away,
Since we have met to sing and pray,
How loth we are to leave the place,
Where Jesus shows his smiling face;
O could I stay with friends so kind,
How would it cheer my drooping mind:
But duty makes me understand,
That we must take the parting hand.” &c.,

O, I could see the picture of my blessed Jesus in many countenances there, when they were grasping my trembling hand. O dear brethren, your kindness to me will never be forgotten by me. And your heaven like countenances are forever stamped in my memory.

Dear, Brethren one and all, I want to

say to you all (all that were present whether messengers or correspondents) that your words of endorsement and encouragement have been great sources of comfort to me, and shields for me when mighty storms of persecution arise against me.

May God bestow his richest blessings upon you all.

I am your brother in a little hope.

WM. R. WELBORN.

State Road, Surry, Co., N. C., Nov. 14th, 1886.

Remark.

I publish these tours of brother Welborn because I desire the brethren to know of his condition. You remember perhaps the surprising poverty of his birth and raising up. He lives in a section where there are but few Baptists. If any have it in their hearts to minister unto him let them do so. My mind is that people that are blessed with a desire to give to any of the Lord's preachers should do so. P. D. G.

EXPERIENCE.

MR. P. D. GOLD—MY DEAR BROTHER IN CHRIST:—I am so pleased with your valuable paper. It gives my poor, hungry soul so much good reading matter to feed upon that it looks like I could not get along without it. In the last issue I notice a piece from my dear brother Bazemore, the man who was so kind as to baptize such a vile reprobate as I am. It makes my heart ache to think of it. My mind reverts to the time when I presented myself to the church of which he was pastor, which was sixteen years ago the second Sunday in this month, and what troubles I have seen since. On going back there my mind carries me to my boyhood, when, during the war in 1863, as I hope, the good Lord showed me that I was a lost and ruined sinner before God, without hope in the world. Up to that time I thought I was a pretty good fellow, and thanked God that I was not as mean as Mr. A. or Mr. B., but God works every thing after the counsel of his own will, and every thing for good to them that love the Lord.

Now I will, in my feeble way, try to relate a portion of my past life, and how the Lord made me willing to make an application to the church. Did I say make? Yes; well, let us see. He says, I will, and you shall.

During the war these Arminian preachers that laid in their excuse to keep from fighting carried on a great many protracted meetings to convert the women and children before the enemy came in and killed them. I was one of these children. I attended both Methodist and Missionary meetings, and they would say our fathers and brothers were getting killed and dying every day, and probably not prepared to meet God in peace, which was all true; but they would hold out the idea that it was left with us to accept God, or not; and I thought so too then, and went to work to accept God. That same class will tell you so now, but it is very clear to my mind that the great trouble with me now is, whether God will accept me or not. I went on in this way until in March, 1863, when it was the purpose of God to place me on the bed of affliction. My father was then in the army, the 7th Ga. Reg., I believe, and my mother would get letters from him every week or so. How he would plead that if God would just spare him to ever get back home with those he so dearly loved, he would try the remainder of his life to walk orderly before God in love, and discharge a duty that he as yet had not performed, and that was of taking the yoke upon himself, and live in the discharge of his duty to the church. He was permitted to get back, and he was faithful to his promise in that of uniting with the church, but it makes my heart sad to think that he has not kept his promise in that of an orderly walk. May the God of heaven take special care of him, and watch over him, and bring him back to the fold. He it is that knows best for us; for if it was left to us we would spoil it all.

It was while on a bed of affliction I was made to see myself a poor, wretched sinner before God, without hope in the world. I would pray to God that I if was just half such a chris-

tian as I thought my father was, I would be willing to die, but there was no sweetness there. It seemed to me that my case was an outside one; that every body that came around my bedside was cheerful enough, but oh how I would feel! I thought my time had come, for the more I would pray, and think of my case, the clearer it was manifested to my mind that if I died in that condition that I was lost forever. Still I would reason in this way: It is just. I know that I have sinned. One day it seemed to me that I would have to give it up. My burden grew so heavy that I knew I could not last much longer. I turned to my mother and asked her to send for an aunt of mine, her sister, which she did, and sent for a neighbor of hers, old Mr. Morgan. Now, my dear brother, I want to say a word right here, that there never was a person under conviction, perhaps, but what would attract attention in some way. My mother thought I was going to die, and you may rest assured I thought so. The burden seemed to get heavier. So I came to this point: praying all the time for God to have mercy on me a lost and ruined sinner. While lying in this condition this scripture came to my mind: "Christ came to save that which was lost." I don't know why either, for I had not read the bible much up to that time.— I had been brought up under Old School Baptist influence, it is true, but their preaching was a burden to me up to that time. I would always rather go to hear the Methodists, for their service was short and more suitable to my carnal mind. They taught this do and live system, and that suited me. When this scripture came to my mind this load of guilt rolled off, and right here I wish to say to you that I have been so vain as to pray time and again for that same burden back again, so that I could tell more plainly how it left.— But you know that after Moses brought the children of Israel through the Red Sea some of them wanted to turn back. When I looked around the room I saw my aunt with a letter in her hand, and I thought she had received

it from some of the kin, and it had brought bad news, and they were crying over that, and did not think they were crying about me, for I felt so happy I forgot I was even sick. I promised my God so many things right there that I would do, and have failed in all them. I even promised him I would go to the church and tell the brethren what he had done for me, and I put it off for eight years, and from that time till now I am first in doubt, then again I don't know what to do, and then again I go to hear the gospel preached in the Spirit, and that is all the way it can be preached: then I am made to feel strong in the faith, and I can say with the man of old, whereas I was once blind now I see: and then again the wicked one will get hold of me, and talks thus to me: now you are a pretty looking christian. Why I would not do a thing like that: and thus I go from day to day, first up and then down again.

When I made my application to the church for membership, I do not recollect what I said, but any way brother Bazemore, being overjoyed or something, neglected to put the vote to the church, but got up and said who can forbid water, and after I was baptized and went home, and this wicked one came at me in this way, you have imposed yourself upon the church: they did not have a fair chance at you: the preacher took you any how. I went to church the next meeting, and took brother Bazemore to the spring before preaching, and told him all about my feeling, and he contended that it did not make any difference, as the church was perfectly satisfied, and I think so now. But, my dear brother, I hope I never will hear of another case like mine. I have come to this conclusion, or did on that day after preaching, that if the brethren would just bear with me in my weakness I would try to live in future to the best of my ability. But I feel now like my God has left me. Would to God I had the liberty to express my feeling at sometimes as I read my life. Sometimes it is all sweetness to me to read, then it

is like the darkness before my eyes.

My brother, I travel the most of my time in darkness; the light flashes and marks out the way, and I go on in this, praying God to keep me right. I sometimes feel like I want to give the brethren at my church a little talk;

then again my weakness is so great I shrink back. I am nothing but a poor member, not worthy to be called one at all. I want you to pray for me, that I may never bring any reproach on the cause of Christ.

D. M. SAWYER.

REFLECTIONS ON THINGS PAST AND PRESENT.

DEAR BROTHER GOLD:—As the old year is waning and the new year is now to be ushered in, I have been looking over our Zion as I heard of her welfare in different parts of the land, and I have felt like suggesting some reflections upon various things, for the readers of the LANDMARK. I have a desire to call attention to the old "Landmarks" upon which the church of God has always stood and which fifty years ago, we, as Old School or Primitive Baptists, emphatically reaffirmed. There are times, when the good husbandman must, for a season, turn from tilling the soil to point out and insist upon the boundaries of the field which he is cultivating. I desire to speak of some of the old boundaries, that we may not lose sight of them, or if we have done so, that we may return to them.

And 1st. The thought presents itself that our God is the only eternal and self-existent being. That which is eternal must of necessity be self-existent, since there could be no being prior to it, by which it could have been created, and therefore it must exist in, and of itself. If there be any other being besides Jehovah, good or bad, whose existence is eternal that being is self-existent and therefore is equal with God. Such a being does not owe its existence to God; but existing independently of the will of God, it is equal with God. If there were such a being, eternal, independent and self-existing, we must of necessity pay to it divine honors, and must offer to it supplications, thanksgivings and worship that we now offer to the Deity. Such a being would be a rival of God disputing the pre-eminence

with him. But it is one of the Landmarks that there is but one eternal, self-existent, independent being, who created by the word of his power all things that exist in heaven, hell or earth; in earth, air and sea, angels and men, things animate and inanimate, all were created by him and for him.

2nd. All things that are created must have a beginning, and therefore cannot be said to be eternal. To create in its primary signification is to bring into existence that which before had no existence. The word create sometimes has a secondary meaning, signifying to form or arrange in order, that which already exists, but the primary meaning is the one first given. "In the beginning God created heaven and earth," an expression, the sublimity of which, our finite minds can never fathom. One thing in this opening sentence of Genesis appears clearly to view, viz: that God had created nothing before he created the heavens and the earth. This was the beginning and in the beginning.

3rd. Man is therefore a creature, a created being, a being that once was not, but now is. But man, in his form as a man, did not exist until "six days after the beginning." Out of dust of the earth, already created, man was formed and God breathed into this man the breath of life and he "became a living soul" or "being." We have no account of any prior creation, and as shown in paragraph first, there is no eternal or self-existent being besides God.

4th. The divine nature only is eternal. Man, to become immortal, must be a partaker of the divine nature. And so Jesus said, "I give unto them eternal life." And Christians are said to seek

for glory, honor, immortality, eternal life. If God be the only eternal being, it is evident that there can be no eternal existences of any sort, good or bad, spiritual or fleshly, and if we are made immortal, it must be by being made partakers of the divine nature, and not of distinct, eternal, spiritual existences. In Christ is life. Out of life, or beside him, there is no spiritual life. If we have not Christ we have not life. The whole matter of the salvation of men is between them and God through Christ. We are redeemed by the blood of the Lamb. We are born "of God," "of the Spirit," by "the word of God." In all this we see God dealing directly with men, and men face to face with God, not through the medium of supposed eternal, spiritual existences. There could not be any such evidences, or else Jehovah is not the only eternal, self-existent being. Thus we have men, fallen, lost men, sinners dead in sin, on the one hand, and the God of heaven on the other. And these sinful men are redeemed by the blood of Jesus and are made partakers of the divine nature and saved.

5th. There can be no such thing as a quickened spirit, because there can be no such thing as a dead spirit to be quickened. It is known to all, that "to quicken," simply means "to make alive" that which was dead. The very word "spirit" implies the very power of life. If anything dies, it is plain that that thing was not spiritual, or a spirit.—Therefore we read of a quickening spirit, but never of a quickened spirit. That which needs quickening itself must be dependent, and can impart of its life to nothing that is dead. Men are dead until made alive by the life-giving spirit of God, and therefore one man even though he be alive unto God, cannot impart that life to another. In the scriptures men are said to be quickened but never spirits. There are no eternal spirits aside from the spirit of the eternal God; and if there were, they would need no quickening. And there is but one quickening spirit, and that is the Lord Jesus Christ, the

second Adam, who is like the first Adam in some things, but in this as diverse as heaven is from earth.

6th. In what do we trust for life, Christ, or a spirit eternal and quickened? And can it not be seen that these two adjectives contradict each other?—If eternal, then not quickened; if quickened, then not eternal. No, it is in Jesus, the quickening Spirit, that we trust, and in nothing else. He is our life. In him was life, and the life was the light of men. There is but one life. Even as in my body are many members and yet one life flows through them all, so through every member of Christ flows and dwells his one life, making them one with each other, and one with him the head.

7th. These members were once dead, separate from Christ, but now alive, united to him. They were once dead in the uncircumcision of their flesh.—They were fallen and were resting under the curse of the law. But the same Jesus who laid down his life for them upon Calvary as his elect ones, has taken that life again, and now, as a living, life-giving Savior, comes to his chosen ones, while yet dead in their sins, and utterly incapable of knowing even the truth that they are sinners, and enters into them, and gives them to live in and by his life, so that they shall die never more. We were once dead in our sins. Christ our life never was dead in sin, but was holy, harmless and undefiled and separate from sinners. He did not sin, neither was guilt found in his mouth. He was separate from sinners. But he who knew no sin was made sin for us, that we might be made the righteousness of God in him. "Though he was rich he became poor, that we might be rich." He gave himself the first for the most just that he might bring us to God.—We were then fallen, sinful and dead, even as others, for whom he did not die, but Jesus was unfallen, holy and living with all the power of eternal life. And because this was so, in his great love, he could come to us where we were, could die for us, and by his infinite

power of life and holiness not only could he arise, but he could raise up us also, and make us to live with him forever. He did not quicken spirits, but men. And we were not quickened by "a spirit," but by himself the one quickening Spirit.

8th. In this is a fellowship of experience. By this wondrous presence in our hearts, men, who are as diverse as men can be, have sweet fellowship together. By this, when they meet, each can say, "I am the chief of sinners and the least of saints." Each can tell how he or she was convicted, and how they struggled to save themselves by the deeds of the law and failed to find peace, and then how Jesus was revealed to them as all their salvation and desire. By this they love God, his truth, and one another. By this they hate sin and desire to depart from all iniquity.— These men and women who were once aliens and strangers have now sweet fellowship by this spirit one with another, and by it they themselves cry Abba, Father. By it they are born into an everlasting kingdom. It is not a spirit born of a spirit, but man born of God and born of the Spirit, and born by the Word of God. What a glorious privilege for a sinful man to become a child of God and an heir of Glory!— And how wonderful the wisdom and power that saves him!

9th. Let us then walk as one body, every member working in unison with his fellow. We have thus walked, since the division, as Old School Baptists.— Why not continue? Why introduce some new thing? I was interested some time ago in reading a copy of the articles of faith of the Licking Association in the LANDMARK. The articles of faith of our Association, the Baltimore, are almost word for word the same.— The articles of faith announced in the prospectus for the "Signs of the Times," our oldest periodical, and adopted at the meeting at Black Rock fifty-five or more years ago, when the division from the New School Baptists took place are, in substance, the same. In all these years we have stood together upon this

platform. This has been the declaration of the faith of Old School Baptists. And I am persuaded that all of our churches and Associations could stand upon the same platform to-day. All that I have written above is, I think, in harmony with these articles of faith.

In these articles of faith, the eternity and self-existence of God the Creator is stated; the fall of man, his death in sin, and the redemption of the elect through the atonement of Calvary, the new birth of man by the Spirit, and the final resurrection, are also clearly presented. In these articles man is talked about and not quickened spirits. Our Fathers did not evidently believe that something more than sinners of Adam's race needed to be saved. If they did, their record does not show it. They did not think it a matter important enough to be stated or made a test of fellowship. Such was Old School Baptist faith then. Why is it not Old School Baptist faith now?

10th. To believe these things is to be sound in faith. I believe them with all my heart. If any thing else is introduced it is a new thing. And they who introduce and sustain such new ideas are New School; yea, the newest of New School. I think that the body of our Baptist brotherhood are disposed to abide by the old articles. We want no new things. I, for one, am satisfied with the work our fathers did. I think it was scriptural and will stand the test. It was in harmony with the stand our brethren have occupied in all ages. Yet I would say, let there be liberty of thought and expression, if we can speak in brotherly kindness. But if we seek to adhere to the old ways, let our good brethren who think that they have new light remember, that as they claim it was a revelation to them, so it must be also to us, and bear with us while we give our reasons for not believing it. We may be pardoned for hesitating, and asking for convincing evidence, when we are asked to cease being Old School Baptists and to occupy new principles of faith which they, who composed Licking, and Baltimore,

and Warwick, and all other articles of faith, had not received.

I remain as ever your brother in Christ,

F. A. CHICK.

Reisterstown, Baltimore Co., Md.

MEETING HOUSE.

ELDER P. D. GOLD—*Dear Brother:*—Having been requested, and feeling impressed, I write an article for publication, if you think it is right. The Bethlehem church-house near Elizabeth City, N. C., is not fit to be used only in warm weather, and the few members that belong to it are not able to repair it, and if they were, it is not in a suitable place. Most of the inhabitants near it are colored people, and we think Elizabeth City would be a much better place for the church. Mr. Wm. H. Sanders, though not a member of any church, desires to have a Primitive church-house in Elizabeth City, and says he will make every effort possible to get one. If so he wants to erect one that will be a comfortable house and suitable for people to meet in.

I appreciate his purpose and will do all I can for it, hoping that it is the direction of the Lord.

Dear brethren, sisters and friends, to all whom it may concern, I desire to make a request of you all. Think the matter over well. We are not able to build a house ourselves, as we are poor and few in number. Therefore we ask you all to help us. He that giveth to the poor lendeth to the Lord. A very small sum from a great many will make a right large sum. Those who feel willing to give us something to help build a house for the Primitive Baptist church, will send the funds to Wm. H. Sanders, Elizabeth City, N. C. If we should fail to build the house the money will be refunded.

Dear brethren, do not think that if it is right for there to be a house there will be one any how. That will not do. James says, "Show me your faith without your works, and I will show you my faith by my works." We must

make the effort, and the Lord will bless our labors.

There is a line from Norfolk to Williamston, and a good many ministers could stop there. I hope the members of the Kehukee Association will be right liberal, and sister Associations, I hope, will help us. We hope some of the brethren will feel interested, and work for us to get the house.

The Lord direct us in the right way, is the prayer of your unworthy servant,

CHARLES MEAD.

Newbegun Creek, N. C., Nov. 12th, 1886.

Remarks.

Brother Meads is an Elder of the Kehukee Association, and lives in the region of Elizabeth City, and knows the needs of that section well. I think it proper to have places of preaching when we can in towns, and will encourage this effort by giving Mr. Sanders one dollar, and requesting others that can to do so. Money is scarce, with me, but I am willing to help in the cause of truth if I am able.

Let our brethren consider this matter, and lend a helping hand.

P. D. G.

A TRIP.

ELDER P. D. GOLD—*DEAR BROTHER:*

I will now state that I arrived at home the 3rd Sunday night in Oct., getting off the train at Durham Tuesday night after we separated at the Contentnea Association Monday.—I stayed in Durham two nights and one day and was taken to brother T. Y. Monk's on Thursday. Stayed at his house till Saturday morning. Then was carried to Prospect Hill Saturday. Remained with the church till their meeting was over. Endeavored to preach for them both days, though very feeble. Was taken from there Sunday evening by brother Wm. Florence near home. I found my family in their usual health. I have been quite feeble since I reached home; so much so that I have not set up all day for

near two weeks, but have not been confined to my house and bed all the time.

I have often thought of the brethren I met, whose company I enjoyed so much, and would be glad to see them all again, if the Lord will. My health and strength have recruited so much that I can go about and attend to my meetings.

Extend my love and thanks to all the brethren who were so kind to me during my short stay with them. I was caused to think before I reached my humble home, that my return was providential.

Hoping that you and family may be in the enjoyment of health, and likewise you and sister Gold, and all the brethren and sisters may be enjoying the comforts of pure and undefiled religion, I subscribe myself your little brother in hope of eternal life, through Jesus Christ our Lord,

F. L. OAKLEY.

TO WHOM IT MAY CONCERN.

To the Editors and readers of ZION'S LANDMARK. I respectfully call your attention to the necessity of a Primitive Baptist church in the corporate limits of Elizabeth City. I know of many people that would go to church, but they are tired of this religion that has to be bought with United States currency. I myself do not go to preaching except I hear an agricultural speech, or hear foreign mission talk, or a temperance lecture. This very seldom is interesting to me. When I go to preaching I want to hear the old talk, and that is Christ and him crucified for the remission of sins: but I shall never hear it in this place, except by one who is striving to follow Christ instead of the dollar. In short I will say that I am no member of any religious denomination or church of any kind, but I have the kindest regard for the same, for I love my father who was a member of the Primitive Baptists at Flattie Creek church, in Pasquotank county. He is now dead, and resting

from his labors, and his works do follow him. His race is ended, his work is finished, and he heirs that crown which was prepared for him and is for all christians. I am desirous to ask for the old paths. I have asked for and obtained permission from the moderator of the Kehukee Baptist Association, Elder Sylvester Hassell, and Elder Charles Meads, of the Currituck and Pasquotank Union Meeting, to solicit contributions for the purpose of building a church-house in this place. I hope that each subscriber to the LANDMARK will take into consideration that for this cause they can contribute liberally, say at least one dollar or more.— This will enable us to build a house suitable for this town, and it will be comfortable in all seasons of the year.— It will be a pleasure to me to render any service in my power so to do. I will take up subscriptions in town to help to buy a lot to build said house on.

All money will be immediately receipted for by your unworthy servant, and faithfully applied.

WM. H. SANDERS.

Elizabeth City, N. C.

EDITORS LANDMARK:—The first number of the improved LANDMARK came to hand, and, like good news from a foreign land, was received and read. I surely have enjoyed your views on Gen. 1: 4—9. They were new and soul-food to me from a source I had never gleaned before. It is surely good to have the Spirit of Christ to interpret the word of God to us.

Your views about the keys of the kingdom are all right and well said, and worth reading every day. I had similar views as you express, yet I never could have reached the bottom and meaning thereof as you have done.— I file that number with my special files to read again. I pray that the Lord may bless you, and may you long live to defend the gospel of our blessed Saviour.

ELIJAH WINSTON.

Wilton, N. C.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 5

WILSON, NORTH CAROLINA Jan. 15, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

ANTIPODES.

Did you ever consider the resemblance of opposition, the antipodal features of the Primitive Baptists and the Catholics? As extremes meet, or the opposition of extremes sets one against the other, and, confronting each other, they come near together, so do the Catholics and old fashioned Baptists; and in these points of resemblance they are unlike all other denominations.

1st. Note this in the claim to infallibility of the Catholics: for they say that the pope as head of the church cannot do wrong, and as such they hold that the pope possesses the true succession of power. The Primitive Baptists also hold that there is a head of the church who is infallible, who cannot do wrong, and that that head is Jesus Christ himself, and that as head of the church, and head over all things to the church Jesus disposes all events for the peace of Zion, and for good to them that love God, and are the called according to his purpose.

We hold that there is no succession of authority in the true church, because Jesus ever lives to make intercession for his people, and he dieth no more, nor can he have any successor therefore.

The Catholics also hold that the

power conferred on the twelve apostles reposes in the Catholics, because the Pope is the successor of Peter, and thus holds the key or power of opening and shutting heaven, and of binding or loosing. But the apostles are still living in their authority and power, that is, the word uttered by them is as unchangeable and good in binding and loosing now as it was when first uttered or written. Hence they have no successor in office because there has been no death, nor vacancy, cessation, nor change in their power and authority as judges in Israel.

The Catholics claim power to work miracles. We claim that the church itself is a miracle, and the power that upholds and preserves the church is miraculous or divine power, and that the gospel is the power of God, and that Christ is the power and wisdom of God, and that every miracle of the Lord is present, and all the miracles performed by the apostles are with the church, and remain to this day: and that Jesus is the foundation or chief corner stone of the church which is laid in Zion, and remains with all that Jesus said and did; nothing is lost: and that the twelve apostles are written in the twelve foundation stones in the wall; and the twelve gates represent the twelve tribes of Israel. This is the city or building of God, the church of God. Nothing of this building is ever lost.

Nothing that Jesus said or did is lost. The church itself is the work, the building, of God. It is not the church that performs miracles, but the church itself is the miracle performed, or the work and the creation of God in Christ Jesus. No preacher performs miracles. The miracle is in making a preacher. The thing formed, the gift bestowed, does not perform the miracle: but the

gifts are miraculous. Every instance of one believing in the Lord Jesus is itself a miracle wrought by the same power that raised Christ from the dead, and those that believe are for signs and wonders, and such signs and wonders do follow gospel preaching to this day.

Instead, as the Catholics claim that they possess gifts and powers of working miracles, we hold that the Lord Jesus works the miracles by causing men to believe, and that believers are themselves the miracles or the things wrought by God, for they are his workmanship, created in Christ Jesus unto good works, and that the church itself is a standing, continual miracle showing forth the power of God, and the wisdom of God; and that the faith, and goodness, obedience, and suffering, love and joy, trials and deliverances, of the church are a miracle remaining to this day; and that Jesus the head of the Church is infallible, and that we have no earthly head, but we all are brethren, and that Jesus alone is our head.

While the Catholics claim that the church has power to save others, we hold that the church is what is saved, and the most glorious display of divine power is shown in saving the church.

We see not that any man has any gift or power now of raising the dead, or opening the eyes of the blind, nor healing cripples; but we see the effect of divine power displayed in turning men from dead works to serve the living God, turning them from iniquity to righteousness, from lies to truth, from vileness to purity. Nor is this caused from a power that one man exerts over another, but the Holy Ghost causes this, and God works in his people both to will and to do. So that instead of one man having power over or in another

it is the power of God by his Spirit working in God's people. Nor is it to save others, but to save themselves. No man has power to give another, nor himself life from the dead; but God quickens the dead, and this power or the Spirit of God works in man to save and guide him.

2nd. The Catholics make many confessions which is an admission that they are sinners, but they confess to the priest, and rely on the intervention of men or angels to assist by influencing the Lord to save them.

We confess our faults one to another, and pray one for another as loving each other, and owning we are brethren and all equally dependent and sinful; but we do not feel or think patron saints, or departed spirits, or angels, are mediators with God for us. Nor do we believe that any man has any power to forgive our sins, nor that we should confess our sins to a priest or preacher more than to any other brother. But we believe that Christ is our high priest to whom we confess our sins, and that he has all power in heaven and on earth, and he has power on earth or our hearts to forgive us our sins.

3rd. In the matter of divorces there is the resemblance that imitation or counterfeit bears to the original. The Catholics are opposed to divorces, and do not allow any that obtain divorces to remain as members among them.

The general convictions of Primitive Baptists are that man and wife can be separated only by death, because what God hath joined together cannot be separated. As marriage is a figure of the church, which is the bride of Christ, it is honorable in all, and the bed undefiled. Hence while the Catholics forbid their preachers marrying

they disregard the word of God in one point, though the imitation is quite close in many features.

4th. Catholics do not allow their members to join any secret societies outside of their own denomination, and in this they imitate the true church which is to be separate from the nations, a people dwelling to themselves; yet the Catholics have many secret societies among themselves.

5th. They do not fraternize with any other denomination, and in that they shadow forth a resemblance to the true church: yet they fellowship many errors and delusions, and claim that to belong to them, or to be in the bosom of the Catholic church, assures the final and eternal salvation of all that cast themselves on the charity of her bosom; while we hold that mere membership, without the true eternal life, which is Christ Jesus, would save none.

The principle on which the Catholics claim that they cannot recognize people of other denominations as christians is that they are infallible, and have the forms or sacraments and ordinances, and have held them intact and inviolable because they are infallible themselves. But we do not walk with any others because we are not agreed with them, or have no fellowship with them, and because the Lord himself is our power. For instance, while they hold that baptism regenerates the man, we hold that only the regenerate are entitled to water baptism.

6th. It is very seldom that a member of the Catholics ever leaves them, and so it is with the Lord's people.—The Catholics adhere to their own faith so well because they have trained them up as they want them to go. The reason why so few of our people ever leave us is because they

never came to us as long as they could go any where else, and when they are drawn by the Lord to us they have no other place to go.

7th. Catholics every where believe the same things substantially, because they have one head or leading spirit through the Pope teaching all of them. The Primitive Baptists all speak in substance one and the same thing, because they are all taught by one and the same Spirit.

It is the art of a deceiver to imitate the pattern or copy enough to practice a deception, yet this makes the counterfeit no more the genuine than if there were no resemblance. But the unstable and unsuspecting are much more easily duped by the close resemblance of the spurious to the genuine.

Peter and Jude tell us that some shall *depart* from the faith. How can one *depart* from a place he has never been? Paul tells us there shall come a falling away, and that man of sin, the son of perdition, shall be revealed.—A *falling* away tells us that those that fell away, before that falling away, were with us. Again they went out from us because they were not of us. These scriptures show that the false church fell away from the true church, and corrupted the way, by reason of whom the way of truth is evil spoken of.

The Catholic organization is the master-piece of human skill and wisdom that has ever been invented to get power over men's consciences and pockets. You teach a man that there is no salvation for him unless he confesses his sins to a priest, but that if he does that they are forgiven, then you put that man in the power of that priest. You make a man believe that a priest can change a piece of bread into the body of Christ, and that unless

that he does not eat the flesh of Christ, without which there is no salvation for him, and then you put him in the hand of that priest.

We also see distant imitations of these pretensions in protestants who tell their subjects that the mourner's bench is the best place to get religion, and that they have great power with God in praying for people.

The antiquity of the Catholics is a feature very favorable to them in the eyes of many; yet the fact that they departed from another shows that other to be the older and correct one, and the fact that they fell away shows that they decayed while the ones they fell from were the sound and solid ones.

Traditions are opposed to revelation. While mankind at large are much affected by traditions, the true church earnestly contends for the *faith* once delivered to the saints.

The Bible teaches that great glory crowns the church of Jesus Christ.—The Catholics attempt to display that to carnal reason, and the natural observation of man by attractive styles of dress, and gorgeous houses of worship, and imposing ritualistic services copied from their conception of the Jewish worship under the law through the priesthood.

The Bible teaches the blessing of humility. The Catholics affect much of this. While the Pope claims much meekness and poverty of spirit, he counts his wealth by millions, and holds sway over millions of people.

The Catholics through their forms of worship and sacraments claim to reveal the will of God, but the Holy Spirit alone reveals the things of God to man. While the Catholics claim to renounce all the world, they have se-

cured the wealth and learning of the world where they could, and have appropriated these to give them an appearance of sanctity by living in cloisters and nunneries, in apparent self-denial, yet in the ease and fascination of wealth and learning. While the Lord dwells by his Spirit in his humble poor as his temple, whether these humble poor be ploughing in the field, or dwelling in ceiled houses.

The Catholics make litteral war on nations not submitting to them, when they are allowed, and persecute.—The true church is terrible as an army with banners in the conquests and victory of Jesus over sin and death; and while the Catholics reign by the force of pen and sword, the saints triumph in the righteousness of Jesus, and in the power of the Holy Spirit rule over sin.

P. D. G.

THE WORD.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and in him was life.—And the Word was made flesh and dwelt among us, (and we beheld his glory as of the only begotten of the Father) full of grace and truth."

This word was Jesus who is one of the three that bear record in heaven.—Jesus is the word of God, in whom we hear the will, mind, determination, purpose, pleasure and grace of God declared in the salvation of his people. This word, as an eternal "matter," proceeded forth and came out from God, and he declares that "it shall not return unto me void, (or empty, or without effect) but it shall accomplish that which I please, and prosper in the

thing whereto I send it." Jesus came to do the will of his Father, and it is written, "The pleasure of the Lord shall prosper in his hands."

In order to accomplish his mission into the world, it was necessary that he should take upon himself the seed or progeny of Abraham, by which he was "made flesh," or "to become, or begin to be flesh," whereby he could and did dwell among us in the likeness of sinful flesh, and for sin condemned sin in the flesh. This word is quick, or life, and powerful. It is called the last Adam, the Lord from heaven, a quickening Spirit. The words or matter that he spake were spirit and they were life. Therefore when he spake to the dead they came forth from a state of death into that of life. "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." This is the word which the Lord commanded to a thousand generations—the covenant of grace, even the sure mercies of David. This is the Word and substance of salvation, of which the written word or scriptures testify.

With many professors of religion in this day there is but one word of God, and that is the Bible. The word Bible does not occur in the scriptures, and the word scripture only occurs once in the old testament, (Dan. 10: 21) and in every place where it is used in the new testament it is with reference to the old. The new testament cannot be the word of God to which we must look for life and salvation. If so, Jesus and the apostles did not preach the proper word, for the new testament was not then written. When Jesus commanded the Jews to search the scriptures, he only referred to the law and the prophets, and not to the new testa-

ment, for there was no such a book or scroll when he thus spoke to them.

No one would suppose for a moment that the scriptures, or any part of them, were made flesh, or that by them all things were made, or that they were in the beginning with God and were God. It is proper, I conclude, to speak of them as the written word of God, or as a transcript of his revealed will or word. The meaning of scripture is "writing, or any thing written." The holy scriptures are the writings of holy men who were inspired to write concerning the dealings of God with his people, and of the doctrine and faith which he committed unto them, and of how they should live in this pilgrimage.—Therefore we believe the scriptures of the old and new testaments to be given by inspiration of God, and that they are profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. When Paul said: "Preach the word," he did not mean that we should simply teach the letter of the scriptures, but to preach Jesus Christ and him crucified, who was raised from the dead according to the scriptures. Paul was determined to know nothing among the saints but this, and surely he would not command Timothy to preach any thing else but that which he himself preached. As the scriptures are a transcript of God's law of love which is written in the hearts and minds of his people by his spirit, it is expected that their doctrine, faith, profession and practice should be in perfect harmony with the scriptures, and that they regard them as a rule of these things.

True belief is according to the scriptures, and through them, as the word

of the apostles—the Princes that rule in judgment, we believe on Jesus, having the power and substance of the truth of them in our hearts.

When ever we read the scriptures in the spirit by which they were given, we are sure to feel in our hearts the power of truth, love, grace, and salvation of which they speak. We could not read by faith of a grace of the Spirit, and not at the same time feel the presence of that grace in our hearts.

What ever may be the difficulty of the child of God, it will find a thorough furnishing in the scriptures. But the great question often comes up in my mind: am I a child of God? Dare such a sinful creature as I presume to aspire to such a favored lot? If I have ever heard the voice of the beloved, speaking words of love and comfort to me, and have enjoyed the fragrance of his garden of spices and been privileged to lean up on his mighty arm, why am I thus? When I look into the holy writ I find this is part of the heritage of the saints, and then I conclude that I have like exercises with them, and must be one of them.

Again in my exercises of mind and impressions of duty, midst the peculiar circumstances that cluster around my pathway, and the difficulties that come in my way, and the trials through which I am called to pass, I come to where two ways meet, as it were, where things lawful, and things expedient come before me for consideration and upon which I must decide, and I find the scriptures plain and to the point, that expedencies have the preference. What a blessing the Bible is to the family of God. It is full of precious words to them when weary, tempted, tossed and tried. The scriptures, like him of whom they speak, are always

the same, speaking the same things, but we are not at all times prepared to receive their teachings. We do not always understand them, and sometimes we may be inclined to force a meaning, and wrest them to our own condemnation, or confusion, by applying them where they do not belong.

There are two kinds of sorrows to which the christian is heir, and when thrown into either state relief is immediately desired, and after other helps have failed, the scriptures are resorted to, and sometime relief is found and again it is not. If the sorrow be a godly one, and no relief is found, it is likely there is a lack of faith just yet. If the sorrow is of the world, there is no balm in Gilead for it; for this kind death is the only relief. A Godly sorrow worketh a repentance unto salvation, while the sorrow of the world worketh death. All matters of discipline and order pertaining to the church are readily adjusted, when the scripture rule is followed in the proper spirit. Sometimes a form is gone through and the matter is worse than before. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. While this more directly refers to doctrine in the faith, yet it as well applies to the doctrine of the discipline. Sometimes one claims to be deeply offended at heart and goes to his brother and bravely demands satisfaction, but fails, and when the truth is known, if ever, he was not really offended, but was mad. It was the flesh and not the Spirit that was so much grieved. Prove all things, and hold fast to that which is good.

P. G. L.

Are you content with what you have?

DEBTORS NOT TO THE FLESH.

If one is crucified with Christ he is not a debtor to the flesh to live after the flesh. The flesh has never done any thing to advance the cause of truth, nor to bring the sinner to God. It has never fulfilled any part of the law; it has never shown the man what is right; it has never done any thing good; nor is it changed at all by the new birth: but it remains flesh still. What then has it done to bring you in debt to it? Nothing at all. Nor can it ever aid you as a child of God, either to understand or perform the will of God. The carnal mind is enmity against God, neither can it be subject to the law of God. The natural man receiveth not the things of the Spirit of God. How then is it a helper to you? In what way can it be a creditor so that you are a debtor? In no wise are you owing the flesh. If you are debtors to the flesh you should live after the flesh, and fulfill its lusts. You are free from it, and free in Christ Jesus. The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. What bondage we are brought under when we live after the flesh. It is the bitter bondage of death.

Some would say, shall we commit sin that grace may abound? No sir; it is where grace abounds that we do not commit sin. Grace only can prevent sin from reigning. Grace breaks up that fountain of death.

The more you are a debtor to grace the richer you are. It is indeed gain to be in debt to grace. The man who daily feels,

"O to grace how great a debtor,
Daily I'm constrained to be."

is rich in good works, rich toward God,

and free from sin.

We are to reckon or consider ourselves to be indeed dead to the law by the body of Christ. He bare our sins in his own body, and condemned sin in the flesh, and brought in everlasting righteousness by his obedience, and that is our obedience, for by the obedience of one shall many be made righteous. We then are dead to the law, and thus dead to sin, for by the law is the knowledge of sin. Jesus is made a curse for us, and is the end of the law for righteousness to every one that believeth.

We are free from sin in Jesus. Once we were free from righteousness. Now we are free from sin, and therefore not debtors to the flesh. As Jesus is so are we: one with Jesus and that is enough. He has made an end of sin, and if it is ended in him there is no more sin, and if we are in him we also are free from sin, as those alive from the dead, that we might have our fruit unto holiness and the end everlasting life.

P. D. G.

NOTICE.

Prof. S. E. Warren, manager of the Southern Teachers' Agency, at Wilson, N. C., is a gentleman of scholarly attainments, and is honest and capable.—Hence he can be of service to those that desire teachers, and to teachers that desire situations.

P. D. G.

It is not in the nature of worldly goods to make one content. But it is the nature of godliness to strengthen, build up, and establish the soul so that it becomes fixed in the Lord. In the resurrection we shall awake with his likeness and be satisfied, because God's work is perfect and therefore when one attains to the resurrection of the dead he attains unto perfection.

P. D. G.

Obituary.

ELIZABETH C. MASON.

The subject of this obituary was born on Hog Island, in Carteret county, on September the 4th, 1851. She was the daughter of Wm. Gaskil, and Rebecca his wife. She was married to David E. Mason on the 20th of November, 1873, by whom she she had five children, three of whom, together with her husband, survive her.

She departed this life, on the 7th, of October, 1886, making her stay on earth thirty-five years, one month and four days.

Sister Mason professed a hope in Christ, about the year 1872, but wore the lash of her Lord and Master until May the 24th, 1874, when she, together with some others, came before the church, at Hunting Quarter, in Carteret county and were received and baptized the same day by Elder Benjamin Bynum into the fellowship of the church. She was a faithful member, always, when not providentially hindered, filling her seat at meetings, and tried, we believe, to the best of her ability to always keep herself pure in the Lord Jesus, and unspotted from the world.

She was taken with her death sickness, on September the 23rd, and seemed to be sensible that she would never recover. On the night of the 27th, while the family were all out of the house, she had a view of the Lord of glory, who, she said took away all her pains, and calling her husband, she told him of the great blessings, and appeared to be very happy, and bid all the family farewell.

On the 1st of October, she became very thirsty, and asked for the water pail to be brought to her, so that she might drink all she wanted, saying, that she should never ask for any more to drink, nor to eat, which proved to be true, for, though she lived eight days, she did not eat or drink after that time.

And, at the same time she seemed to have had a revelation of the sickness and death of an uncle of her husband, and requested her husband to go to

him, and tell him to prepare for the approaching end which was drawing nigh. All this proved to be true, as she had said. Not only did she seem to be warned that she should die, but she manifested no anxiety to get well, and seemed to be willing to go at her Lord's bidding. She requested that at her burial they should sing

"My soul doth magnify the Lord," &c.

And though a part of the time she was not in her right mind yet she was never heard to miss-use the Lord's name. She requested that she should be both shrouded and buried by Primitive Baptists whom she so dearly loved.

She has gone to rest in Jesus, while we yet grovel here below awaiting the summons. May we be as well prepared when the messenger shall come to summon us away is the prayer of her pastor for Jesus' sake. Amen.

L. H. HARDY.

Dec. 25th, 1886.

DAVID MASON.

The subject of this notice was born May 5th, 1819, and was the son of John Mason, and Mariah his wife. He was never married, but led a life of honesty and uprightness all his days. He never made any outward profession of religion, but was always very strict to attend our meetings, and, if I must judge from outward manifestations, he loved the truth. I believe that he knew the truth, which, if one know it shall make him free indeed. He believed fully in the doctrine which we advocate and had no use for any other, not even enough to go and hear them. He was one among the most liberal men of his section in helping us on our way, always at every visit contributing something of his natural substance as an evidence, it seemed to us, that he had received of our spiritual things. We miss him, not only because of his contributions, but when we are telling of the glorious dealings of the Lord with his children we miss his face, that always, at such times bore testimony to the truth of what we were saying, the

same as to say "That is the way that I have learned Jesus."

But the messenger came for him and he had to obey the summon, which he did on the 23rd of October last, making his stay here 67 years, 5 months and 18 days.

L. H. HARDY.

Dec. 25th, 1886.

WASHINGTON MASON.

The subject of this notice was born Feb. 14th, 1814. He was the son of John Mason and Mariam his wife. He was twice married: first, to Mary Equils, by whom he had three children, of whom only one, brother D. E. Mason, survives him. She died in the month of June, 1847. He then married Catherine Willis, who did not bare him any children. She died Feb. 17th, 1884. He only survived her a few years; for he died on November 11th, 1886, making his pilgrimage here 72 years and eight months, lacking three days.

We do not know the time that he professed a hope in Jesus, but for many years he was very strict to attend all the church meetings, and manifested love for the brethren, assisting in meeting and conveying ministers to and from his neighborhood, and was very faithful and honest in all his dealings, thus bearing a good conscience toward his fellow man, but doubtless wore the rod of his heavenly Father for many years, until September 23rd, 1876, when he offered to the church at Hunting Quarter, and was received and baptized the next day by Elder John S. Brinson. From that time brother Mason seemed to greatly rejoice in the privilege of living in the fellowship of the saints, and, notwithstanding he had a much afflicted wife, yet he always, if possible, met us at the church house and filled his place both in word and deed. I must say that I believe him to have been one of the most faithful, truthful, upright men with whom I was ever acquainted. We do greatly miss his lovely face, but we have not the least doubt but that he is

now in the glorious mansion prepared for him by his Redeemer.

He was confined to his bed about nineteen days, during which time he manifested great patience and murmured not a word, but kept his right mind even unto the last. The evening before he died his son asked him if he wanted water, to which he replied: "No, I shall drink no more until I drink it new in my Father's kingdom." He also said the same to a lovely sister who came in to see him just before he breathed his last. Thus he died in the full triumphs of that faith by which he had lived and glorified his Lord.

Oh, that we, like him, may be found among the faithful unto the end, enduring hardness and suffering with Christ and for his sake, is the prayer of your brother in the hope of an endless inheritance for Jesus' sake! Amen.

L. H. HARDY.

Dec. 25th, 1886.

PLEASANT DANIEL GARNER.

Pleasant Daniel Garner, son of Hayward Garner and wife, W. Garner, was born September 9th, 1885, and departed this life July 15th, 1886. His disease was such that he suffered great pain for a week. But we know he is now freed from all pain. The little angel is gone home to see his Savior, there to be forever blessed. Then, dear parents, weep not. I know he was a lovely child, and we miss him, but would not have him back in this sinful world. Only think it is for good. May the Lord prepare us to meet him in that never-ending world, where we can sing God's praises forever more. I have lost three boys and one girl, all having died in their infancy, and I can only say, "The Lord giveth, and the Lord hath taken away; blessed be the name of the Lord:" bless his holy name:

The little babe is gone to rest,
To reign with God forever blest,
Their little tongues will always praise,
A saviours' love, redeeming grace.

Far from a world of sin and strife.

They now enjoy a heavenly life,
And join to praise and shout and sing,
And make the heavenly arches ring.

Could we but hear their little tongues
So sweetly sing the heavenly song,
Could we but see their smiling face
Delighted with the happy place.

We could not wish them back again,
But say, dear babes, with God remain,
And try to join that peaceful shore,
Where those who meet will part no more.

Now let us strive the prize to gain,
Let's come to Christ, with him remain,
Then we shall share in Jesus love,
And meet the little babes above.

Your unworthy servant if one at all,
HOLLAND MANN.
Newport, Carteret Co., N. C., July 23rd, 1886.

RECEIPTS.

ALA.—J T Price 2 50 By J A Crews
2 50
ARK.—B F. Griffin 1 50
GA.—Mrs W G Simpson 1 50 By
Elder F M Casey 1 50 W T Everett
1 50
IND.—Amanda Reynolds 2 By Mi-
chael Cory 2 50 Harvey Lewis 50c
John V B McRhea 2
LA.—J T Huckaby 1 50
MAINE.—J H Wilson 2
N. C.—W D Snider 2 25 Mrs Mary
E Harper 1 Jesse Norris 1 50 Mrs
M A Laws 2 10 Mrs L W Aycock
3 W P Blalock 1 50 Mrs M E Grif-
fin 1 50 Mrs Emily Dove 2 John
Smith 1 50 Harriett Wilkerson 2 00
Mrs Belle Grimmer 2 Calvin Thomas
2 Mrs Eliza J Baum 4 F E Skittle-
tharpe 2 Miss Susan Marler 50c Jas
R Parker 1 50 Gen Barnes 6 Lucinda
Armstrong 2 Calvin Gardner 1 00
Mrs P Wooten 2 Mrs M M Daniel 2
By Elder Isaac Jones 1 D A Scott 2 25
Elder J W Gardner 11 25 J W Thorne
1 50 W T Lawrence 1 50 J A Ad-
ams 4 50 J L Nelson 3 50 Wm
Slade 1 50 Elder J W Gardner 7 75
H P Craven 3 G W Johnson 6 50
L P Matthews 4 50 Seth Woodall 2
H Matthews 7 50 W Corbett 2
OHIO.—Mrs Tamor Moore 1 50 Mrs
Rebecca Keplinger 1 50
S. C.—James Jollie 1 A E Brown

1 Jephthah Watkins 2
TENN.—Eld W W Sammons 5
TEX.—M A Herring 2 A M Jones 2
VA.—Joseph Broaders 2 E D Lun-
dy 20c S R Biggs 1 50 By Elijah
DeBusk 5 25 J T Howard 7

APPOINTMENTS.

The following Elders will preach the
Lord willing :

J. R. ROBERTS.

Pine Level... Thursday night before 2nd Sun-
day in Feb.
Old Union..... Friday
Smithfield..... Friday night
Clement..... 2nd Saturday and Sunday
Rehoboth..... Monday
Fellowship..... Tuesday
Sandy Grove..... Wednesday
Middle Creek..... Thursday
Willow Springs..... Friday
Raleigh..... Friday night
Neuse..... Saturday and 3rd Sunday
Salem..... Monday
Beulah..... Tuesday
Cross Roads..... Wednesday
New Chapel..... Thursday
He will need conveyance.

ISAAC JONES.

Goldsboro.... Saturday and 3rd Sunday in Feb.
Chapel..... Monday
Cross Roads..... Tuesday
Union..... Wednesday
Juniper..... Thursday
Hickory Grove..... Friday
Hannali's Creek..... Saturday
New Hope..... Sunday
Sandy Grove..... Monday
Willow Spring..... Tuesday
M. H. near Mr. Woodards..... Wednesday
Middle Creek..... Thursday
Fellowship..... Friday
Rehoboth..... Saturday
Clement..... Sunday
Smithfield..... Sunday night and Monday
He will need conveyance.

THE WARREN SOUTHERN TEACHERS'
AGENCY.

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WILSON COLLEGIATE INSTITUTE, FOR YOUNG LADIES.

This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters.—Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The Course in Art includes the History of ancient, Mediæval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel,) Modelling, Repousse, Wood-Carving, Painting in Oils, Water-colors and Pencil-Crayon, and Decoration of China, Silk, Satin, &c. Course in Music embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 40 weeks. Moderate extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

The Fall Session of 1886 will close on February 18th, 1887, and the Spring Term opens February 21st, 1887.

Pupils can enter at any time.

For further information and circulars write to
 SILAS E. WARREN, Prin.,
 Wilson, North Carolina.

WHITAKER'S ACADEMY, FOR BOTH SEXES.

Strictly non-sectarian. The 17th session will open, the Lord willing, the 10th of January, 1887, and continue twenty weeks.

TERMIN.—Primary per month, \$2.00; Intermediate per month, \$2.50; English, higher, per month, \$3.00; Latin and Greek each extra, \$1.00; Music extra, \$4.00; Board per month from \$8.00 to \$10.00. When absent from Friday till Monday, \$5.00. Half tuition to be paid in advance, the balance at the middle of the session.

We are glad to announce that Dr. D. W. Bullock has consented to deliver, at least monthly, a lecture on Physiology and Hygiene, which will be both enterprising and instructive. For further particulars inquire of
 A. J. MOORE, Prin.,
 December 4th, 1886. Whitakers, N. C.

HYMN AND TUNE BOOK.

For use in Primitive or Old School Baptist Churches.

Compiled and Prepared by
 S. H. DURAND and P. G. LESTER.

Persons wishing this book can obtain it from me at \$1.25 per copy, for single book, or one dozen for \$12, purchasers paying freight.
 P. D. GOLD.

TARBORO FEMALE ACADEMY.

The Fall Session of this Institution will commence September 6th, 1886, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of Study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights, \$70. Send for Catalogue and Circular to
 D. G. GILLESPIE, Prin.,
 Tarboro, N. C.

GILLIAM'S ACADEMY,

For Both Sexes.

Strictly Non-Sectarian.

The 10th Session will open Oct. 19th and continue twenty weeks. An opportunity for full Academical course will be given.

TUITION:

Primary, per month,	\$2 00
English Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

The principal can accommodate twenty boarders. Others will take boarders.

The school is situated ten miles Northwest of Company Shops, Alamance Co., N. C. Location healthy, society good.

There were 40 pupils enrolled the past session.

Pupils will be met at Company Shops, and conveyed gratis; and at close of term, to railroad gratis, provided each write me the week before.

J. W. GILLIAM, Principal.
 Morton's Store, N. C.

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Jan. 9, '87	No. 15, Daily, Old No. 42	No. 23, Daily, Old No. 48	No. 27, Daily, Old No. 40
Leave Weldon	1:10 a. m.	2:15 p. m.	5:35 p. m.
Arrive Rocky Mt.	2:27 "	3:33 "	6:47 "
Arrive Tarboro	4:50 p. m.	5:30 "	6:47 "
Leave Tarboro	5:00 "	5:40 "	6:58 p. m.
Arrive Wilson	3:07 a. m.	4:05 p. m.	6:58 p. m.
Leave Wilson	4:30 p. m.	5:40 "	6:58 p. m.
Arrive Selma	5:40 "	6:50 "	8:05 p. m.
Arrive Fayetteville	5:50 "	7:00 "	8:15 p. m.
Leave Goldsboro	3:55 a. m.	4:50 p. m.	7:40 p. m.
Leave Magnolia	5:15 "	6:20 "	8:35 "
Leave Burgaw	6:13 "	7:00 "	8:15 "
Arrive Wilmington	7:00 a. m.	7:50 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 62, Daily, Old No. 45	No. 78, Daily, Old No. 47	No. 66, Daily, Old No. 43
Leave Wilmington	11:40 p. m.	8:50 a. m.	8:50 p. m.
Leave Burgaw	12:15 a. m.	9:31 "	9:50 "
Leave Magnolia	12:52 a. m.	10:23 "	10:42 "
Arrive Goldsboro	1:55 "	11:35 "	11:58 "
Leave Fayetteville	8:50 a. m.	10:47 "	11:58 "
Arrive Selma	10:47 "	11:59 "	12:15 "
Arrive Wilson	11:59 "	1:00 "	1:17 "
Leave Wilson	2:40 a. m.	12:25 p. m.	12:51 a. m.
Arrive Rocky Mt.	3:00 "	1:00 "	1:27 "
Arrive Tarboro	4:50 p. m.	4:50 p. m.	4:50 p. m.
Leave Tarboro	5:00 "	5:00 "	5:00 "
Arrive Weldon	4:10 a. m.	2:15 p. m.	2:55 a. m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 7:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:30 p. m., 6:42 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 8:00 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 p. m., arrive Smithfield, N. C., 7:00 p. m. Returning, leaves Smithfield, N. C., 7:30 a. m., arrive Goldsboro, N. C., 9:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 50. Northbound is No. 51.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

J. R. KENLY, JOHN F. DIVINE,
Supt. Train, Gen'l Supt.
T. M. EMERSON, Gen'l Passenger Agent.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the following greatly reduced prices;

Plain sheep binding, single copy, by mail 60 cents.

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H YMN AND TUNE BOOK.

For use in Old School or Primitive Baptist churches.

This book has been prepared by Elders Silas H. Durand and P. G. Lester. Both hymns and tunes have been carefully selected, and great care has been taken in suiting them to each other. The book contains 272 pages in all. Printed on extra heavy book paper, and is well bound in full cloth. Two kinds are printed—round and shape notes. Be careful to state which kind is wanted. Price per copy, sent by mail, post paid, \$1.25; per dozen, sent by express or freight at expense of purchaser, \$12.00.

Send Draft or Money Order, or Registered Letter to Silas H. Durand, Southampton, Bucks county, Pa. Make Money orders payable at the office on Philadelphia.

Orders may also be sent to this office for either kind.



XX
Feb 1/87
6

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

CHEERING.

ELDER P. D. GOLD—DEAR BROTHER:

We have thought of your visit here with much pleasure, although it was too short. It was a great satisfaction to hear you tell something of your early exercises, and how you were, in an unexpected moment, lifted into the region of light. And it is with sweetness I remember what you told of your experience at the funeral of sister Slade's lovely daughter. What a rich blessing at such a time, to have so full an assurance, as was given you, of the presence of the Saviour, and to know by faith that the dear child was resting in his bosom. This is what enabled you to administer the healing balm to the grief-stricken mother, and all who loved the dear, departed one.

Sister Hassell told us how soothing fell your words, at that time, on their bleeding hearts, and what a comfort your presence was to them.

We also enjoyed hearing how the great Shepherd led you out of the wilderness of error into the broad and beautiful fields of truth, where you could gather its rich treasures, feeling its power, and see it like a towering palace amid the ruins of earth.

I think that the Lord's ministers have a wonderful gift to be able to unfold the scriptures, that discerning eyes can see the truth in all its grandeur and beauty: Blessed indeed are they who are given power to see it and "to know the joyful sound." And oh,

what a mercy to be enclosed in the garden of grace, the church of the living God, the pillar and ground of the truth. This is the Lord's household on earth, for "He inhabits the praises of Israel, and dwells in the heart of the contrite one who trembles at his word."

What on earth is so lovely as a branch of the true church adorned with all the sweet graces of the Spirit, walking Zionward in the footprints of the blessed Immanuel? While enabled by faith to look upon this pleasant scene, we can say with David: "How amiable are thy tabernacles O Lord of hosts." How charming, how divinely sweet it is when a cluster of brethren and sisters have met, having the assurance that they have been gathered together in the name of Jesus, where he unveils the beauties of his face and sheds his love abroad. Not the fair palaces, to which the great resort, are once to be compared with this where Jesus holds his court. Here charity and love abound, causing a blessed union, "while sorrow flows from eye to eye and joy from heart to heart," each member speaking as led by the Spirit in psalms and hymns and spiritual songs, making melody in their hearts to the Lord. However orderly and beautiful a church may appear, it is no spiritual house if this heavenly love and sweet fellowship be absent, with clarity, which is the bond of perfectness. As a temporal dwelling place may be all that ambition can desire, being filled with splendor, and surrounded with all that can beautify, if void of sympathy and that tender af-

fection that is forgetful of self in seeking the benefit of another, it is not worthy the sacred name of home. But where kindred spirits dwell in love and harmony, with sweet companionship, even in the lowliest cottage, it may well be called home, sweet home. This is indeed the choicest of earthly blessings, but far beyond these temporal favors is it to dwell in the courts of the Lord, even his earthly courts, to behold the beauty of the Lord, and to enquire in his temple, sitting together in heavenly places in Christ Jesus, having them who fear his name for companions, travelling with his meek and lowly followers, whose steps are bending toward the celestial city where trees immortal grow.

Sometimes, while listening to the unfolding of the inspired word, by those whom the Lord has called out of the world to minister in holy things, we feel lifted above the earth, and, in spirit, are walking among the clouds of heaven singing the songs of Zion.—“Blessed are they that dwell in thy house, for they shall still be praising thee.” “A day in thy courts is better than a thousand.” It is better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Often while listening to preaching we seem to have two minds, and as with one we soar with the word spoken among the glories of heaven, while with the other we are thinking on earthly things, and often of the many trials of the Lord's ministers, of their deep soul afflictions, besides temporal cares and troubles. And some of the sent servants of the Most High suffer want in their families, being without the common comforts of life, as we have lately read in several of our periodicals. Still they must be instant in season, and out of season, meditating on these things, giving themselves wholly to the work of the ministry. I have wondered why this is so, and felt sad, and yet all things are in the Lord's hands, the cattle of a thousand hills, and he turneth the hearts of men as the rivers of water are turned. So it must be for

some good purpose known to himself that these things are so, and they are among the “all things” that do work for good to them that are called according to his purpose. He whom they serve was poor while on earth, going about doing good, yet having not where to lay his head: He became a servant that we might become princes. He suffered an ignominious death that we might be raised to eternal life. He was a Brother born for adversity that he might succor those that were down-trodden. But now he reigns in the heaven of heavens crowned with glory and honor, the Prince of life and the Saviour of sinners.

Since writing the above the LAND-MARK has come and it is a most excellent number. I am very glad to see the letters of sisters Hassell and Pitman, and communications from others whom I have never seen, and especially the fitly spoken words of an aged brother who was impressed to write on the subject of remembering the poor.—What a blessing and how much comfort our printed sheets carry to those who are destitute of preaching, and also to those who, by ill health, are detained from the assembling of the saints. And all who love the appearing of Jesus desire to read of his works of grace, even if they do enjoy the privileges of his house.

I have written more than I expected to when I took my pen. Please remember me to your family, and with especial love to sister Gold and baby Bessie. With christian love from your unworthy sister,

BESSIE DURAND.

Southampton, Penn.

HOW GOOD.

It is so comforting and strengthening to Israel that it is the Lord that saves us, and not ourselves.

While others boast of the wonderful works they are doing for their God, Israel glories in the wonderful works the Lord is doing for them. Jesus died and rose again for all his people, because he came to save them.

A TOUR.

DEAR BROTHER:—As several brethren have requested me to write an account of a short trip which I took among the churches West of me, I will with your permission, send what I have written for publication in the LAND-MARK.

I left home September the 10th, 1886, rode about 35 miles to my sister's Mrs. Sue. W. Graham, where I was of course made welcome, as we were both brought up at the same breast and dandled upon the same knee. Her house is a welcome home for old Baptists, and I think she loves them. Her son-in-law, Mr. G. G. Peterman, who lives with sister, is a gentleman, and knows how to treat his and her friends kindly, and his wife is no bad hand to wait on those who call on them.

On the 11th, in company with several of the family, I was off early to the White Oak Grove meeting house, where my membership is. Over 35 years ago I was received by experience and baptism into the fellowship of this church. Here my dear old mother joined by letter in the year 1846. She with nearly all the members who first welcomed me into the fellowship of the Baptists, have gone to their reward; but they are not forgotten by me, and I cherish fondly their memory: and though they are gone, yet mentally I hold them yet in sweetest fellowship, and the name of White Oak Grove sounds dear to me. I seldom get to see the place, but when I do get there I feel at home.

I met many dear brethren and kind friends who seemed to hail my coming with delight: among the number was our beloved pastor, Elder Amos Dickerson. I endeavored to preach the unsearchable riches of Christ among them. After preaching our pastor, after giving me the refusal, called the church together in conference, and gave an invitation to any who had a hope in Christ to join us: one dear sister who had been a Tanker came forward, and meekly related what we gladly received as a gospel experience. She was received in order to baptism. The church gave

me permission to still let my membership remain with them and visit them when I could, as it was out of my power to attend regularly.

After a few moments the members present met around the communion table and partook in solemnity of the Lord's supper. Supper being over they humbly washed each others feet, and extended to each other the right hand of fellowship with deep solemnity. We were comfortably entertained by brother and sister Thompson, and his old mother who is not a member of the church, but I hope is a christian.

Sunday we met with the church again at the grove. A very large congregation assembled. I tried to preach to them. Elder Dickerson and myself set out for Indian Creek church. Night found us at the comfortable home of Mr. Cox, who is a great friend to our kind of Baptists. His wife is certainly a help-mate to him, and an ornament to the church at Indian Creek. Next morning we went on to the meeting house where we met a large congregation, and Elders Rigney, Cummins and Hylton. Elder Dickerson and myself preached. The church sat in conference and a sister joined by letter, and three by experience. Elder Thomas Dickens met us at brother Mabrey's. I think that this family never tires waiting on Old Baptist preachers. May the good Lord continue to bless them. We enjoyed the company and conversation of old Elder Dickens very much, his kind and loving way of conversing with his brethren is worthy of commendation. Next morning the old Elder and several of brother Mabrey's family accompanied us to Panther Creek church, where we met Elder J. A. Matherly who I think is a model Baptist, and an excellent young preacher. Elder Hylton joined us at this place again. A large congregation assembled. Elder Dickerson and myself both endeavored to preach, our preaching was well received by the brethren. Elder Dickens is the beloved pastor of this lovely little church, which has prospered under his ministry. Par

ting with the dear brethren at this place, Elder Dickerson and I started through the rain for the home of our friend Lewis T. Jennings, he having come to pilot us. We reached his house sometime before night. We soon forgot the fatigue of the journey, and felt quite at home. The great probability is that the Baptists have no stronger friends in that section than Mr. and Mrs. Jennings. Brethren traveling in that part of the country will find a pleasant home with this family. Mr. Jennings and wife accompanied us to Little Vine church. Here we met Elders Allen and Webb. Elder D. and I did the best we could in the way of preaching to a large crowd of eager hearers. After preaching Elder Allen, who I think is the pastor of the church, called the church together, and gave an invitation for experiences. Two dear old sisters came forward and related the dealings of the Lord with them and were received in order to baptism.

Taking our leave of this church, we started back for the neighborhood of New Hope church. We were met by Mr. Garland Jennings, who had come to pilot us back to his house: we accompanied him and found a welcome that did our hearts good. May the Lord bless this young man and his family. We spent the night with the widow of our dear old brother Wm. Jennings, where in his life time I had repeatedly been kindly cared for. The old lady was looking for us and seemed to be overjoyed on our arrival. We felt sad when we thought of our dear departed brother, but notwithstanding this we were met with so much kindness that we felt glad to be there. The old lady told Elder Dickerson her experience, but for some cause which she would not divulge declined the idea of going to the church. May the Lord give her a mind to obey him that she may have fellowship with his saints.

Next morning we started for New Hope church, where we met quite a large congregation and we spoke to the people. But no one joined the church. Elders Dickens, Matherly and Hylton met us here. Elder Dickens is the

pastor of this church, assisted by Elder J. M. Jennings. This is a lovely body of Baptists, and have prospered greatly under the ministry of their dear old pastor and his associate. But it makes us feel sad when we see the tottering steps of the dear old Elder, knowing that his work is almost done. May the Lord sustain him in his old age, and may that grace of which he delights to talk and sing, be his solace in the closing scenes of his earthly labors, and may the mantle of his sound doctrine fall on some one of his sons in the gospel that they may go in and out before his charge when he leaves them to go to his final rest.

From here we went in company with brother Jonas Boyd, to his hospitable home. And brother and sister Boyd entertained us in real Old Baptist style. This house is truly a home for Old Baptists. May it so continue.

From thence in company with brother Boyd we went to Harmony church.— Here we met Elder Wm. Lundy of the Mountain Association, and Elder I. Webb was also in attendance. The funeral of a little daughter of brother D. Smith Webb, son of Elder Webb, was attended by Elder Lundy and us.— There was quite a crowd to hear us, who gave marked attention to the preaching. This church is in quite a flourishing condition. A brother Edwards, whose name I have forgotten, joined that evening by experience. May the blessed Lord continue his blessing to them. Elder D. and myself went for the night to brother J. W. Mathew's and found a hearty welcome, and an excellent home. Next morning we were joined by Elder Lundy again, and we started in company with brother and sister Mathews, and others, to Good Hope church, in the Mountain Association. Met Elders Hylton and Cain, had the pleasure of hearing Elder Hylton preach to a very large and orderly congregation. Elder Hylton is no sluggard in his Master's vineyard. Six were received by experience on the occasion. Elder D. and myself went for the night to Elder Lundy's, and found a pleasant home. His wife though greatly afflicted is cheerful,

and appears to be perfectly resigned to the will of her Master. I think she enjoys the company of the saints much and loves to talk upon the subject of religion probably as well as any person I ever conversed with. She is a great admirer of the LANDMARK, says it is a source of great comfort to her. Elder Dickerson and myself both tried to preach there at night, a goodly number being present. After several of us had retired for the night, several remained up talking upon the subject of religion, when a young lady commenced telling her experience in a happy mood. When she was through I remarked that I could fellowship that. Elder Dickerson remarked that she had gotten into his feelings, whereupon he arose, dressed himself, and walked into the room, and said he moved that the sister be received for baptism, it was seconded, and she was received, which met the approbation of the church. Next morning she and eleven others were baptized by Elder Lundy near the meeting house. A very large congregation assembled, and were entertained with sermons from Elders Hylton, Dickerson and myself.— After preaching, an invitation being given, three young ladies came forward and related gospel experiences, and were received. Also one old sister who had left the church in time of the late troubles was received by recantation. After this the church assembled in the house together with visiting brethren and sisters, probably to the number of 125 or more, and communed and washed each others' feet. And if the presence of the Lord was not felt in many a heart then I am clearly deceived. Taking an affectionate leave of those dear ones, we started in company with Elder Lundy to brother Jordan Felts for the night. We stopped on our way and dined with brother E. Branscomb, who seemed to be overjoyed at our visit. Resuming our journey, we arrived at brother Felts about night. All were willing to rest, and found quite a comfortable resting place at the house of our dear brother and sister who never tire in serving their guests. Next morning much refreshed, we started for Meadow

Creek church, arriving in good time, a large crowd soon assembled, and Elder D. and myself preached. Elder Lundy gave the church some wholesome counsel. The door was opened for experiences, none offered, yet we believe there were several present who will not be out long. Went from here to a house of Mr. Davis. His wife is a member at Meadow Creek. Here we were treated like we had been some great ones.— Some Missionaries live in this neighborhood. Two hornets from this nest followed us to this place, and endeavored to force the sting of free agency into us, but they soon found that the sting would not penetrate a Hard Shell, and they soon become as docile as possible. How strange that men of sense will undertake to support a theory of that kind, when the scriptures are so plain upon the subject, or rather show so plainly that we are saved by grace, and that only: "And that it is not of him that willeth, nor of him that runneth, but of God which sheweth mercy."

Leaving Mr. Davis' we went to old brother T. Higen's for the night. The dear old brother and sister who are living alone, having no children, seemed to be happy to meet us, and entertained us well. The two old saints seem to live together as did Zacharias and Elizabeth, blameless. May their last days be their happiest and best. Next morning Elder Lundy had to leave us to attend the funeral of a man who had died in the neighborhood. Elder D. and I went on to Crab Creek church.— A small congregation met us, owing to the funeral, probably not over 75 persons being present. We both were blessed in preaching to them. Elder Collins, their pastor, being present, made some well-timed remarks, all of which seemed to be enjoyed by the church. Taking leave of them, we went to the comfortable home of Elder Collins where we were met by Elder Lundy again. Elder Collins and his wife, sister Collins, made us welcome, and did all that heart could wish to render us comfortable. Next morning the Elder and his wife accompanied us to Zion church. When we arrived but

few had come in, and the prospect looked rather discouraging. But soon the people began to come in, and continued to come till a large congregation had assembled. I felt that the Lord was with us in preaching. Many tokens of love and friendship were manifested so that, notwithstanding we were among strangers, we felt to be among the Lord's humble poor, and we rejoiced to be there. After preaching, we started for brother H. S. Edward's, who had come to meet us. He and his amiable companion, who is a lovely Baptist, soon made us feel quite at home. Shortly after we arrived several others came in, among them that model Baptist, Elder A. J. Taylor, of Senter Association. When I saw him ride up I could not stay in the house, but had to leave the house to weep and thank the Lord that he had spared us and suffered us to meet once more in this life. His wife and son were with him. Suffice it to say that our meeting was a happy one. Elder Shumate also met us here. Next morning we all set off for Sparta, one mile distant. This is the county seat of Alleghany county, N. C. There we were met by Elders Hawkins, Wagner and a large and well behaved congregation, who assembled in the spacious upper room of the court-house. Elder Lundy introduced by singing and prayer. Elder Dickerson followed and preached. I followed and believe I preached the gospel as did my brother D. There is no doubt but a large percentage of the congregation were with us. I believe that there were two Missionary preachers present, and that after our departure they grunted some, but they behaved well while we were preaching.— But subsequent developments showed that they did not receive our doctrine. They did not hear Elder Dameron the next Tuesday at the same place, so I am told. I will simply say to a young Mr. Hall, who took a letter directed to Elder John C. Hall out of the post office at this place, and broke it open, that in future he may profit by not opening other people's letters, as he knew that his name was not John C. Hall,

neither is he an Elder. The next place was Mitchell's River church, where the Mountain Association was to convene. Night found us at the house of brother Gideon Claspy, who had ridden to Sparta to meet us. Here we met with a young Elder Cain, who also was on his way to the Association. We spent the night pleasantly with brother Claspy and sister Claspy, and hope God will reward them for their kindness.— Next morning we set off for the meeting house, some eight or ten miles distant, arriving in good time. The people assembled, and quite a number of Elders were in attendance, among them Elder James S. Dameron, from Country Line Association, Elder Wm. R. Welborn, from Roaring River, Elder Wyatt, from Silver Creek, and several others whose names I have before given, or some of them, in all I think about fourteen in number. Elder Dameron by request preached the introductory sermon, after which the Association met in the house and was duly organized, Elder Lundy moderator, and brother B. Rector, Clerk, assisted by Elder Wm. Hawkins. Elder Lundy, if not the best, is among the best moderators I have ever seen. He presides with dignity, and every thing moves on in decency and in order, so far as I was capable of judging, much as has been said to the contrary. This body is as orderly as any body of the kind with whom it has been my privilege to meet. No doubt they have some among them who are tainted with Arminianism. But let that body of the same number of the Mountain, and who are without sin, cast the first stone at them. I regard them as being a fine body of Primitive Baptists, and shall so continue to regard them until I see something to destroy my confidence in them.— The preaching at the Association was done by Elders Hylton, Shumate, Welborn and Wyatt on Saturday, and Sunday Elders Dickerson, Dameron, Hall and Lawson. The congregation generally were orderly, so that we felt glad to have the pleasure of meeting with them. A Mr. Cochran, who lives near the meeting house, deserves to be kind-

ly remembered, and to be highly commended for the great interest he took in entertaining the visitors to the Association. His stately mansion offered ample room for many, and his kindness to those who shared his hospitality will long be remembered.

After the Association broke up, Elders Lundy, Dickerson, and myself started for the house of Mr. C. H. Kapp. We had a fatiguing ride, as did many others who were on their way to their homes. Reaching our stopping place a short time before night, Mr. Kapp and sister Kapp came in shortly after, and sister Kapp soon had us an excellent dinner, to which we all did ample justice. After dinner we entered into conversation, which lasted until bed time. After a good night's rest we hailed the rising sun with gladness. Soon after breakfast we set out to the Franklin church, Mr. Kapp and family coming after. Here a large congregation met us. Elders Lundy, Dickerson and I all spoke, congregation attentive and solemn. There was a young lady buried at the place after preaching, which added to the solemnity of the occasion.

Elder Lawson is a model Baptist, an excellent preacher, and I think a devoted christian. He is their pastor. We reached brother Francis Jones' about sun down, found his house a home indeed. His wife and daughter are members with him at Stewart's Creek. The young sister gave us some excellent music on the Organ accompanied with her own sweet voice, which cheered us much. May the good Lord continue to bless this dear family. After a good night's rest we in company with a portion of the family started for Stewart's Creek, arriving there in good time. A very large concourse of people assembled. We all three preached, marked attention was given to the preaching.—Saints seemed to feed from the word, and sinners wept. It was a funeral occasion. After preaching, while we were taking some refreshments, we were surprised to hear some one commence shouting and praising the Lord. I learned that it was caused by some person speaking against the doctrine

preached by Elder Dickerson, when an old sister undertook to defend it, and in so doing she had become so overjoyed at the thought that Christ was all and in all to her, that she broke out in praising him aloud. Some one shouted when they saw Jesus riding the ass colt. Who had a right to condemn them? And if the saints rejoiced to see their Lord riding meekly and humbly, why should we condemn a dear old sister for shouting, when she could take his word and confute an ass now. We met Elder James D. Draughn at this place, but did not hear him preach. Leaving her with regret we had to part with Eld. Lundy, he going to an appointment to baptize some party or parties, Elder D. and I went to brother H. C. Booker's where we found a Baptist family. It is needless for me to speak of our reception by this dear family. The dear old brother and wife had been absent from home for several weeks attending preaching, and still were in fine spirits. Baptists will never regret calling on this family. Next morning it was quite cool. Brother Booker piloted us to the Flower Gap road, when parting with him we turned our face to the Blue Ridge. The scenery was picturesque indeed. Cold and weary, we wound our way up the Flower Gap. When near the top of the mountain we met our beloved brother Quesenberry who had come some 8 or 10 miles in order to meet us and pilot us to his house, four miles from Fellowship church, where we were to preach a funeral on Thursday. Reaching his house cold and worn down with fatigue, he and his wife, who is a daughter of old Elder Daniel Connor, who once cheered us with his sweet voice in song, but now rests from his labors, we were made as comfortable as heart could wish. Brother Quesenberry, wife and daughter have been for several years out of the church on account of some church troubles, but have continued steadfast in the faith. Before we retired at night we had gotten their consent that they all would return to the church the next day and ask to be restored; so we felt glad that we were

there. Next morning we set out for the meeting house. Here I received a card from my dear wife stating that all were well, which revived me much.—A large congregation collected. The large house would not hold the people, or rather all could not be seated, so we went to the stand to preach. It was very cool, but the people gave marked attention. Elder I. S. Vass preached first, then Elder D. and I closed the services of the day. I learned that some of the leading Missionaries of that neighborhood had to acknowledge that the gospel was preached. The three above spoken of all came forward and asked to be forgiven, which was done, and we bade them all adieu, feeling that the Lord had prospered our effort at that place. Elder Welborn joined us here, and we went for the night to brother Charles Martin's, where we were joined by brother Webb, and others, and were so kindly treated that we feel like going back again.—Brother Webb brought me a letter from my family which was a source of much comfort to me.

Friday morning before the 1st Sunday in Oct., we left brother Martin's and went over a very rough road to Little Flock meeting house, where the New River Association was to meet. The day was clear and quite cool. Here we met quite a crowd, some from a distance. Twenty ordained preachers were present, and several Licentiates. The introductory sermon was preached by the unworthy writer. Letters from all the churches in the district but one were received, which brought the cheering news of peace, and some of them spoke of considerable revivals in the church. The letters showed that 130 had been received into the churches by experience and baptism in the last year. Elder Isaac Webb is the efficient Moderator of this body. The former Moderator on account of old age and bodily infirmity having begged to be released. The business of this Association, as with the Mountain, was conducted in harmony and peace. The preaching was all of a piece, not a jarring note that we heard. Elders Blan-

cett, Dickerson, and Welborn on Saturday; Elders Houchens, Dameron and Hall on Sunday. The congregation was large and many paid marked attention to the preaching. There was some grumbling among Arminians, but this we may expect, since the Pharisees, their brethren, grumbled at the preaching of Christ. If they do these things in the green tree, what will they do in the dry? I was appointed Clerk of this Association in 1861.—There were only 11 churches in the body then with about 350 members in all. To-day there are 16 ordained preachers. Then there were but few good meeting houses in the district.

To-day there are 18 churches, and over 1000 members. Then there were only ten ordained preachers.—To-day nearly every church has a good house for worship. Will some of those who are telling it around that Old Baptists are fast dying out be kind enough to tell how long it will take this Association to die out, if she continues at the same ratio she has for the last 25 years. Truly thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. The next session of this body is appointed to be held with the church at Harmony meeting house, Carroll county, Va., to commence Friday before the 1st Sunday in June, 1887, if the Lord will. After an affectionate parting with the brethren of this Association, I parted with Elder Dickerson, he going on home. I turned back into Carroll county to preach some funerals. Went from the Association on Sunday evening to the house of Mr. Robert F. Harris, where, on Monday, in connection with Elder J. A. Matthews, I preached the funeral of two of his children. Most of the congregation were attentive. After preaching a gentleman came to me and said; "I am the Arminian you hit to-day, but I have no quarrel to make with you." Elder Dickens being present, there was an opportunity offered for any one to join the church that might wish to. Sister Harris availed herself of the opportunity and was received by experience. I stayed all night with the

same family again, and so did Elder Dickens. Next morning parted with this kind family and brother Dickens, and went to the house of Wm. Theophilus Quesenberry to attend the funeral of one of his children. A large crowd assembled. Elders Matherly and Mabery both took part in the funeral. The attention was good. My Arminian friend came to me while Elder Matherly was preaching and said he wished to speak with me a minute after the services were over. I told him all right. When opportunity served he said to me; "I am not responsible for the doctrine of James Arminius." I told him no one believed or said he was. He said, I am a John Wesley Arminian. I asked him what was the difference. He said, I believe every word you preached to-day, until you said Arminians, I did not like that.—I said, you said you are an Arminian. He answered, but I am not. Then said I, if you are not, no one was talking about you, and you need not grumble. He said I love you, and walked off.—Strange that people hate to give in to the truth.

That night I reached brother Pendleton's whose wife is the daughter of the late John Semonas, and sister Phoebe Semonas, with whom I had spent many nights in their life time. This dear family has ever shown marked respect to me. Now brother Pendleton and his wife, and probably two daughters, together with two maiden sisters of sister Pendleton compose the family. I also met sister Mary Lester, one of sister Pendleton's sisters here. All seemed to make as much of me as if I had been their father: I could but thank the Lord

that the house of my dear old friends who sleep in the dust is still a house of prayer. May it be as a Bethel where God dwells. May God reward this dear family for their kindness to me who is so undeserving, is my prayer for Jesus' sake.

Next morning I started for home, a distance of 41 miles, which I reached a while after dark, and found my family all well, for which I do feel to thank the Lord. I had been gone 27 days, had tried to preach 24 times, heard 17 experiences given in the church, witnessed the baptism of 12 persons, visited 13 churches besides those where the Associations were held, rode nearly 300 miles, and much of the time among strangers; yet I did not suffer need, never said to man, woman or child, bestow a penny, and yet when I arrived at home I was none the worse off financially. I feel glad I went, and if the Lord wills I want to go again next fall, nearly the same route, but still further West to the Senter Association, which is appointed to meet with the church at Cranbury in Alleghany county, N. C., Friday before the 3rd Sunday in Sept. 1887.

Many of the dear brethren with whom I met on this short trip I shall never see again, even should I live, but I hold them with fondest recollection.—May the good Lord bless them, and save them from the troubles of this life, and when they are called hence, may it be the happy lot of them and the unworthy writer, to have a glorious and happy entrance into the Heaven of heavens, for Christ sake. Amen.

J. C. HALL.

EXPLANATION.

ELDER P. D. GOLD—DEAR BROTHER:—I beg a little space in the LANDMARK to try to explain how the mistakes occurred in the minutes of the Contentnea Association for the year 1886, in the table of pastors, churches &c.

They occurred in this way, I think,

as I can see no other way for them: in making out the tables, whenever I came to a church that did not have any pastor, I left the space blank in the column of pastors, or only made a mark thus— to show she had no pastor, and the printer thought every church ought to

have a pastor, and took it for granted that the last one named was pastor, and so stated, as in the case of the church at Bear Creek, she did not have any pastor, and the space was left vacant, or marked as stated above. Elder J. S. Corbitt was credited as pastor of Blount's Creek immediately above; so he credited Bear Creek with the same pastor, while she had none. So it was with the churches at Bethel, and Cedar Island; Elder I. J. Taylor was pastor of the church at Beaver Dam; Bethel and Cedar Island came immediately in the table and brother Taylor was credited as pastor, while none was given, and so on through the table. I hope this explanation will give general satisfaction, I have written specially to the churches that seemed to be grieved.

Brother Gold, it is and has been my experience for the last fourteen years, a hard matter for a public servant or

one who tries to serve the public, to give entire satisfaction. I have labored as hard for the short space, (about four years) I have been a member of the church, to give satisfaction, and in every capacity that I have been called upon by the brethren, I have with meekness and love tried to do my duty faithfully, as far as I am able, and I can but trust and believe my labors have been received by some (at least) with the same spirit, and I humbly trust our Lord and Saviour, who has kept us and protected us through all dangers, will still continue to keep us and lead us through the remaining days of our unprofitable life here, and then take us to himself, where we all may be able to sing praise to his holy name, and crown him Lord of all.

Your little brother, if one at all, in hope of eternal life,

L. J. H. MEWBORN.

Snow Hill, N. C., Jan. 17th 1886.

GREETING.

ELDER P. D. GOLD:—DEAR BROTHER:—As I have not had the pleasure to meet you for some time, and having had much to keep me busy, and many things to sadden me, and sometimes to cause me to fear that I am a poor wretch, still I often rejoice when I can call to mind the great joy which I have had from time to time in listening to you and many others of the dear ministers of Jesus. I want to say that I am so highly pleased with the dear LANDMARK in pamphlet form. Please send my paper to Iron Hill post office, Columbus county, N. C., as I am from the force of circumstances compelled to settle down upon my old homestead, I can't sell out so as to move, and then the Baptists in this section are really more destitute than in any other section I meet with, and my brethren complain at my being away so much; besides we are trying to build three churches in our Association. We expect the Lord willing, to constitute one new church on the 2nd Sunday in Feb., next. Besides I am financially unable to make the sacrifices which I have

been doing for sometime, I hope to be able, God willing, to get out again soon amongst the churches, I am doing all that I can here at home, God is smiling on us, while the Arminians are turning out their "Earth Quake members," by the scores. We are running ours out by the fours, while they have to hold theirs by means of stringent rules; ours are quiet and content, and so they call us "fools." There is an interest heretofore unknown, being manifested for hearing the gospel preached, amongst all classes in this section.

My family is quite well, but I have been very much affected from cold and sore throat for sometime. I am busy in all my spare time from preaching, in doing medical practice, but I had much rather devote all my time in preaching if I could.

I hope to be able to see you soon and make you glad with some good tidings. Come and see us please, when you can.

Affectionately your humble brother,

D. N. GORE.

Iron Hill, Columbus Co., N. C.

THE PATTERN.

"And as ye would that men should do to you, do ye also to them likewise." Luke 6:31.

The above is a perfect rule to be governed by in all our dealings, both with our fellow man in our every day dealings, and in our treatment to our brethren in a church relation. If both employer and employee would be governed by that rule, the master would receive better work and the servant better pay. For instance, A is a landlord and he wants to employ a servant for the year. B comes and offers his services that, to follow the divine rule, must be considered. First, it is the duty of A to consider the matter by putting himself in B's place and asking himself the question, "What would I be willing to work for if I was him?" and after he has settled in his own mind what his wages should be, then let him give so much to B. In the second place, B must consider, "If I was the master what would I be willing to give, and how many hours would I want my servant to work?" And after he has fully and faithfully considered the matter let him do likewise.

The same thing should be considered by the merchant and the customer, by the horse dealer and the buyer, by the lawyer and his client, the teacher and the student and the patrons; by him who lends money and him who borrows, and indeed by every trade and profession that might be mentioned, if they would faithfully follow the command at the head of this article, how much better would the times be than they are? Yet we mutter about the times and violate the very rule that would make times better. Yea, indeed, just as good as we could reasonably ask for. But instead of doing as we are bid we are more likely to be taking nigh cuts and playing the sharper. We say because others do so, we have to do so to keep even with the world, and thus we change, in our actions, the rule given by our Lord and make one of our own: "Do unto others as they do unto you," or a little worse if you can, and it will

only be considered "sharp," and will not be looked upon as dishonest, but as a little smarter than the other fellow, and all the world does so, and why not I? Of course we need not expect anything but judgments as long as we live in transgression.

Again, we hear it said that men's consciences are so hard that we cannot "do good for evil," that we would not "heap coals of fire on his head," but the Lord Jesus said that we would, and for us to love our enemies and to do good to those that evil entreat us, &c. I have in my mind a circumstance that took place last winter, which I want to relate, and I hope that the brother who set so worthy an example will not object. This good brother has a farm of his own and is a superintendent of a turpentine farm for a friend, and last winter he found an instrument of writing tacked on his well curb, which read about as follows: "Mr. ———, Dear sir, you are hereby forbidden, under penalty of death, to hire any colored labor on your farm or ———'s turpentine farm for this year. If you do not heed this warning we will come upon you as a thief in the night and devour your house with backshot." To the above notice there was no name signed, and no conceivable way to find out the guilty parties, but the good brother trusted the matter in the hands of him who has said, "Vengeance is mine. I will repay, sayeth the Lord," with the following result. A few nights after, in the visions of his head, he was walking a cart road in said turpentine farm, carrying his valise, and there was something in the valise jumping about as if it wanted to get out, and on opening it he saw a black adder and shut it so quickly that the snake could not escape. He immediately awoke out of his sleep, meditating on the vision, it opened to his view in the following manner: The valise was his employ, and the snake was the man in his employ. And the next morning he told the man that he was the one who did the writing, and that the good Lord had revealed the

matter to him. And at length the man confessed the dirty work, and told the names of all who were concerned in it.

And instead of this good brother going to law to punish them for such vile threats, he went and killed the best hog he had, and on his own shoulder carried each of them a piece of the meat, dividing the hog equally among them. One of the same men had abused him once before by cursing at him, and he had carried him a quarter of mutton. Now, notwithstanding the wickedness of this man, he came to this brother, completely overcome, to ask his pardon for such vile treatment. Behold the coals of fire. Would it not be the case many times if we would do good for evil?

Then, when we talk of our dealings with each other as brethren, we should be careful to observe the same rule in all things. If we see a brother going astray we should consider what we would have him do to us if we were in his place and then do likewise to him. I think that we often betray a lack of confidence in our brethren in this particular; we say to ourselves, "Well if such a brother was to see me doing as he is doing, I should want him to come and tell me of it and warn me of the danger that there is in such a course, and I would go and tell him, but I am afraid that he will not like it, or will think me a meddler. And thus we show that we have more confidence in ourselves than we have in the brethren and that we are not considering that we are subject to be tempted and led astray. As we would that that brother should do to us, we should do to him and leave the result with the Lord.

I have been informed of a case where a brother was about to get into a difficulty with some men, who were about to fight, and another brother seeing him, went immediately to him and warned him of what he was about to do; this brother left the crowd of quarrelsome men and several times did he go to the other brother and thank him for being so kind to him. Thus the one was saved from trouble and the other had a good

conscience to his brother and his God likewise.

The same rule is the proper guide with pastors and churches. Of course the pastor is expected to go to the meetings of the church, the members expect this of him; therefore each member should feel themselves under obligation to go and meet the pastor, for he is as much disappointed at their absence as they are at his. He cannot feed unless there is some one to eat. If the members were to go to the meeting house as much as twice and the pastor not come, they would become discouraged and say it does'nt do any good to go, for there is no one to preach for us. They should also consider for the pastor; so far as I am concerned the pastor had just as well to have remained at home, for I was not there to hear him. If the brethren would bring the matter to self and consider how they would that others should do to them, they would feel duty bound to be faithful also to others.—The same rule is good to govern the church in their duties to their pastors in administering to their support. Let us consider it in this way. Our pastor comes to see us two days in each month, but he does'nt preach only once in three months or even not so often sometimes. How would we feel over that? We would say at once "well there is no use for us to go only to quarterly meetings, for there will be no preaching at any other time and it will just be a trip for nothing. Then we should consider on the pastors side of the question just as we do on our own. He has to give of his spiritual things each month, and receives of the carnal things of the brethren once in three months and some of them not even then. We should be just as zealous in carrying out one of the ordinances of the house of God as we are of the other. We are always glad to see people following the command to be baptized, and were glad to receive that ordinance ourselves, and the administering to the support of the minister is just as much an ordinance as baptism, communion, or that the preacher should

preach or any other command which our Lord has given. The apostle has said, "Even so has the Lord ordained that they that preach the gospel, should live of the gospel." Of course if it had not been an ordinance of the house of God the inspired apostle would not have said so. It is our duty to be faithful in all things and by doing in every respect by others as we would have them to do for us, we will surely be faithful. This is a requirement we can follow, a command that we can keep.

Your brother in hope and love,

L. H. HARDY.

Newport, N. C., Dec. 29th, 1885.

CORRECTION.

DEAR BROTHER GOLD:—In the communication I sent you of Oct. 19th, 1885, and published in LANDMARK of Jan. 1st, 1887. I find the printers have made mistakes, and I wish to have the proper corrections made.

In 1st column 3rd line after the word "with," it should be *enquiry who* instead of "whom," and in 3rd column and beginning of the 8th line, it should be *that* instead of "who," and in the 8th line after the word "Lord," the word *is* is omitted, and in the 4th column, line 33 after the word "are," it should be *cars* instead of sons," and in the 5th column 27th line first word, it should be *are* instead of "and," and in the 6th column after the last word "indeed," of the 28th line and before the word "except" of the 29th line, the words *my blood is drink indeed* is omitted, and in the 7th column 10th line after the word "people," the words *of God* are also omitted, and in the same line it should be (*Gather*) instead of ("Gathered"), and in the 12th line it should be *is*, instead of "are," and after the last word in the 21st line, and before the first word in the 22nd line, the word *his* is left out and in the 22nd line after the word "God" the word *is* is left out.

Perhaps there is none that regret these things more than yourself, or I would not ask for corrections.

Yours in hope of eternal life,

MC. BRANTLEY.

EXPERIENCE.

ELDERS GOLD AND LESTER—DEAR BRETHREN:—I have been reading your paper to-day, and was glad to hear from you and the dear brethren once more on this side of eternity. I liked the remarks on the scripture you gave me through the dear LANDMARK. I would like to hear you preach, but cannot as we live so far apart, but hope we do not live very far apart in Christ Jesus.

My dear brethren, I have been made to feel to write to the LANDMARK many times, but I have put it off on account of inability, and weakness. I hope the Lord will direct my mind that I may write about his goodness and mercy. I saw about 14 years ago what a poor vile sinner I was, and was made to cry, Lord have mercy on me, a poor sinner, Lord save, I perish. One night when I had given up all for lost, and had turned off my face on my back, it seemed it was a sin to look to heaven, but my soul seemed in a moment to be full of joy unspeakable and of glory. I thought I would not sin any more, but not long before I fell in to doubt about my case. I went to Abbott's Creek and Saint's Delight meetings to hear Elders Bodenhamer, Ring, and others of like precious faith, and was impressed many times to join the church, but felt so unfit, that I feared I would deceive them, and at baptizing was impressed to tell them what I hoped the Lord had done for me, a poor vile sinner, but put it off. After a while I got sick, and brother Bodenhamer preached at No. 1 school house, and I wanted to go but I could not, for I was sick about the time he was to preach. I was made willing to be baptized in my heart. I moved to Ind., where I now live, and was baptized by W. M. Benson, and now belong to Union church. I have received great comfort from the many letters of brethren of the different parts of the United States. The arguments of brother Hall to Mr. Montgomery are good, and the many remarks of yours and brother Lester's are comforting.

From your unworthy brother if one at all,

A. J. ROBBINS.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 6.

WILSON, NORTH CAROLINA Feb. 1, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

SORROW UPON SORROW.

Those that have the principle in them to do right are the ones that most suffer in this world. If Jesus is in one, the opposition of the lusts of the flesh, and the lusts of the eye, and the pride of life against the man of sorrows, who is acquainted with grief, will be active and violent.

From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

The kingdom of heaven receives, suffers, or has violence done unto it. A man who is wronged, or oppressed, suffers wrong. It also suffers violence in the sense that it does not return violence, or evil, for evil. To do violence to another is to wrong him. John said do violence to no man. The violent take it by force. Those who are violent, or who make void the law by wrong, take by force. They took John the Baptist by force, that is they made void the law. They took Jesus by force or with wicked hands and put him to death.

The same principal or power of wickedness, the same leaven of malice, yet works in opposition to the kingdom of heaven.

Do not think that grace in you or the new man in you returns evil for evil, or that Jesus ever does violence to any, or by mere brute force overcomes. He suffers, and endures, and bears wrong. The church of Christ never persecutes. It never takes vengeance in its own hand. It never overpowers thus. The wicked have their time of triumph here. The godly suffer persecution. He that is born after the flesh persecutes him that is born after the Spirit.

The new man is one away from home—homesick, and of a sorrowful spirit. He is chastened all the day long, afflicted, cast down, but not destroyed. Sin distresses and oppresses. As righteous Lot was vexed from day to day by the filthy conversation of the Sodomites, so there are vile principles, foes, of a man's own house, his own indwelling lusts, that vex his righteous soul from day to day, by their vile temptations and filthy imaginations.

Hence he has sorrow upon sorrow in the world. Every moment we are in the world we have tribulation. But in Jesus we have peace. Whenever we see Jesus made a little lower than the angels for the suffering of death—crowned with glory and honor, we rejoice with joy unspeakable in him. But we are to fill up the measure of the sufferings of Christ in our flesh. We follow Jesus by suffering for righteousness sake.

War is always distressing to the righteous. Hence the child of God suffers, and is oppressed by his foes, and the fleshly lusts that war against the soul.

The peculiarity of the child of God is that he suffers, and does not return evil for evil. He is not over come of evil, but over comes evil with good.

P. D. G.

MR. P. D. GOLD—DEAR SIR:—I would like to ask you a few questions through the LANDMARK, if you have no objection.

1st. If a man is a gambler, swearer, and drunkard, and he quits these things, what do you think is the cause of it? And his mind leads him to read his bible, and he likes to be with the Primitive Baptists what do you think?

Yours very respectfully,

A FRIEND.

Remarks.

I think this is not the work of Satan, nor of any unclean Spirit. It would not be against one who was a gambler, a drunkard, and swearer if he were to quit these wicked practices, and stop at that. While quitting such things would not save him eternally, still it would be a good thing to quit such corrupt ways. No one can inherit the kingdom of heaven who is a drunkard. It would be a circumstance in ones favor to quit such deeds. It would profit him in this life to be sober, and live properly or honestly. Swearing is an ugly and a wicked habit. Gambling is a very corrupting practice unfitting one for the proper discharge of his duties as a citizen. So that we should know that if one guilty of all these things, which, of those guilty of them all so seldom repent of or turn away from, we should feel that it is a good sign.— But if I were to see or hear that such an one also is led to read his bible, and enjoys being in the company of Primitive Baptists, I should conclude that this is a good sign. Is it not an evidence of a great and a good change? The Primitive Baptists are the Lord's people. To love them is good proof that one has passed from death unto life. None ever truly loved them except the Lord's poor. Then is it not a marvelous change for one to be brought from such corrupt and wicked conduct

as drunkenness, swearing and gambling, to read and love to read, and study the bible which is the book that God has given us, the book of truth that details the travel of Israel, or the family of God; and to love the poor and despised people of God?

Surely Satan cannot do this. He is not divided against himself. Nor could a corrupt man so change his own life. It is God that quickens the dead, and causes those things to be that had not been. This is the finger of God. He creates a new heart, and gives a right spirit to his people.

Now, if our friend loves the Primitive Baptists enough to go and tell them what great things the Lord has done for him, causing him to love what he once hated, and to hate what he once loved, then let him go and dwell with them in the church of Jesus Christ, and take the yoke of Jesus and he will certainly find rest to his soul. For the yoke of Jesus is easy, and his burden is light.

P. D. G

A SEEKER.

A friend writes to me, from Idalia N. C., wishing to know if I think there is any hope for him, stating as follows: "I have lived in sin all my life, but never knew it until a short time ago. I found myself a great sinner against God, and tried to do something good; but alas when I would do good evil is present. I feel like there is a duty for me to perform before I can get rid of that trouble, but I feel too unworthy to offer to go with God's children. I am so sinful that I feel they would not have me with them. I feel too unworthy to be with such good people as they are, I feel to be the chief of sinners," &c.

This friend also writes further, and states that such is the depth of his guilt that he fears some evil spirit is controlling him, and feels that God would not send a word of comfort to such a vile sinner, and says the time was when he spoke all manner of evil against Primitive Baptists, but now he regards them as the true church of Christ; and closes with this signature, "A friend who is anxious to hear."

Remarks.

Why is it that those who feel they are not sinners, or not the chief of sinners, nor great sinners, are the ones most opposed to the Primitive Baptists? Those who regard themselves as small sinners, if sinners at all, can speak against us, and revile us as preaching and loving a dangerous doctrine. But let one see and feel that he is a vile sinner, and begin to loath and abhor himself, and lo, at once, he begins to love the Old Primitive Baptists; and the worse he sees himself the more he loves them. When he felt he was good they were vile, and he wanted them away: but when he becomes vile they appear to him to be the salt of the earth. What a great change! As soon as one is prepared to live with them he feels he is not worthy to wash their feet, or dust their feet: and does not see how they could have him: but they do love all such sinners as these: for they love those that feel and know that they are sinners.

A quickened sinner sees his lost condition, and feels his burden, and, oh how wretched is his case. None but Jesus can do helpless sinners good.—When they attend preaching they feel that they are vile, so vile that the curses of God are what they deserve: but as for the blessings they are too good for such a wretch as they are, and

the promises of God are for good people, and not for such sinners as they are. Sometimes when they go to preaching, a little hope is granted while listening at preaching, on the ground that may be after all, God has begun a good work in them, though they do not want it considered that he has; for they feel to be so vile they cannot see how he could; for their idea is that God saves only the good.

No better evidence could be given of a quickening in us than the fact that we hate what we first loved, and love what we once hated: and no better evidence could perhaps be given that one hates his own life than to feel that he is altogether unfit to dwell among God's people: nor could any clearer evidence be given that we love the church than that we see the church is pure and clean.

What about such joining the church? We feel that the first time you felt the love of Jesus in you, and love to his body, the church, is a good time to go to the church and call upon Jesus, professing that name. To confess you are a sinner without any good thing, but full of abominations, is humbling: and to call upon the name of Jesus thus is a confession of your glorying in Christ and him crucified.

As soon as my friend, if he has not already done so, hears of the blessed name of Jesus, who is exalted a prince and Saviour, and feels satisfied to trust and follow Jesus, then let him not turn back to take any thing out of his house, nor confer with flesh and blood.

But only the power of God can produce in the heart of him who is cast down in sin, that faith that works by love, purifies the heart, and overcomes the world. It is the power of God, the Father of spirits, that works faith in a

soul so cast down under the load of guilt and sin.

When you cast your load on him, and arise being baptized in his name, then you find rest unto your soul. He that finds Jesus, finds rest, for none that come to Jesus are ever cast off. His yoke is easy and his burden is light. There is no service so true and good as the service of Christ. This labor is not in vain in the Lord.

When you have the consent of your own mind to follow Jesus, go along and tell his people how vile you are, and how you love them. God's people are a willing people. Oh but you say, if I only knew it to be right for me to go to the church then I would gladly go. If I just could feel good enough, or fit to go, then I would willingly do so; or if I only had something good enough to tell them then I would love to go. Yes, we want self puffed up. Like Naaman, the Syrian, we want the Lord to wave his hand over us, and make something of us, and we want to see him, and feel that we are somebody and of some account; or we want to know that we are christians. But the great thing for you to know is that Jesus is the Saviour able to save sinners, and to put your trust in him as a vile sinner.

P. D. G.

REMEMBER.

Israel was required to remember all the way the Lord God had led them in the wilderness, and what he did to them during the forty years from the time they came out of Egypt until they entered the land of Canaan, and when they came before the Lord to offer sacrifice, they were to rehearse to their children what the Lord had done for them,

wherefore they thus rendered thanksgiving unto him.

Taking the travel of Israel as a type of the leading of those convicted of sin in this day, who are denominated spiritual Israel, it is proper that we remember earnestly and imprint upon our minds what the Lord our God has done for us. Peter would stir up the brethren, putting them in remembrance, stirring up their pure minds by way of remembrance. The object of this stirring up was to keep them established in the evidences of salvation, and in the promises of the coming or appearing of the great God and our Saviour Jesus Christ. How often do we forget that the sons of God are led by the spirit of God. How liable we are to forget, that it is by faith we have access into grace, wherein we stand and rejoice in hope of the glory of God.

Midst the clatter and clash of the elements of sin, and the vain boastings and carnal efforts of our fleshy minds, we are often building walls round about us to guard our possessions and make sure and secure our prosperity and peace, and become unmindful of the Lord our God, and cry, "These be the gods that brought us up out of the land of Egypt."

We often find ourselves ready to murmur at our lot, and to cry, "There is no bread, and our soul loatheth this light bread." After the Lord gives us bread we want it baked our way, we do not like this leaven bread, the leaven is not congenial with our nature. There is something about it that seems to be too foreign, and indicates something unpleasant to our natural desires. We see faintly that there is a quality about it that is continually suggesting to us that we are not what our nature would claim for us; like the Jews would see that

Christ was talking about them in his parables, and that too, in a way that did not allow them what they claimed for themselves. And then the Lord has to send upon us fiery serpents, and often we are bitten, and some die, and others are permitted to look upon him who was lifted up, that whosoever believeth in him should not perish but have everlasting life. O, what a faithful and merciful High Priest have we in things pertaining unto God, to make reconciliation for the sins of the people, Why should we forget his goodness unto us? Why turn from his statutes and fail to keep his commandments? He says: "If ye love me keep my commandments." Have we ever in days gone by, felt the force of this injunction sweetly burning in our hearts? Have we ever felt that to be permitted to dwell in his courts, would be the crowning of our deepest desires? Have we ever felt that one day in his courts was worth a thousand other days, spent elsewhere?

Well do I remember the day that I went forward to tell my people the fullness of my heart. But when I would speak of that fullness language fails, but still I remember it the more, because it was unspeakable and full of glory. I felt truly, I hope, the saying of the Master, "Except ye be converted and become as a little child ye can in no wise enter the kingdom of God." While I do not think he there referred to joining the church, but to the entering by the operation of faith experimentally, yet the one is authorized by the other, and they harmonize in the one truth, that the one who has by the Spirit entered experimentally into the kingdom of God, does by the power of the same spirit enter into the fellowship of the church.

I felt as much like a little child as I can well suppose one to be. But alas! how far do I get from that blessed threshold. It is true I have been driven out from this pleasant retreat, as the egglets are thrown from their nest, and made to serve in more arduous service, midst perils by land and by sea, through heat and cold, and the adversities of life, yet I often sigh for that first love, and the soul inspiring breezes that blew upon the garden that day, and the pleasant fragrance of the spices thereof.

It is the privilege of God's people to meet together and talk of his goodness to them in his gentle leadings. There is nothing better calculated to stir up the pure mind, and set the affections on things above, and put the soul in frame, and to produce a glow of love and fellowship for each other, than to be found sitting together in heavenlies in Christ, talking of his love, the glorious majesty of his kingdom, and the way he has led us in our pilgrimage since he first made known what were the riches of his grace in his kindness toward us.— We can call to mind instances when we sat with him under the apple tree, and his fruit was sweet to our taste, and when he has poured out a blessing upon us, when assembled with one accord in one place. And we often speak of those delightful seasons, and together with the thought comes the memory of many dear brethren, whom it is pleasant to remember, who have been discharged from the scenes of earth, and called unto eternal realities too high for us to reach yet awhile, and we are often ready to say, "Times are not at our church as they were while those dear faithful ones were with us." That perhaps is very true, but wherefore? Is it because our

lives are exemplary as theirs? Do we fill our places as faithfully as they did? Are we careful to observe all the obligations which we are under to each other, and to the Lord, as they? What hinders us from being as useful as any one else, if we are indeed the children of God? Paul says, "Ye did run well, and what did hinder you?" There was nothing to hinder them, and have we that which we would not feel ashamed to offer to the Lord as an excuse for our slothfulness and lack of diligence, to make our calling and election sure? I speak of our relation in a church capacity, and our privileges as professed disciples of Jesus.

There is no service more acceptable unto God than to present our bodies and spirits a living sacrifice wholly acceptable unto him which is our reasonable service. Our bodies and spirits are his, and when we, in his fear speak often one to another of the way he has led us we do it to his praise. "O that men would praise the Lord for his goodness and for his wonderful works, to the children of men."

"All thy works shall praise thee, O Lord, and thy saints shall bless thee.—They shall speak of the glory of thy kingdom and talk of thy power." This is all that is required of us, and our knowledge of these things is by way of remembrance. We are to remember *all* the way the Lord has led us. We must not simply remember the most pleasant things incident to his leading, but *everything*, for all are evidences of his kindness and mercy towards us. We are too liable to consider this as being for our good, and that as being against us. All things are ours and work together for our good if we are the children of God.

We should not forget our first love,

and should not fail to do the first works. Do we now remember our first love? What were our desires and conduct then? Our desires were unto Jesus and the church, and we in love served them with a willing heart and a ready mind. We then thought there was no other such place as the church, and there was none so fair and lovely as the daughters of Zion. They stood before us as fair as the moon, as clear as the sun, and as terrible as an army with banners. There was none to be compared with them, and we delighted to do them honor. It was a blessed privilege to be allowed to come near them, and to hear words of them, and to hear them chant the praises of the glorious Redeemer. Was that really a day of love? Were we then enjoying the sweet fellowship of Jesus and his people? Is it with us to-day as then? Then we loved to go to meeting, to meet with the dear saints, and join with them in songs of praise, and hear good news from the holy hill of Zion; but is it thus with us today? Alas! No doubt many of my readers are ready to say, it is not with me as in former days.—What is the reason? Are you doing as you did then? Then nothing prevented you from going to your meetings but sickness; is it so now? Let us not be forgetful hearers, but faithful in word and deed. I find such a large percent of the membership of many churches are much oftener absent from their church meetings than present. We should remember the injunction of the Apostle, "Forsake not the assembling of yourselves together, as the manner of some is." The manner of some was not simply to neglect, but to forsake meeting together. Every member should be as careful to go, as they are to require the preacher to go. We should not

only go to meeting, but should be diligent in every good work.

We should not only remember the things directly connected with our personal good, but we should not forget to seek the good of others. We should be forward to remember the poor, and that too in a substantial way. We should not simply recall to mind that there are the poor saints among us, but we should minister to their necessities.

There is in this day a very grave neglect of our pastors in many places. We too often forget, yea worse, neglect to minister to them, but we rarely ever forget that it is their duty to sow to us spiritual things. Our pastor should not be allowed to beg, nor to suffer want, which is worse than begging. I had rather be an honest beggar than to be guilty of withholding from my pastor what justly belongs to him.

Our people are poorly educated on this point and the teachers are mostly to blame for such a state of affairs.—Why should we shun to declare this part of the counsel. If I speak freely on this point in declaring the whole counsel of God, and some one charge me with begging or preaching for money, let that man know that the Scriptures of eternal truth are against him, and declare him to be a false accuser, and appoints his portion with them who do not the truth, or who hold the truth in unrighteousness. We are not judged by what other people say, but by what we say ourselves. May the Lord grant us a refreshing from his presence, and stir up our minds by way of remembrance, and teach us what is our duty to him and to each other, and give us strength necessary to perform, and his name have the praise.

P. G. L.

Obituary.

G. G. PERKINS.

Having been requested to try to write a sketch of the life and death of brother G. G. Perkins, I began by asking God to aid and direct my pen while I undertake such an important work.

Brother George G. Perkins was born February 14th 1812, and his boy-days like mine, were full of vice and folly, and he said that of many evils, he was ready to take his part; never thinking of God and his goodness to poor, sinful man. When he was a man and began to study about making a living, he chose for his companion Mary Powell, who bore to him twelve children, eight girls and four sons. All were raised to be grown, except one girl who was taken at the age of two years.

When brother Perkins came to be about forty years of age, he was arrested by God's spirit, and was made to see himself one of the vilest of the vile; miserable and undone, no hope, no comfort, no joy; all wrapped up in sin and no way to extricate himself. He said, "That while clinging to the law, it cursed him, and pronounced him dead." Having given up all hope of ever seeing himself any thing but one that was despised and forsaken, miserable and undone. That burden was taken away, and he could rejoice in God as his Saviour, and forthwith could see where and who the church of God is, and he went to the church at Flat Swamp, and told the church of some of the things he had felt, and was received in full fellowship, and was baptized by Elder William Philpot, in the date of 1855, and from that day to the day of his death he lived the life of a christian; his garment was spotless, and his walk was that of good report.

Brother Perkins was a man that followed the admonition of Paul, where he says, "That these hands of mine have ministered to my necessities, and to them that were with me." He taught this by precept and example. He has raised one of the most respected families of our age, and at this time is as much admired as, any family need be.

Brother Perkins suffered the loss of his daughter Nannie by death, then his dear wife died. This shattered his constitution so that he soon sank under asthma, on May 22nd, 1886.

BY A FRIEND.

JAMES T. SYKES.

My darling little boy James T. Sykes, the son of Martin D. Sykes and Aquila his wife, was born October the 13th 1883, and died October the 12th 1886, making his stay on earth three years lacking one day. We did all fond parents and family physicians could do, to keep off the cold hand of death, but the Lord called him, so he helped us to say, "The Lord giveth and the Lord taketh away, blessed be his name."

Little James was a bright and interesting child, and won the affection of all who knew him. He is not dead but he sleeps in quiet rest. Pray for me that I may be prepared to meet the Lord and his saints in glory.

M. D. AND E. F. SYKES.

ELIZA PELLETIER.

My precious mother, Mrs. Eliza Pelletier departed this life on the morning of the 11th of January, 1887, at the age of about fifty-four or fifty-five years. She had been a member of the Primitive Baptist church about sixteen years, and was baptized by our beloved brother, Elder P. D. Gold. She united with the church at Old Bear Creek M. H., and remained a consistent member to the time of her death. Mother first joined the Missionaries, and remained among them for a number of years; but, becoming convinced that their doctrine was unscriptural, and not according to her experience, she lost fellowship for their preaching, and could not conscientiously stay with them. She was a firm believer in Christ, and a great lover of the truth as preached by Primitive Baptists. I have often heard her remark that there were two things she knew, one was she had to die, the other was that the Primitive Baptists are right. She could not endure that kind of preaching that taught that salvation is in whole, or in part, the result of our obedience, and still she loved exhortation to do good works.

I should have stated in the outset that she was the daughter of Thomas and Mary Dawson who were both Primitive Baptists. She first married Dr. John L. Taylor, to whom she bore two children and some years after his death she married R. W. Pelletier, with whom she lived a true and faithful wife up to the time of her death. She was truly a devoted mother,

and her neighbors all knew her to be a neighbor indeed: I might say much more that was noble and true of her but will desist.

The loss of my mother was to me really shocking, and seemed almost more than I could bear, for she was more to me than all the world beside, and my love for her seemed to increase as she became more and more infirm. At the time of her death I had just returned home from a preaching tour South. I left her in bad health to fill appointments made for me; her health was not quite so bad, as when I left, but a few days before I left, I saw she was growing weaker, and I had some fears that I might never see her again, but hoped even then she would finally recover: but it was such a task and bitter trial to leave her, that I became miserable before I got far from home, and being almost in an agony, I cried unto the Lord and he removed my distress in a second. "The billows were rolling over my head, but Christ rebuked the waves, and immediately there was a great calm:" Math. 8: 26. I could but wonder and be astonished at the (to me) great miracles and say, as did the disciples, "Behold what manner of man is this, for even the winds and the seas do obey him." I was gone from home about one month. I returned with some of my appointments not filled, for the weather became so very cold; also I became anxious to be with mother to comfort and pray with her, which she very much enjoyed, and would ask me to pray or hold family worship when I neglected it. When I stepped off the cars in Kingston I almost ran home to see her, but she was not there; she had gone up to my brother's. I learned she was quite low, not expected to live long, and before I could get off next morning to see her, I learned she was dead. She had died that morning at five o'clock, and so I was again tossed upon a tempestuous sea, and felt somewhat the force of the words of the poet,

"Ah me, wretched sinner, ah where shall I go?

To whom shall I tell my sad story of woe?

In the dark stormy night I am quite left alone;

My mother was with me, but now she is gone."

When I looked on her (to me most lovely) face, and knew how exceedingly thorny her path had been, and what a bitter life she had lived in some respect, I

could but thank God that she had gone from a wilderness to heaven; and although my loss was so great, yet I could not have called her back, even if I could have done so, feeling as I did the greatest assurance that her happy spirit was in glory.

Oh yes, to the happy home of the blessed,
From a howling wilderness, dark and drear,
By the Son of God to be caressed,
A famished pilgrim has entered there.
To wear a glittering, shining crown,
She left a slough of dread dismay.
The wolf torn sheep the shepherd found,
And soared to the fold of eternal day.
To the pasture's of eternal green,
And the crystal streams that never dry,
Where howling wolves are never seen,
Nor sheep grow old, get sick nor die."

I. J. TAYLOR.

Kinston, N. C., Jan. 17th 1887.

Remarks.

My dear brother Taylor has certainly lost a lovely dear mother. She was as gentle, lovely, faithful and conscientious as a woman and mother should be. She and her son were knit together in love as Jonathan and David, and were lovely in their life, and not parted in death.

Brother Taylor was an obedient son that honored his mother, and we rendered much comfort to her no doubt. For it is so good for parents to have children that honor them. The good word of God always teaches that which is right.

I hardly thought brother Taylor, as exemplary as he is, would ever have a mother's words to exhort him to prayer in the family; but brother Taylor has no family of his own. That may make a difference. Do any of our preachers habitually neglect prayers at home in their families?
P. D. G.

DELAY.

On account of delay in the shipment of paper, the LANDMARK is much further behind than it would otherwise have been, but by the help of the Lord we hope soon to be able to bring it out on time.
P. D. G.

RECEIPTS.

ARK—B F Griffin 1 50 Geo V Bates
50 cts.
ALA—J C Deason 3 Wesley Walker 2

CANADA—J Joyce 2
FLA—John M Caldwell 20 cts.
GA—Mrs M A Bruce 4 By B T Brand 9 D L Hitchcock 3
IOWA—Hugh Moffitt 4
IND—T J Jones 1 50 By H S Kelsey 1 50
ILL—A J Jeffries 5
IDHO—S M Taylor 1 50
KAN—Mrs Missouri Foust 1 50 Mrs Martha Dalton 1 50
KY—M B Vallandingham 5 By Eld P G Lester 27 J M Demarce 1 25
LA—By J J White 3 50 P M Vining 3 75

NC—Mrs Amelia Avera 1 50 David Carter 3 J R Young 2 Amos Pender 1 00 Mrs C Winstead 2 50 Calvin Atkinson 1 50 Eld B Greenwood 1 50 John R Purvis 1 50 Jane D Whitted 50 cts Levi Walston 1 50 T J Waters 3 W H Vick 1 Thomas Tillery 2 James H Harris Jr 4 Frank Taylor 1 50 N T Keaton 1 50 Geo B Bell 1 50 Miss S C Corbett 2 G E Taft 2 By Mrs Louisa Jones 1 50 A E Green 75 cts R W Syder 4 50 Amos Harrell 2 Mrs M M Daniel 2 Elder L H Hardy 1 50 J B Smith 1 50 Elder Wm Woodard 2 J H Campbell 1 50 Elder Wm A Ross 9 Elder J A Adams 1 50 Job Smith 7 50 Thomas Tyson 4 80 Elder I J Taylor 4 Seth Woodal 3 50 J A Burch 1 50 Elder James S Dameron 1 50 S W Outerbridge 12 Silas E Warren 3 Isaac Daniel 3 A Leach 3 By Wm Slade 1 50 N Pell 1 50
SC—Elder M McGraw 4
TEX—J H Marks 5
TENN—Elder G Huffman 1 50 J H Kidivell 1 50.
VA—W P Ingram 3 Lydia A Pendleton 3 H C Pace 3 A J Almond 2

APPOINTMENTS.

The following Elders will preach the Lord willing:

WM. LUNDY.

Reed Creek Wednesday and Thursday before
1st Sunday in March
Camp Creek Friday
Leatherwood Saturday
North Fork 1st Sunday
Mt. Ararat Monday
Strawberry Tuesday
Galilee Wednesday

Union	Thursday
Weatherford	Friday
Rest	Saturday
White Thorn	2nd Sunday
Danister	Monday
Malmaison	Tuesday
Pickerway	Wednesday
Mill	Thursday
Rest	Friday
Cane Creek	3rd Saturday and Sunday
Dan River	Monday
Lick Fork	Tuesday
Pleasant Grove	Wednesday
Arbor	Thursday
Lynch's Creek	Friday
Prospect Hill	Saturday
Ebernezer	4th Sunday
Stories Creek	Monday
Shiloh	Tuesday
Far River	Wednesday
Camp Creek	Thursday
Rest	Friday
Dutchville	1st Saturday and Sunday in Apr.
Eno	Monday
Durhams	Monday night
Mt. Lebanon	Tuesday
Harmony	Wednesday
Deep Creek	Thursday
Gilliams	Friday
Wolf Island	2nd Saturday and Sunday

D. N. GORE.

Wilmington	1st Sunday in March forenoon and at night
Dudley	Monday
Goldsboro	Tuesday
Friendship	Wednesday
Nahunta	Thursday
White Oak	Friday
Mewborn	Saturday
LaGrange	2nd Sunday
New Port	Monday
Hadnotts Creek	Tuesday
White Oak	Wednesday
North East	Thursday
Ward's Will	Friday
Yopps	Saturday
Bay	3rd Sunday
South West	Monday
Maple Hill	Tuesday
Cypress Creek	Wednesday
Muddy Creek	Thursday
Beaver Dam (Columbus Co.)	4th Sunday
Wilmington	1st Sunday in April

He will need conveyance.

S. C. LITTLE.

Mountain Creek	March 16th
Big Creek	17th
Sugg's Creek	18th
White Oak Springs	19th
Pleasant Hill	20th
Fliat Spring's School House (near brother Beam's)	21st
Maple Springs	22nd
McMeanowses	23rd
Bear Creek	24th
Big Meadow	25th
Nathaniel Norwood's	26th
Sandy Creek	27th

Mt Tabor	28th
Rock Hill	29th
Old Union	30th
New Shepherd	31st
Popes School House April	1st
Abbotts Creek	2nd
Saints Delight	3rd
Old Muddy Creek	4th
Pine	5th
Brother Workman's (near Silver Hill)	6th
Tombs's Creek	7th
Riley's School House	8th
Flat Creek	9th
Bear Creek (Stanley Co.)	10th

He will need conveyance.

J. E. ADAMS.

Second Saturday and Sunday in March, Beaver Dam near Wilmington	*
Monday	Gallego's
Tuesday	Red Banks
Wednesday	Hancock's
Thursday	Cross Roads
Friday	Meahorn's
3rd Saturday and Sunday	Nantux
Sunday night	Goldsboro
Monday night	Smithfield
Tuesday	Clemet 4
Wednesday	Rehoboth
Thursday	Fellowship
Friday	Sandy Grove
4th Saturday and Sunday	Willow Spring
Monday night	Oak Grove
Monday night	Durham
Tuesday	Eno
Thursday	Big Meadows (Cuthbert Co.)

Some of the brethren will please meet me at Graham Tuesday evening.

Friday	11th Mt. Norwood's	
1st Saturday	2nd Sunday	Sandy Creek
Monday in Mr. Fox's neighborhood		where he may appoint
Tuesday		Bare Creek
Wednesday		Maple Springs
Thursday		Mr. Tabor
Friday		Pleasant Hill
Saturday		Sugg's Creek
2nd Sunday		Big Creek
Monday		Tom's Creek
Tuesday		Flat Creek

From here brother G. L. Clancy will please arrange appointments on to Base Creek Association at Lawer's spring same brethren will please meet me at Wilmington and convey me out to Goldsboro. I shall need conveyance.

J. W. HARRIS.

Brice's swamp	2nd Saturday and Sunday in March
Monday	Great swamp
Tuesday	Sparta
Wednesday	Connet
Thursday	Flat swamp
Friday	Cut's Bend
Saturday	Lawrence's
Sunday	Kebukey
Monday	Con h
Tuesday	Spring Green
Wednesday	Bare Grass
Thursday	Smithwick Creek
Friday	The Church near Ervin Boyd

He will need conveyance.

THE WARREN SOUTHERN TEACHERS AGENCY.

- 1st. Supplies schools and families with Teachers free of charge.
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Write for blanks and full particulars,
 SILAS E. WARREN, Manager,
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WILSON COLLEGIATE INSTITUTE, FOR YOUNG LADIES.

This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters.—Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The Course in Art includes the History of ancient, Medieval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel) Modelling, Repousse, Wood-Carving, Painting in Oils, Water-colors and Pastel-Crayon, and Decoration of China, Silk, Satin, &c. Course in Music embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 40 weeks. Moderate extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

The Fall Session of 1886 will close on February 18th, 1887, and the Spring Term opens February 21st, 1887.

Pupils can enter at any time.

For further information and circulars write to **SILAS E. WARREN, Prin.,**
Wilson, North Carolina.

WHITAKER'S ACADEMY,

FOR BOTH SEXES,

Strictly non-sectarian. The 17th session will open, the Lord willing, the 10th of January, 1887, and continue twenty weeks.

Tuition.—Primary per month, \$2.00; Intermediate per month, \$2.50; English, higher, per month, \$3.00; Latin and Greek each extra, \$1.00; Music extra, \$4.00; Board per month from \$8.00 to \$10.00. When absent from Friday till Monday, \$5.00. Half tuition to be paid in advance, the balance at the middle of the session.

We are glad to announce that Dr. D. W. Bullock has consented to deliver, at least monthly, a lecture on Physiology and Hygiene, which will be both entertaining and instructive. For further particulars inquire of **A. J. MOORE, Prin.,**
December 4th, 1886. Whitakers, N. C.

H Y M N AND TUNE BOOK.

For use in Primitive or Old School Baptist Churches.

Compiled and Prepared by
S. H. DURAND and P. G. LESTER.

Persons wishing this book can obtain it from me at \$1.25 per copy, for single book, or one dozen for \$12, purchasers paying freight.
P. D. GOLD:

TARBORO FEMALE ACADEMY.

The Fall Session of this Institution will commence September 6th, 1886, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of Study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights, \$70. Send for Catalogue and Circular to **D. G. GILLESPIE, Trin.,**
Tarboro, N. C.

GILLIAM'S ACADEMY,

For Both Sexes.

Strictly Non-Sectarian.

The 10th Session will open Oct. 19th and continue twenty weeks. An opportunity for full Academical course will be given.

TUITION:

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English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

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Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

The principal can accommodate twenty boarders. Others will take boarders.

The school is situated ten miles North west of Company Shops, Alamance Co., N. C. Location healthy, society good.

There were 40 pupils enrolled the past session.

Pupils will be met at Company Shops, and conveyed gratis; and at close of term, to railroad gratis, provided each write me the week before.

J. W. GILLIAM, Principal
Morton's Store, N. C.,

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Jan. 9, 87	No. 15, Daily, Old No. 42	No. 23, Daily, Old No. 48	No. 27, Daily, Old No. 40
Leave Weldo	1:10 a. m.	2:15 p. m.	5:38 p. m.
Arrive Rocky	2:27 "	3:33 "	6:55 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	11:30 "	.....
Arrive Wilson	3:07 a. m.	4:05 p. m.	6:58 p. m.
Leave Wilson	.....	4:30 p. m.	.....
Arrive Selma	.....	5:40 "	.....
Arrive Fayetteville	.....	8:30 "	.....
Leave Goldsboro	3:58 a. m.	4:50 p. m.	7:40 p. m.
Leave Magnolia	5:38 "	6:00 "	8:38 "
Leave Burgaw	6:13 "	7:00 "	.....
Arrive Wilm'gton	7:00 a. m.	7:50 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 62, Daily, Old No. 45	No. 78, Daily, Old No. 47	No. 66, Daily, Old No. 43
Leave Wilm'gton	11:40 p. m.	8:50 a. m.	8:50 p. m.
Leave Burgaw	.....	0:34 "	9:50 "
Leave Magnolia	12:52 a. m.	10:23 "	10:42 "
Arrive Goldsboro	1:55 "	11:35 "	11:55 "
Leave Fayetteville	.....	8:00 a. m.	.....
Arrive Selma	.....	10:47 "	.....
Arrive Wilson	.....	11:51 "	.....
Leave Wilson	2:40 a. m.	12:25 p. m.	12:51 a. m.
Arrive Rocky Mt.	.....	1:07 "	1:47 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	11:30 a. m.	.....
Arrive Weldo	4:10 a. m.	2:35 p. m.	2:55 a. m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday, 5:30 p. m., arrive Williamson, N. C., 8:10 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 8:00 a. m., Sunday 8:30 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:30 a. m.

Train from Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 p. m., arrive Wilm'gton, N. C., 7:00 p. m. Returning, leaves Wilm'gton, N. C., 7:30 a. m., arrive Goldsboro, N. C., 8:00 a. m.

Train from Weldon to Wilson & Fayetteville Branch leaves No. 24, Northward is No. 41, Southward is No. 42. Stop only at Wilson, Goldsboro and Magnolia.

Train from Weldon makes three connections at Weldon for the route North daily. All run via Richmond and other route it would be the day later.

For full schedule, see connection for all points North and South at Wilmington.

All trains run equal between Wilmington and Weldon, and have Pullman Palace Sleepers attached.

J. R. KEELY, JOHN F. DIVINE,
Supt. Train, Supt. Gen'l Supt.
T. M. EMERSON, Gen'l Passenger Agent.

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The book will hereafter be sold at the following greatly reduced prices;

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Send money in Registered Letter, or Money Orders, or by Express. Address

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H Y M N AND T U N E B O O K.

For use in Old School or Primitive Baptist churches.

This book has been prepared by Elders Silas H. Durand and P. G. Lester. Both hymns and tunes have been carefully selected, and great care has been taken in suiting them to each other. The book contains 272 pages in all. Printed on extra heavy book paper, and is well bound in full cloth. Two kinds are printed—round and shape notes. Be careful to state which kind is wanted. Price per copy, sent by mail, post paid, \$1.25; per dozen, sent by express or freight at expense of purchaser \$12.00

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Orders may also be sent to this office for either kind.



VOL. 20

FEBRUARY 15, 1887.

NO. 7.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
THE MIRROR STEAM PRINTING HOUSE.

Wilson
Lead:

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 chords of Love.

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

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

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

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

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

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

For \$2.25 cash I will send both the "Gospel Messenger" and ZION'S LANDMARK one year to any subscriber.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

EXPERIENCE.

ELDER P. D. GOLD—DEAR BROTHER IN THE LORD JESUS:—In the month of April 1880, I had most of my experience written out to send to you but have kept it back till now, and when you read it, if in your judgment it is not the way in which you believe the children of God are led, don't publish it, for I don't want to deceive any one.

When I was about fifteen years old I began to think about dying, and the Missionary Baptists had a protracted meeting, and I went, and was a mourner at their anxious bench, and tried to pray with all my heart, but did not find any relief, so I finally concluded there was no relief for me; the more I tried to pray the worse I felt, and the minister wanted to know why I did not profess religion, I told him I did not know, and I concluded not to go to the mourner's bench any more, and on my way home I felt like I was lost and then there seemed to come a light into my heart, and I felt like I loved every body, and that my feet were placed in a narrow path and was willing to risk myself with my Lord. I was once afraid to die and then I was glad I had to die. But the members at this meeting asked me to be baptized but I told them I did not want to. I reckon they thought I had made a profession, that made them ask the question, though I told them none of my inward feelings. I had heard of Primitive Baptists (they were

called Iron Jackets to me) that they heard a voice and I thought I was deceived, I had never heard any of them preach. I desired to hear the voice of the Son of God, like I understood they did.

I was married in 1850 at about the age of eighteen, I continued as well as I can recollect eight or ten years in this condition and trying to quit sinning and to serve the dear Lord the best I could. It was seldom I went to meeting (for there was none near, but the Missionary Baptists), for I had so many little children and my time was so taken up with my business that I could not pray or try to pray only at night, and I thought I would never turn back in the sinful habits I had been in, and kept on mourning and groaning over my lost and sinful condition. I was taken sick and never straightened myself in ease in about seventeen days, and one night, all at once I felt light and greatly rejoiced in my heart, I felt like I had never loved the Lord so good before, I felt like the dear Lord had done something for my poor soul and that gave me great relief, but kept these things to myself, and went on in this way some time, and began to doubt and fear I was mistaken, and was taken sick again. My husband said he did not believe in doctors much. Nor neither did I, and lying on my bed one night there seemed to come something to me and directed me to send after a doctor, and I was anxious to send after one, but it was of no use, so the next morning I told my husband to send

after a doctor, and he came and gave me medicine and by night I was able to set up, and soon recovered my usual health. I cannot tell of all the troubles and trials I have had, it would extend this letter too far.

My chances to go to meeting seemed bad indeed, and it looked like I could not, still I believed the dear Lord could save me without hearing preaching.—A member of the Primitive Baptist's came to my house, and read the scriptures a little to me, and commented on them, and read about the crucifying of my Lord, and of the watch that was set around his sepulchre, and of the great earthquake and for fear of him the keepers did shake and became as dead men; then it struck me at my heart like a ball. Oh I cannot tell you how I felt, only I felt like I had lost all if I ever had anything to loose. Then I would try to pray as before when I could hide myself, and my mind would scatter away and anger would rise, and I thought if my dear Saviour would think of me I should be saved. I went on this way trying to pray and it appeared that I did not know what I needed, but the Lord did. I was then taken with a choking and it seemed my whole desire was to know where my Saviour was raised from the dead, and lying on my bed one night still choking my husband was setting by my bed-side (the only one setting up) I looked at him, and he had his head hung down, I felt like he thought I was going to die, and I thought so too. But I thought if I could be satisfied about my dear Saviour I would not care. Then I thought I would pray if I did die. Then I began to think what my desires were, or to feel like something I was desiring was going to be given me, and thought I would speak to my husband; and the first thing I knew I was standing by the side of my dear Saviour, and I saw myself a little child, and on the other side of him was a little child. My Saviour raised his hand and pointed over and showed me where he was raised from the dead, his clothing looked purple and his napkin white, and as I turned, I

saw the Father and he seemed to say to me he would take me over, I had been there long enough, and to look to him as I had to his Son. It seemed to me then I was coming down a hill and and I found myself on the bed, and saw my husband sitting where I left him, I then told him he might go to bed, for I was satisfied about my Saviour, and where he was risen from the dead, and I felt satisfied and was clear of my choking. And the next day there seemed to be two parts of me, one was above, and other down here attending my business, that I had a heart that was praying and praising for me all the time, while this other fleshy one was doing nothing. And as I was walking about I felt happy and went on rejoicing, I felt like I wanted to die, that my last day would be a happy one.

I had never told my feelings to any one, and not long after this a colored woman came to my house, she was a Missionary member, and I told her some of my feelings, and she said that it was no religion, and it set me to wondering where I was, I felt sad. Not long after this I was standing at the well and I saw a man come riding up the road and I loved him, though personally I knew him not, he looked happy, and I thought if he would stop and talk to me it would be a pleasure, and I said to my daughter I believed he was a preacher, and when he passed my house she said he was and she heard him preach at the A socation at Healthy Plains, but did not know his name, and it seemed to me that I would know a Primitive Baptist when one would pass my house for they looked different from other people and I loved them and wanted to hear them talk—they talked different. There was one living not very far from my house, and my health was bad and I felt I must go and see him and hear him talk and see if he could tell me something that would help my troubles but when I got there I felt like he did not know me, (in spirit) he had company, and it did not relieve me any, and I invited him to see me, for I began to feel bad for I did not know

where to go. I heard no preaching nor reading, and my education was too little to read for myself much, and I felt very lonesome and I was taken sick and was very low and I began to think over the sweet blessings I had received from my dear Saviour, and I felt one night that my fleshy heart had turned against my spiritual heart (if I have one) and was trying to make me believe I was wrong, and to give up my dear heavenly father, I felt it would kill me, and I held to a small string (hope) and it saved me from death, and I felt like my heart was sunk and did not beat, and I asked my husband to put his hand upon my breast, and see if he could feel it beat, and he said he did, and I went on in this distress. I cannot tell half like I felt, I turned on my side and prayed the Lord that I might feel my heart beat once more, and in a moment it came back to its place and it gave me great relief.

Dear brethren and sisters, I cannot tell what I want to tell, but I do love the Lord with all my heart, I feel like I wanted to do something for him, but I could not. I loved his people with a different love than I ever loved before, and I believe if there is any good people it is the Primitive Baptist's. Doubts and fears are continually entering my good feelings, my fears I cannot tell you. One night I awoke from sleep with these lines in my mouth as a song.

"Jesus has been with us, and till yet he is with us,
And he has promised to be with us to the end."

And on another night I awoke with song.

"Dear Jesus O how long have I on earth to stay,
Roll around the wheels of time which brings that
joyful day."

My mind along now directed to the Primitive Baptist church, but I felt so unfit, and I had not so much as wet my feet in cold water in twenty years or upwards, and was afraid to wash my face in cold water, and the thought of being baptized in cold water, it seemed I could not, though it was on my mind much. I desired to join the church

and be baptized. But my feelings of unworthiness and being baptized in cold water in the bad state of health I was in, it would kill me, and the grief and distress I passed through I don't know how to tell it. The brethren visited my house, and their conversation was well pleasing to me, and when I would tell them my mind, they said I ought to go out to preaching and see how I liked it, so I concluded I would go to meeting and when I got there, I knew the members because the Lord had given me a love for them, and the preaching was good to me, I felt like I was with my friends, and at the conference held at Sandy Grove the Saturday before the 4th Sunday in July 1880, I went and told scarcely anything, but they seemed to understand my case and received me, and the next day was baptized with my husband and brother N. W. Strickland. The dear Lord gave me to believe if it killed me to be baptized, he was able to raise me up again: and oh the joy, and love to my Saviour that followed my baptism.— Though much darkness and unbelief has beset me on every side, yet the Lord is my Shepherd I shall not want, he is my exceeding great reward, he is my all for time and eternity, is my hope, and that he may enable me to serve him through my remaining days on earth with an eye single to his glory, and finally be received by him in heaven above with the redeemed, there to praise him with a never ending eternity, amen.

Yours in hope of eternal life,

MRS. M. A. BRANTLEY.

Stanhope, Nash Co., Dec. 6th. 1886.

P. S.— There is much I have left out I wanted to tell, of the days and nights I have cried, and grieved, and the loss of appetite on account of my sinful heart, and that I was so worthless, the Lord would not save me. I desired so much to see his smiling face, but out of all my griefs and sorrows he delivered me and dried up my tears. O that man would render thanks to the Lord for his goodness and mercy to the children of men, and forget not all his benefits. M. A. B.

CHURCH CONSTITUTED.

Pursuant to a call of the arm of Pireway church, Columbus county, N. C., and also of the arm of Simpson's Creek church, Horry county, S. C., for a council to take into consideration the propriety of being organized into a church. The meeting was opened by praise and prayer. Elder Thomas Bell, preached from Rom. 8:1. After an intermission of ten minutes, the brethren came together and organized for business.

The churches that had been solicited for help was called; and the following messengers were present: From Mill Branch, brother Melvin Norris; from Cypress Creek, brother Mathew Ward; from Simpson's Creek, brother W. B. Carter, Elder Thos. Bell; from Little Pe Dee, brother Samuel Smart; from Pireway, brother Johnathan Gore, brother Benjamin Benton, and brother Hoseah Hewit. Organized for business by choosing Elder Thomas Bell, Moderator; and brother W. B. Carter Clerk.

The brethren and sisters were then called on for their letters of dismission from their respective churches, which were presented and read.

The articles of faith were then presented, and read aloud, and very distinctly, and approved of by the body. Then a church covenant was presented to the body, read and received. Then a decorum of church rules was presented and accepted as their rules.

The church to be known by the name of Bethel, in Brumswick county, N. C. The church was recognized a gospel church in order, and that they choose their officers. On motion, brother William A. Bell, was chosen to be a deacon; and set apart for ordination. Ordination to take place 1st Sunday in March. On motion, brother William J. Stanley, was chosen to be the clerk. The council then ajourned by praise until Sunday. Preaching to begin at eleven o'clock.

ELDER THOS. BELL, Mod.

W. B. CARTER, Clk.

A FEW THOUGHTS.

ELDER P. G. GOLD—DEAR BROTHER IN CHRIST:—I have felt impressed for some time to pen a few of my thoughts for the LANDMARK. But owing to a feeling of weakness and inability, I have put it off from time to time, hoping that some day I might have more time to devote, and more wisdom revealed to me and more of the good Spirit present with me, that I might write something more edifying to the precious flock. But I find that there is always something present to make us try to avoid our duty and if we give up to these little weaknesses, and excuses, we may be always chastised for our disobedience; I find that the best way, to enjoy christianity, and live happily as much so as is possible in this world, is to lay aside all excuses, and parleying, and go forward discharging each and every duty that is impressed upon us. But how many do this, it is more than I can claim. It seems that it would be better for me to give space to others who are more able and experienced writers, but I find that others writing does not relieve me of my impressions. So trusting to the allwise and all powerful God, I will now make the attempt. I wish to speak of the extremeness of some of our dear brethren and sisters among the Primitive Baptists, some of them are so on the extremes that it carries them far into error and selfishness and criticism. I have seen some good old brethren who would not go to hear any one but a Primitive Baptist preach; suppose you were like poor unfortunate me, not where there was any Baptist preaching or even any believers in that faith that you might converse with and enjoy that much. Some get it into their head that there is no good to be gained by going to hear a sermon preached that you can't say amen too. But I never heard a sermon preached in my life (since I have been paying attention to the preaching of the gospel) but that I could get something good out of it. Some of our dear brethren have seriously objected to the sisters' writing for publication, which has stopped some of our best and most able

writers. As I have already stated, we are in a land destitute of our kind of preaching, and no one knows how much comfort and feasting I have received from these dear letters. I have often thought that if I could only write such soul-refreshing letters as sister R. Anna Phillips and many others, I would not let any of man's simple notions or peculiar ideas silence me, for verily I believe they are gifted from above, and who has a right to stand up against God. I wish those dear sisters would write more, and oftener, they have no idea the good they are accomplishing among the few scattered sheep of the little flock. I am one that heartily condemns women preaching in the pulpit, or praying in public, for the scripture says, "Let women adorn themselves in meekness and sobriety." Well they can write and converse with one another through their papers and yet be in silence and meekness. It is very different from one getting up to preach or speak in public. I hope the good brethren will consider this matter well and see if they have not been too hasty. If it is wrong for women to write for publication, why are we impressed to write, or why do not our conscience condemn it, as they always do everything that we go at, that is wrong? For we all know that if we would always obey our conscience we would never err.

This extremeness is carrying some of us too far. Let us get the beam out of our own eye and then we may more clearly see the mote in our brother's eye. This old man, or flesh, is full of fault finding and backbiting and criticism, for it is impossible for us to keep

him always under subjection. But let us strive, praying the Lord to be with us in our temptations.

I have been residing in Florida now about three years and have only been to two yearly meetings and one Association. The yearly meetings both being held in Bradford county, this State, and the Association was in Springdale Ark., where I was permitted to meet with a very large congregation many of whom I made their acquaintance and found them to be very pleasant saying the least. It was the first time I had ever been permitted to attend an Association and I enjoyed it beyond description. I think I heard some of the best preaching there that I ever heard in my life. The churches there all seemed to be in a warm thriving condition, I heard no slander and back-biting of neighbors and other denominations as is too often heard among our brethren and sisters, and a habit that I hope will be abandoned in the near future.

Brother Gold, I am so much pleased with the LANDMARK in its new form, and also with the remarks you make about so much controversy among the brethren. It is not edifying and is very annoying, and I hope its columns will be filled with something more profitable and more precious for it is about all the preaching that I get to hear. I send you in this \$2, which I am due you for the LANDMARK. Hoping that you may prosper and have wisdom and power revealed to you sufficient that every one who reads it may receive a sweet morsel therefrom, is the prayer of an unworthy sister.

MRS. IVY FELTON.

Gainesville, Fla., Dec. 11th, 1886.

STIRRING UP,

ELDER P. D. GOLD—DEAR BROTHER IN CHRIST:—I have been disappointed in my expectations of this day, sitting under the sound of your voice, hearing you proclaim the wonders of redemption and the power of God in the salvation of lost sinners. Sister

Sallie Robinson and myself thought to have gone up to Tarboro yesterday morning, but the inclemency of the weather prevented us from so doing. And as we have been so disappointed I feel disposed to write you. I ever esteem it a privilege to hear you, ever since my

first acquaintance, when with my now departed companion we visited you at your home. You have been very dear to me in the fellowship of the gospel, and as a minister of Christ, and that strength of fellowship does not diminish, but it increases.

I do not know that I am a child of God, but I know that his people are to me the excellent of the earth, and with Ruth I can say, "Thy people shall be my people, and thy God my God," and of the ministers of Jesus I feel to say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." My heart at times is so drawn toward my dear kindred in Christ, I want to embrace them in the arms of my affections and give them my hand in token of that love which is stronger than death. And many times would like to speak to them of that heavenly union which invites every child of Jesus. The love of Jesus is heavenly, pure, and holy, and when shed abroad in the hearts of his children, that same heavenly, holy love pervades their hearts, so that they realize that love which is without "dissimulation." Natural love is very strong, and the ties of nature bind us very closely to our companions and children and all of our dear ones to whom we are bound in close and dear relationship. But it will not compare with the love of Jesus, for that is God's love, wonderful, boundless, without bottom or shore, it is from everlasting to everlasting, its links are one unbroken chain, all one. Are we embraced in that love? Then we are safe in the ark of mercy. All the pollution of sin that so distresses and afflicts God's people, all the temptations of Satan, all the seductions of the world cannot destroy the souls thus shut in the Ark of covenant love.—Christ has died, he now lives as the covenant head of his people. When we think of the work of Jesus, how he came into this world as the weeping babe of Bethlehem, cradled in a manger, lived and toiled, was despised and

rejected of men, "a man of sorrows and acquainted with grief." Yes, this glorious, heavenly personage left his glory which he had with his Father and came into this world, to suffer the just for the unjust. Kept the holy law of God.—He kept every jot and tittle of it for his people, and gave his dear, blessed, holy body as a sin offering, a sacrifice accepted of the Father. He died and rose again a victorious conqueror over death, hell and the grave.

His precious work, his precious blood ever speaks, his righteousness completes and his work is finished. The little rays of light as they shine from the son of righteousness, and dart into the soul by the spirit's power, reveals a fountain of knowledge and wonderful glory. What will be the wonder when the veil is taken away and the full rays of light will burst upon the enraptured vision of the redeemed soul, in the full blaze of immortal glory, in the presence of the Lamb? The saints now only see in part and know in part, "But when that which is perfect is come, then that which is in part shall be done away." We are now in a state of trial in a wilderness land, exposed as the followers of the Lamb to dangers of every shape and name. This world is not a friend to God, nor to grace. The kingdom of Christ is separate and distinct from the world. The doctrine of the cross is despised by the world, they do not love it. Every doctrine and precept connected with the holy religion of our redeemer is humiliating to fallen man, therefore man is to be humbled, brought down, and abased, and when a poor sinner has been slain by the law, quickened by the Holy Spirit, brought to see his lost and undone condition, then it is that he is humbled and brought low and cries for mercy. O what mercy and love is seen when Jesus is revealed and comes to the poor cast out in the open field, who it weltering in his blood. Yes, it is a time of love when Jesus reveals himself as the loving Saviour. Then more fully comes a time of humbling, a melting of soul, down at the feet of the cross; as a little child, he is willing to follow Jesus in the way. But all of those

thus brought have yet to be kept by the power of God through faith unto salvation. All those thus brought are not under the old law, but under a new law to Christ, that they should not henceforth live unto themselves, but unto him who died for them and rose again. Those called and chosen of God, have not been redeemed with corruptible things, such as silver and gold, but by the precious blood of Christ, they have not been called unto sin, but unto holiness, they have been called from dead works to serve the living God.

"Love not the world, neither the things that are in the world, If any man love the world the love of the Father is not in him." "For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world."

My dear brother, does not this one thing come very, very close, it draws the line, and leads every child of grace to examine himself. Every rule and direction is given in the precious word of God, for the instruction of his church and people.

What a treasure is God's word, it is a lamp to our feet, a light to our path, a mine of inexhaustible riches, gold and silver and precious stones, pearls and diamonds of richest hue. And it takes the mattock of the Holy Spirit to dig into the mine and bring them forth and reveal them to his ministers and people, for he alone has the power.

O my dear brother, when I look at myself as a professed follower of Jesus and see how far short I come of following him, I feel that I want to hide my blushing face under the cross of the bleeding Lamb. He is my precious hope, he is all my hope. I have not anything to bring to him but my sins and pollution. His blood and righteousness is my only plea. I do hope in his mercy. It is over fifty-eight years since I professed his dear name. I was then but a child. I can testify to all, that he has been a "Great and good God to me." Jesus has been a precious mighty Saviour amid all the storms of life down to the present moment, in the deep waters of affliction and adversity,

as they have come with their fearful waves. He has come to my relief and stood by, and with the sweet whispers of the voice of love, "It is I, be not afraid." Should I not speak of his goodness? I am not ashamed to own his dear name, but I am ashamed that I live so far from him and no more revere his name. He is King in Zion, the God of the whole earth, glorious in holiness, fearful in praises, a God doing wonders. A God of power, who holds the destinies of nations in his own hands, and the breath of every living creature, and he will do all of his pleasure. And he encircles his church with the arms of his love, and like the burning bush it will be saved from all harm. The gates of hell shall not prevail against her.—"Glorious things are spoken of Zion the city of our God." The promises of God are sure. He will defend and protect his people in all of their trials, temptations and tribulations, as this is a part of their legacy. In all of their wanderings he will reprove and rebuke and chastise, yet his loving kindness he will not utterly take from them, nor suffer his faithfulness to fail.

You, my dear brother, with all of God's ministers, occupy a responsible position, a high and holy calling, but God is with you, and he will stand by all of his called and sent servants, and make them faithful, their trials are many and complicated; but he will make them polished shafts in his own hands. As an editor your place is often trying. I have been a witness to some of those trials you have to pass through. May great grace and wisdom rest upon you, and with your companions in labor, may love and unity abound to the exalting of the name of Jesus and the glorious doctrine of his cross in this day of delusion and error. May all envyings and jealousies cease from among those who should be of one heart and one mind. May we yet see a revival of the work of our God in the midst of these years, when by the power of his Spirit he will make bare his arm in the salvation of his people, and more fully unite the hearts of his children in love.

Elder Gold, when I took my pen in

hand, I only intended to write you a short letter, but I have scribbled until I have made it rather lengthy. I hope you will cast a mantle of charity over all.

I remember you and very many of my brethren and sisters in Christ with grateful emotions, and feel I trust in some small degree to bless the Lord for his mercy and goodness to me in all of

my afflictions and bereavements. Remember my love to sister Gold. I know a little how to sympathize with her as the companion of an Old Baptist minister's wife.

I hope I have not trespassed too much on your time to read this. In the bond of Gospel fellowship, I remain your afflicted sister,

M. M. HASSELL.

Williamston, N. C., August 2d, 1886.

HOW LONG.

ELDER P. D. GOLD—DEAR BROTHER: My friend Jos. R. Allsbrook, of Horry county, S. C., requests me to give my views, through ZION'S LANDMARK, of 1st Kings, 18: 21. "And Elijah came unto all the people, and said, how long halt ye between two opinions? If the Lord be God follow him, but if Baal, then follow him. And the people answered him not a word."

The time that these words were spoken was a time to be long remembered in Israel. While Israel had often sinned and gone contrary to the commandments of God, yet it seems that they had never gone so far astray as at this time. Ahab, with his very wicked mind, and Jezebel, with her idolatrous nature had led them far away from the path of the Lord. Notwithstanding the prophets of the Lord came and spake to them to warn them beforehand, and then rebuked them for their sins, and the Lord sent a sore famine in the land to rebuke them by his own hand, and to show them that Elijah was indeed a true prophet, yet they continued to worship Baal and to follow false prophets, even those whose delight it was to prophesy lies and blaspheme the name of the living God, who had given Israel this good land and peace from all their enemies. But the end of all these things must come, for the way of the wicked shall be cut off and their end shall perish, and now the Lord had spoken to his servant Elijah and inspired him with godly boldness to go and stand before idolatrous Israel with her wicked king

and false prophets and by a wonderful miracle, to set forth that the Lord reigneth and to show them the false worship of Baal, whom they had worshipped and with whom they had committed whoredom. Then we will consider the above Scripture, first by what authority the prophet spake. Second, the people to whom he was speaking, &c.

By reference to the first verse we see the divine commission and also the decree to send rain; and in the 2d, Elijah's obedience to the Lord, notwithstanding that it seemed that all Israel were enemies to him, and the true worship of God. This circumstance, together with many others of like nature, should inspire the servants of the Lord to go and preach the Word, declare the whole council of the Lord and to rebuke sin wherever it is found, even though they do meet with opposition, both in the world and in Israel. (The Church.)

There were a great many prophets then, but they were false prophets whom the Lord had not sent, and they prophesied lies to Israel and bewitched them from the required service of God. Even so it is in this day, there are many false teachers, who teach that some other way is just as good as the way which God has required in his Word, such as "sprinkling and pouring is just as good as baptism, or even better, because it is more suitable to all climates," and that "salvation by works is just as good as that taught in God's word, namely; salvation by grace, and that grace can be purchased by good works, or that God does not choose one to be his until he complies with certain requirements, thus basing election on the works of man instead of the will of God, as it is taught

in his word, and making Sunday-Schools and all such institutions nurseries and helps to bring people to Christ, thus denying God's power to save without man's help; and all such points of false doctrine too numerous to mention. The prophets of Baal did not prophesy more falsely than do these teachers teach, and the apostle said they teach for doctrine the commandments of men. Again those false prophets made no difference between Zidonians and other Canaanites, and the children of Israel, the chosen people of God. Just so do false teachers preach now, they tell us that God has no special chosen people now, that the Lord Jesus in his death made an atonement for every individual man and woman and now offers them the benefits of that atonement and it is optionary with the creature whether he accepts or rejects. And, in fact, they seem to be more merciful to the non-elect than to the children of God, for God's children are generally hated of them, and especially his servants in the ministry who will contend earnestly for the faith once delivered to the saints.

Secondly, the question, "Why halt ye between two opinions?" is often asked in this day, but how often is it asked just as the prophet asked it? He asked it to bring Israel to a consideration of the god they were serving and to turn them to the living God. In this day it is asked by those false teachers to make men go farther from the Lord and bow oftener to those false gods and false doctrines. Again, the prophet was speaking directly to Israel, the people of God; these false teachers in this day try to make them apply to the whole world, therefore the difference is easily discerned by any one who has a discerning eye. This question, "Why halt ye between two opinions?" does apply now to the children of God. When the love of God is revealed to one of his people in pardoning their sins then there is the Spirit of God that directs that child to the church, and also, there is the spirit of antichrist that tempts the child with many temptations, something like the following: "You are deceived and you

had better keep all these things to yourselves lest you deceive others," and with this temptation you are kept halting perhaps for a long time until you have become lukewarm and have grown so barren in your feelings that it seems that you are getting further and further from the Lord and you long for the blessings of the Lord and with the Psalmist cry out, "Lord restore unto me the joys of thy salvation and uphold me by thy free spirit." Here we ask, "Why halt ye between two opinions? Why not turn your back on the world since Christ has chosen you out of the world, why not come away and come home to the church? It is the Lord who commands, why not obey him and be blessed? If some false teacher shall tell you that it does not make any difference which church you belong to, you should remember that the Lord Jesus only set up one church and all the others are the organizations of men under the influence of devils, and their ministers are like the false prophets who prophesied simply because there was gain in it and not because the Lord had commanded them. So it is with these; take the gain away and they would know nothing of a call to preach. Know ye that you cannot serve God in a false way, and if you are looking first on this denomination then on that, I would ask, "Why halt ye between two opinions?" If Mr. Wesley, Mr. Fuller, Mr. Campbell, Mr. Kelley, Mr. Randall, or Mr. anybody else be God, then serve them, but if the Lord, then serve him, and halt no more between two opinions. This question cannot apply to the world that are dead in sin, for they all with one consent follow their own ways and have not the trouble to halt between two opinions. Sometimes we see one of the Lord's little ones who has gone astray and joined some one of the denominations of the professing world, and yet there is something that seems to say to them that all is not well, that they are not at home, though in a house so to speak, and they feel in their hearts to love the church of Christ—Primitive Baptist—better than the so-called church with which they stand identified, but

for fear that they will be called a turn-coat, or considered shifty minded, they do not come out of the enemy's camp and go into the house of God. Such are addressed, "Way halt ye between two opinions?" and again, "Come out of her my people that ye be not partakers of her sins and that you receive not of her plagues." Sometimes God's children are made to go off into the enemy's camp to chastise them for disobedience. I think that I am acquainted with a few cases who, instead of following the Lord as they were impressed to do, neglected their duties, though they were exhorted at different times by different ministers, until they have fallen into the enemy's hands and there must suffer until the Lord delivers them and turns their captivity and brings them home to Zion with joy and gladness.—Therefore I conclude that the best time for us to obey the Lord is when we first feel the impression, and in so doing we will not have those long famines and be governed by wicked kings nor led astray by heathen queens. There are many other ways in which we are liable to go astray and which so beset the way in which we should go as to cause us to halt between two opinions, but time would fail me to bring up every point, even if I had the wisdom, but suffice it to say the question applies to Israel every time, not national Israel, but spiritual Israel.

He also desires my views of 22: 21, 22, same book; "And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth and be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him, and prevail also: go forth and do so." It seems that false prophets were quite numerous in those days, for Elijah had just slain the four hundred and fifty prophets of Baal and yet here are more carrying on the same ungodly work and it seems that they are all Jezebel's prophets. The first point that I wish to notice is that God had previously decreed the complete overthrow of the house of Ahab, and now the full time

had come and everything is ready: the enemies are at hand, the false prophets are ready to tell the lies, the lying spirit is in their mouths and Ahab's wicked heart is ready to believe all the lies they tell, notwithstanding he is warned by the prophet of the Lord that he will surely be slain at Raimoth—Gilead. Then, 1st, Ahab is a wicked king, the lies of those false prophets did not make him so, neither did they change his disposition, but simply inspired him with greater boldness to carry out the very things which he had determined to do. Just so does false doctrine now inspire the hearts of unbelievers to believe more and more in their own strength, it is just what they want to believe and will believe, even though the servants of the Lord tell them it is wrong and warn them of the danger at the end of such a course.

Secondly, those prophets were every one false prophets, and the lying spirit did not make them do something that they did not want to do, but made them more successful in carrying out the very thing they were wont to do.—It was their disposition to lie and to deceive; they did not want to tell the truth, they were the prophets of the king and queen and must prophesy to please them, and that a true prophet would not have done, for they were both evil and could not stand the truth. It was always evil concerning them, but a lie was good concerning them, and therefore they loved it and must have false prophets to tell it. Just as it is now, the unregenerated mind is evil and loves evil things, and therefore they hire men and pay them large sums to preach to them the things they love, and the hired preacher is just as ready to preach it as they are to hear it, it pleases both parties for it is just what they always believed and the more they declare it and hear it declared the more bold they get in it. And so they continue prophesying lies just as in the days of old. You know if you hire a servant, that servant is under obligations to do the work you assign him, and if he does not do it, and that too just as you want him to do it, it is your

prerogative to discharge him and hire one that will do to suit you. Just so in this case. The unregenerate hire a man to preach and he is under obligation to them to preach just as they say or they are not under any obligation to pay him, and inasmuch as they love lies and vanity, such things as are most popular, of course he must preach that way or he is not faithful to his employers. The Lord's ministers are under obligations to preach Christ and him crucified, because the Lord has sent them forth, and that is the message that he has given to them and has told them to know no other name, and they cannot commit sacrilege with the denominations of the world, but would tell the truth, even though it put them in prison as it did the prophet at the time under consideration.

Thirdly, this spirit was a lying spirit, for a true spirit cannot lie, therefore his disposition was not changed by being sent forth with this message to the false prophets, but he was simply doing that which he was wont to do. It was his nature and disposition to deceive, therefore he was sent forth to do the work of a deceiver. Such a spirit would not do to go in the mouth of a true prophet, neither did a false prophet want a spirit of truth, such a spirit would hinder them from accomplishing their designs, and therefore would not answer their purpose, and would cause them to lose their employ; this lying spirit did them a favor in the matter of natural support, for it better enabled them to suit the corrupt minds they were serving. This same spirit is at work now and impresses more men to preach than the Holy Ghost does. Just see the number of prophets under his control, and what a few there were that were sent of the Lord, and then take into consideration the words of the apostle, that they shall wax worse and worse deceiving and being deceived. You know that if a person gives away to alcoholic drinks and forms a habit of drinking, that he is apt to get worse just as long as he continues to give away to its influence, just so it is with a person being deceived with this lying spirit, the further one follows

him the easier they are led. Christians are led by this spirit sometimes, and they always have a famine under his teaching, for they cannot eat such doctrine as he gives them, neither can they enjoy such company as he brings them into. One thing we should bear in mind, that the Lord's presence is everywhere. And upon that though all the host of heaven were assembled on the right hand and on the left hand of the throne of God and the question was asked, who would go and deceive Ahab? None could answer satisfactorily until this lying spirit came forth. This was not a heavenly spirit, yet it was under the control of the divine hand and was a servant to do the will of God in deceiving Ahab. This shows to us plainly that God rules even over devils and they cannot possibly go beyond his permission, the more they cannot destroy his children, though they may lead them astray. These lying spirits have always been quite busy, not especially in persecuting the saints and in creating a division among them, and in trying to get up strife in the house of God, and if it were not so that he cannot go beyond the divine permission, he would succeed in carrying into effect his inhuman doctrine of falling from grace. But the Lord Jesus has said, "they shall never perish," and all devils and men combine, I cannot change that decree. The wicked are his and he will control them just as God pleases him, and will finally bring them into eternal death, but he cannot carry the children of God there, for the Lord will deliver them from under his dominion in every sense and take them to dwell with him in eternal glory.

Much more might be said of both these subjects, but my letter is now quite long, therefore I will close, hoping the good Lord may bless you, my friend, and lead you in the way of truth and righteousness, for His name's sake.

I am yours to serve,

L. H. HARDY.

Judgments are prepared for the wicked and stripes for the back of fools.

ZION'S LANDMARK.

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

P. D. GOLD, Editor.
P. G. LESTER, Associate Editor.

VOLUME XX No. 7

WILSON, NORTH CAROLINA Feb. 15, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

GOOD REJOICING.

"I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Luke 15:7.

A friend requests my view of the above scripture. We know nothing rightly of scripture, except as it is shown to us in its own light, which is always the true light. So different, and so far above our carnal reasonings and notions are the scripture of divine truth that we cannot understand them truly, except as revealed or shown to us. Yet when shown to those as prepared to receive them, they are so gracious and truthful, so good and pure, that they are exceedingly precious.

How different is the Lord's way of saving from our notions of it. We naturally think that if the Lord should come to earth it would be to save the good, the righteous. Hence an objection that had much weight with self-righteous men was that Jesus received sinners, and ate with them, and associated with them. But Jesus tells them that the Son of man is come to save that which was lost, that he came not to call the righteous, but sinners to repentance.

At the threshold of salvation is fixed this surprising truth, that God's people are sheep gone astray, his people, but

sinners; in Jesus chosen in Adam lost. All we like sheep have gone astray.—The figure or illustration Jesus uses is that of a man having sheep, and one of them is gone, and he leaves the ninety and nine, and goes into the wilderness, and seeks that lost sheep until he finds it, and lays it on his shoulder rejoicing, and brings it home, and calls together his friends and neighbors saying, rejoice with me, for I have found my sheep which was lost.

Likewise then shall be rejoicing in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. This is what Jesus said to those objecting to his conduct.

Observe the rejoicing in heaven, *not no earth*, is over the repenting sinner.—There is never any rejoicing *among the ungodly when a sinner repents*. The wicked and self-righteous have no such feeling as that of love or joy for a sinner who feels vile; nor in the precious truth that Jesus seeks and saves the lost. There is no rejoicing among the self-righteous at the truth that the Lord's people are as much sheep before they are brought into the fold as they are after, and that he seeks them while lost because they are his sheep, and never fails to find one, because they are already his sheep. He never seeks any but his own. But there is no rejoicing among the self-righteous at this truth. That rejoicing is always in heaven, in those who are of God, and that sit together in heavenly places in Christ Jesus.

But when Jesus brings a sheep home on his own shoulders, when his power is displayed in the salvation of his sheep, there is more rejoicing in heaven among the angels of God, the true servants of God, over this one sinner that

repents than there is over ninety and nine just persons that never went astray.

We know this principle is true in our own families. If one is sick nigh unto death, we are more distressed about that sick one than about a dozen well ones. If he should recover there is more rejoicing over that one than over all that had not been sick.

If one of your own children is wayward and foolish, and acts badly, you are more anxious about that erring one than you are about all the obedient ones you have; not that you are not glad the others are obedient, and do not love them; but your distress is for the wrong one, the unrighteous one; and when he repents you rejoice more over that repenting one, you have more gladness of heart over him, than you do over all the obedient ones.

When we are in harmony with the spirit and mercy of Jesus, and know him and receive him as our Saviour, then is a heaven in us, and our friends and neighbors come in and rejoice with us, and there is truly more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance.

We see this in church matters. If one has been brought in who had wandered off and we had mourned as dead, when this prodigal returns to the fold all that are spiritual and true, do greatly rejoice over that one that repents: yea there is more rejoicing over that one that repents than over all that remained obedient in the church.

Also when one that has never been a member comes to the church bearing the fruit (fruit of the life and obedient life,) of Canaan, the church welcomes him as a sheep; for they are well satisfied he is a sheep when he tells how the Lord saved him, as if he had been

there for years. For we know that when and where the Lord begins a good work he will perform it until the day of Jesus Christ.

Of course a sheep that has been lost and is sought for by the shepherd, until he finds it, and then takes it up, and puts it on his own shoulder, and brings it to his own house, would when its mouth is open give all the praise and glory of its deliverance to its good shepherd. But men of earthly or corrupt minds will not rejoice at this.—Those who are righteous in their own eyes, or that think they can do something to save themselves, do not rejoice at this. It is in heaven only, and among those born of God and among the angels of God that there is such rejoicing.

But are there not some that do not rejoice at this, who yet are sons? What think you of the elder brother who was so offended because his father joyfully received his erring brother that had spent all in riotous living, and yet had never given him a kid to make merry with his friends, although he had served his father all his life?

We do not know that those who feel that they have never sinned, but always done right, even have as good times as those who feel their vileness do when they are forgiven. Any way if one never offends, nor wastes any thing, he does not need much and can live on little.

P. D. G.

TO JESUS.

What is there in the salvation of Israel that does not glorify Jesus? All things were made by him and for him, and he is head over all things, and the beginning of the creation of God.

As by man (Adam) came death, so

by Jesus comes the resurrection from the dead. As by one man many are made sinners, so by one man shall many be made righteous. As by one man the curse came upon man, so by one man shall the curse be removed, and the blessing of eternal life comes. As in Adam all depravity dwells and works, so in Jesus all holiness, grace and perfection dwells. As from Adam, and because we are of Adam, all the multiplication of sin abounds even unto death, and the utter corruption of the whole man, so in Jesus all grace, mercy, peace and truth are multiplied and abound to all the vessels of mercy, so that they all shall be filled with the fullness of life eternal: so that as we have borne the image of the earthly, we shall also bear the image of the heavenly, and Jesus shall be glorified in his saints and by his saints.

There is none other name under heaven given among men whereby we must be saved. None shall stand one moment with Jesus, or share any of the glory of salvation. To him every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father, (the father to all those that confess that Jesus is the Lord.)

We have one Lord even Jesus, and we all are brethren. So that we are to call no man Father, or Doctor, or Pope, or leader among men, nor are we to bow down even to angels, nor to pray to them, for Jesus alone is our Lord, and priest, and lawgiver, and judge, and king, and he will come and save us.

God is a jealous God in holiness and will not give his glory to graven images, nor to man. Though an angel from heaven were to preach any other gospel let him be accursed.

We are saved in the Lord, and by the Lord, and through the Lord, and of

the Lord, and to the Lord, and for the Lord, and he is glorified in the salvation of each of his saints. P. D. G.

P. D. G. 1835.—Please give me your views on the 13d, 14th and 15th verses of the 14th chapter of Matthew, through the LANDMARK, and oblige one who delights in reading it.

Mrs. MARY E. HARPER.

When the evil inclination is gone out of a man, he walketh through the wilderness, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came; and when he is come, he findeth it empty, swept, and garnished.

Then saith he, I will take to me hives of bees, and will set up an observatory, where I shall sit, and thence will enter in and travel thence; and the last state of that man is worse than the first. Even so shall it be also with this wicked generation.

Remarks.

A religion that does not improve one's condition is not of the right kind. The truth brings its subjects into harmony with the mind and purpose of God; while a false or perverted one renders the last state of its possessor worse than his first one.

This is notably the case of the Jews who had corrupted the way of the Lord. Though there had been cases of great deliverance among the Jews, and though the Lord evidently had a people among them, yet how had they departed from the faith.

The queen of Sheba even would rise up, as well as the men of Nineveh, and condemn that generation, because she came from the uttermost parts of the earth to hear the wisdom of Solomon, and they repented at the preaching of Jonah, and behold a greater than either or both was present then, even Jesus.

The first estate of the Jews was a good one. But they had corrupted the right way of the Lord.

Was ever a better way revealed of saving a man by works than the one the Israelites were placed under? Could a better law have been given as a rule of right? The

law is holy, just and good. Truly if there had been a law given, man could have given life, then righteousness would have come by the law. Man had all the opportunities given, they could desire to make themselves righteous.

But this was a system of works which made nothing perfect. Under and in this law or work system, where a man receives according to his works, and there is proven to be no good works, a man is left to his own emotions, or powers and capacity.

It is under this ministration or system of works that sin reigns unto death, and the devil, the strong man armed, has the power of death.

This strong man has the possession, and when he pleases goes out of his subject, in the sense that he leaves the man, which is his palace, at his own pleasure, (is not cast out by a stronger one,) and seeks pleasure walking through dry places, but finding none, he returns to this man. The unclean spirit seeks rest by going through dry places. What are dry places? Did you ever see one making a profession of religion, (without the possession of it,) who had no life, power, nor joy in it; no moisture, no dew, nor showers of grace, no power of God, nor life, but barrenness and desert—dryness? What a jail to such is the church? The unclean spirit finds no rest here, and he says, "I will return to mine own house whence I came out" (was not cast out by force.) When he comes back does he find anything to hinder his return? Nothing at all.—The house or subject he left is ready furnished to receive him, so that he takes seven other spirits more wicked than himself; and they all enter in, and dwell there, and the last state of that man is worse than the first.

Even so Jesus said it would be of that wicked generation of the Jews.

Even when men are brought into the kingdom of heaven, or the gospel kingdom, and out from the system of works

into the system of grace, their tendency is to leave their first love. Even when the Lord binds Satan, and casts out this foul spirit, it is even then the perverse tendency of man to become estranged from the right way; and were it not that he is kept by the power of God, or that Satan is bound, man would be swallowed up and lost. But he is renewed in the spirit of his mind, and the Lord giveth more grace, and that is sufficient to save him.

Notice how soon errors crept into the church, even during the days of the apostles. You have but to read the messages sent to the seven churches in Asia, and you can see the tendency of man. Also read what Paul, Peter, and Jude say shall come to pass in the last days. Also see what John declares will be the prevalence of false worship in the last times, and its adulterous effect upon mankind at large.

But Jesus says, that evil and adulterous generation of the Jews of that time, should be worst in their last state than the first state of the Jews. That nation of Jews was miserably destroyed from the earth, and certainly their last state was their worst state.

The longer the Jewish nation lived the worse it became—the more corrupt, until their nation was destroyed. Behold now the scattered Jews, and see how fallen and what gross darkness covers them.

The love of money marks their whole conduct. Their dependence for salvation is based on their keeping the law of Moses. They know nothing of the righteousness of God and are without any righteousness of man. How true the words of Jesus in all senses.

Also the darkened, disobedient state of a christian, who walks after the flesh, is worse than his first estate.

We desire to remark that we do not understand that it was the purpose of the law to save any one. For the law was given that the offence might abound. Hence the Lord did not give the law to show that the Jews were good; but it is to show that they are vile and guilty.

Man does not live here on earth to manifest that he is good, but it shows that he is not good.

Those who have had the greatest opportunities humanly speaking, to act well, have shown the most guilt. Look at the Jews who received the law by the disposition of angels; yet killed the Prince of Life.

While Abraham the Father of the Jews rejoiced to see Christ's day, and was the friend of God; his descendants with wicked hands plotted the death of Jesus.

We add, it is only grace can and does save a sinner. From first to last it is the grace of God that bringeth salvation.

P. D. G.

HOW IS IT?

Suppose salvation is partly of the Lord and partly of man, or a copartnership matter, would it be as complete and glorious as if it were all of the Lord? If there is any part of salvation not of the Lord that part would be inferior to the Lord's work, because anything that the Lord does is greater than the greatest, or best thing that man can do. The foolishness of God is wiser than the wisdom of men, the weakness of God is stronger than the strength of men. If the calling of a sinner should in any sense partake of the character of his works, then it could not be a holy calling, as it is when God calls the sinner, not according to the sinner's works, but

according to his own purpose and grace given us in Christ Jesus before the world began.

Man receives according to his own works, and man is judged according to his works; but God gives not according to man's works, but according to his own purpose and grace given us in Christ Jesus before the world began.—The salvation of the God and Father of our Lord Jesus Christ must necessarily be glorious, because Christ is the chief among ten thousands and he is altogether lovely. Jesus is the well beloved Son of God, and is the brightness of God's glory and the express image of his person, and is the appointed heir of all things. A bride is chosen in him and given to him by his Father, and this bride is to be like him. She is therefore the chosen one and undefiled, a virgin in purity in Jesus; one that knows no other man, and shall be presented before the throne of God without spot or wrinkle, and with exceeding joy.

The choice of this bride is holy because the choice is made in Christ Jesus, (not out of him). It is made in wisdom and in love. If the choice is made in Jesus it is a holy choice, as Jesus is holy.

They are also preserved in Christ Jesus, and called. If they are preserved in Jesus this is also holy.

Grace and truth are given them in Christ Jesus who have their sins in his body, and yet knew no sin, and was without sin, and was that holy thing born of God. When he had made an end of sin by the sacrifice of sin, he brought in everlasting righteousness by the resurrection from the dead. For God received him from the dead according to the spirit of holiness. He was raised for our justification, and on this

wise God gives us sure mercies.—For as Jesus can die no more, neither can the children of the resurrection die any more.

Christ is exalted a prince (ruler) and Saviour, to grant repentance and forgiveness of sins unto Israel. So that repentance and forgiveness are granted or given by God unto his people. Would you not think that those that love this truth give as much evidence that they are God's chosen, as those that do not believe nor love this precious truth?

The faith of Christ, or the faith that comes by Christ, of which he is both the author and finisher, is also the gift of God. So we are created in Christ Jesus unto good works—all good works, and none other; and God works in his people both to will and to do of his good pleasure; thus he enables them to perform good works. The man of God is thoroughly furnished unto all good works in the writings or scriptures of God, and this writing or these laws are written in the hearts of God's people, and hence they are the written in Jerusalem. What part of this salvation is not of God? Indeed it is not divided into parts. As the vesture of Jesus was without seam, so the righteousness of saints is complete. What hath not God wrought? Salvation is of the Lord, and therefore it is glorious. P. D. G.

CONFESSING ONE TO ANOTHER.

The scripture says, "Confess your faults one to another, and pray one for another, that ye may be healed."

We would prefer to tell others of our virtues or good deeds, and to praise ourselves to others; or, at least, we want them to know things about us in our favor, and to think well of us; and we

are much more inclined to speak about the faults of others; that is if we follow the warping of our natural minds. We feel not safe to tell others of our faults. We want them to think well of us, and if we tell them how mean we are they would not think well of us; they could not do so.

The priest tells his subjects they must confess all their sins to him, or he cannot pray them off. But does the priest confess his faults, and to whom?

We do not hold that any man has power to forgive sins. Jesus has that power though, and if we confess our sins he is faithful and just to forgive our sins, and his blood cleanseth from all sin.

But to the text quoted at the beginning, "Confess your faults one to another, and pray one for another, that ye may be healed."

Do you know that when you confess your faults, failures, vile thoughts, infirmities, diseases, weakness, fears, doubts, the vile, mean things of your nature, and life, one to another, that then you are coming nearer to each other, and finding that you are loving each other more, and praying more for one another? To confess such things to one who is not a child of God, would be as casting your pearls before swine, for they would turn and rend you. But to tell another child of God of your faults, (things that trouble and distress you, because you cannot get rid of them,) will lead that child of God to be more exercised than ever to pray for you that you may be healed. Also when he tells you of his faults, perhaps thinking though, if you knew them you could not love him, the telling of them to you calls out your love and pity for him, and causes you to pray for him.

A good brother once told me of a

temptation he had to steal. He said, something said to him, you are in debt. If you take only so much toll for ginning cotton you never can pay out.— Other men take more than they pretend to take. No one will know it. It is so hard to be honest in this world that if you attempt to be you never can get along. And he said he made up his mind to take more toll-cotton than he had promised to take, and started to do so, when suddenly his sin stood before him, or he appeared to himself naked in his sin, and fell on his face in self-abhorrence.

When he told me of that, there were several feelings presented in my mind. One was, the difficulties of a man in debt striving to be honest, yet contending with an oppressing, dishonest world. Another was, the weakness of poor man. Another was of pity and love for this tried brother; and another was, it brought nearer to me, as like myself, a sinner, poor and needy, for whom I had a desire that he should be kept by the power of God.

Pray one for another. It is the common sense of need in us all that causes us to pray. Is any afflicted? Let him pray.

Who heals our diseases? It is Jesus. He heals our doubts, our fears, and unbelief, our infirmities, our coldness, barrenness, uncleanness. Who casts salt into the barren waters of Jericho? Jesus. Who makes the borrowed axe to swim, or who causes us to ride over the rough waters of judgment? It is Jesus. Who rebukes the lusts in us that war against the soul? It is Jesus. Who strengthens our faith as we wax weak in the fight? It is Jesus. Who forgives all our iniquities, and heals all our diseases? It is Jesus. "Bless the Lord, O my soul,

and all that is within me bless his holy name.

Who forgiveth all thine iniquities, who healeth all thy diseases, who restoreth thy soul, who leadeth thee in paths of righteousness for his name's sake." P. D. G.

ELDER P. D. GOLD—DEAR BROTHER: I would like very much to hear your views on these questions, as the brethren seem to be somewhat divided:

Question 1st. Is it legal and according to gospel discipline for an ordained preacher to baptize people that have not been received into the church, that have not applied to the church for membership where there are opportunities of churches?

Question 2nd. Is it legal to open the door of a church away from the regular place without consent of the body should there be an arm granted by that body?

I hope you will answer, as some of the brethren requested me to ask your views through the LANDMARK.

Yours in hope of eternal life,

M. H. HILL.

Bill's Store, N. C., September 20th, 1886.

Remarks:

We consider it safe to have the judgment of a church in the baptism of persons. That is, where a church is near by, so that people could tell the reason of their hope to the church, it is safe and wise for such persons to speak to the church, and if the church in conference receives them then baptize them.

There are extraordinary cases mentioned in the bible, such as Philip and the Eunuch, and the case of Peter and Cornelius. Peter though had several brethren with him who were witnesses of the presence of the Lord.

To the second question I would say, that the church has her usual place of meeting and holding conference. But

she may have an arm of the church which can meet at any place fixed upon, and receive members into the church. Also the church can agree to meet at any place they may choose, or at any time. (We do not observe times, seasons, or places.) For instance the church may agree to meet at the house of some one too feeble to visit the usual place of meeting, and may receive one into fellowship; or they may meet where one is to be baptized, and hold a conference there, and receive members. It is expected that enough members to do business should be present at such places and times.

The main point to be remembered is that the church of Christ is not wedded to times or places to observe the Lord's worship or to do the King's business.— For as the King's business requires haste, wherever and whenever opportunity presents itself, then and there let it be done.

P. D. G.

WHAT TO KNOW.

In my own experience it has been shown to me, amid the bitterest conviction of my vileness and sinfulness, that Jesus Christ crucified is my salvation. When my guilt and deep conviction of sinfulness have been such that I was unfit to be in the house or presence of any one, but should be concealed from man in the desert or the wilderness, then it was shown to me that Jesus Christ and him crucified is my hope, and is all my salvation.

Christ died for me because he loved me, and this is my righteousness and all my salvation. The life therefore that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

I am crucified with Christ. In the

valley of humility, in the deep vale of this abiding conviction that there is nothing good in me, but Jesus is my life and hope, there is a sweet, peaceable dwelling place. Every bitter thing is here sweet, and springs of water burst forth in the desert. But what a death does one pass through in reaching this land of Beulah? Here every tent is of Israel, and all blessings are sure.

What shall I know among men? Shall I preach Sunday schools, and favor men's popular theories of self righteousness? Shall I go about to establish my own righteousness, or seek to please men? No. It was shown or opened to me to preach Jesus Christ and him crucified from house to house, or wherever you go. Is not that too according to scripture? It came in power or was open in power in my heart, "Preach Jesus Christ and him crucified." We know too that it is according to scripture to do so. What else do we need? The world wants something else. But this is enough for God's people.

If God give me Christ shall he not with him freely give me all things? All my blessings come at the precious price of Christ crucified. Can I desire spiritually anything therefore contrary to his will? Is it not Christ living in me, and his will being done? What a sweet life thus to live? Dying, but behold we live. Having nothing, yet possessing all things. Being poor, yet making many rich. For me to live is Christ, and to die is gain.

What better thing therefore can I preach to others? Shall I know anything among men but Jesus Christ and him crucified? I am nothing but a sinner. Christ was made sin for me. One died for all. Then all were dead. They that live therefore by the life or faith of

Christ know nothing among men but Jesus Christ and him crucified.

We are crucified to the world also, and the world is crucified to us.

P. D. G.

NOTICE.

An apology is due for delay in the LANDMARK, and for the paper used in this issue. In my absence from home there was a bad disappointment, and the last lot of paper does not correspond with the kind I have been using. I hope this will not occur any more.

I still hope and expect to have the paper on time in a few weeks, if the Lord will.

P. D. G.

THE CHURCH HISTORY.

We now have the cloth bound books mailed to all who answered our card of inquiry of last August to know if we had their address correct. We still hold about five hundred of the cloth binding until we hear from the parties, as we do not deem it safe to send books to addresses sent in from two to five years ago, until we hear from them again, to know whether their address is still the same or not. We sent out postal cards last August to all the subscribers of the book, to inquire if they were still at the same place as when they ordered their books, but from about five hundred we have received no reply.—From all such we withhold the book until heard from. Any one to whom a cloth bound book is due should have it before this notice reaches them, and if they have not received it they should immediately send their name and address to us.

SIGNS OF THE TIMES,
Middletown, N. Y.

REQUEST.

All brethren coming to Goldsboro, N. C., to preach will please inform me, as near as they can, by postal card, what day and on what train they will come, so I can meet them.

Your brother in Christ,
JOSEPH T. FIELDS.

Obituary.

MERLIE MAY.

Little Merlie May was born to C. H. D. Lester and Mary L., his wife, in Indianola, Iowa, on the 14th of Aug. 1884, and died Nov. the 20th, 1886.

She was no doubt a precious gift to them, but she came to stay but a few days to be taken away by the one who gave her. While her brief stay was in much suffering, yet she was taken ere she knew the deep sorrows of a sin cursed world. And while she knew nothing of practical sins, yet the wages of sin were hers to share, and may we not hope that the gift of God, eternal life, is hers through rich and reigning grace, to eternally enjoy. Therefore she is blessed forever more. Having escaped the pollutions of the world and entered into rest, she is now basking in the fullness of everlasting love, where death is feared and felt no more. May he who has taken her to blossom in the garden of eternal spices prepare us all to fully enter into his rest that remains, and finally be received into heaven, with all the redeemed throng, and his name have the praise.

P. G. L.

ELLA LANE.

Died, on Thursday, Oct. 7th, 1886, in Edgecombe county, Ella, beloved daughter of Lucy A. Lane, of Black Jaundice, in the 16th year of her age.

She left many friends to mourn their loss, and an utterly heart broken mother, who has had it seems, her share of trouble. Several years ago her husband Lawrence Lane, died, leaving her alone with two little girls, Ida and Ella, and ere she had ceased grieving for him Ida was killed with morphine accidentally while at her grandfathers. This was a blow few have felt, the most terrible of blows, because when the loved ones die with us around them, there is something, I can't tell what, which causes us to be more reconciled, but when they die far away from us we never forget that they died from home. The dose was given to Ida by her grandmother, who has never recovered from the shock it gave her.

Ella was a member of the M. E. Church South. She was a congenial companion and a dutiful daughter, obedient in all things. I never knew her veracity to wa-

ver or doubted her integrity. Her sickness was short. She came home from school Friday with a chill, and had a yellow chill each day successively till Thursday.

H. T. T.

Rocky Mount, N. C., Feb. 4th, 1887.

BETTIE HOUSE.

ELDER P. D. GOLD.—DEAR BTOTHER:— You will please publish the obituary of sister Bettie House, the wife of G. L. House, of Martin county. She was born October 22d, 1851, and died December 16th, 1886.

The deceased was a daughter of J. H. and Sallie E. Allsbrook, of Halifax county, and was married to G. L. House February 17th, 1870, and joined the church at Conoho 3rd Sunday in July, 1874, and was baptized by Elder John W. Purvis, and remained a good and lovely member up to the time of her death. She was a great sufferer for a long time, and especially in the last years of her life she was afflicted with a lung trouble, which ran into consumption and took her from this world of suffering and pain. She was confined to her bed for some time before her death, during which time it was my privilege and pleasure to visit her several times and converse with her just before she died. She said she was brought into a place of extreme darkness, where everything appeared dark to her, so that she could see nothing at all, and all around thought she was dying, and she thought so herself, and all at once everything appeared beautiful and light to her, and her Saviour appeared to her in the light and said to her that he had come after her and she became exceedingly happy, so much so that she shouted and praised the Lord for a long time and sang part of the 503d hymn, and she had been so she could hardly talk above a whisper, and I have heard her say several times she could not sing a tune. We feel that she has left us many bright evidences of her acceptance in the beloved, and that she has left this world of suffering, sorrow and care and has entered that rest that remains for the people of God, where the wicked cease from troubling and the weary are at rest. This blow falls heavy upon her dear father and husband. Her father had just lost a dutiful and affectionate son with the same disease, and her husband is left with the care of the children, except the poor little motherless babe of about two months old, which is taken by its

grandfather and our dear sister Ann E. Allsbrook, where it will have a mother's care bestowed upon it. May they have grace and strength as their day and the spirit of resignation to bow in submission to the will of our Heavenly Father and to see and feel that his ways and judgments are right and just.

Your brother in tribulation,

M. T. LAWRENCE.

Hamilton, N. C., February 3d, 1887.

MARY F. LYON.

Died, October 21st, 1886, at the residence of her husband, in Granville county, N. C., Mrs. Mary F. Lyon, wife of A. A. Lyon and daughter of J. B. and A. P. Green. She was born Sept. 18th, 1859.

Although Mary claimed no hope that we know of, we are not without hope for her. Her father thought her under conviction two or three years before she had consumption. She went to preaching whenever she was able; was out to hear Elder Hall the last meeting before her death.— She said to her husband during the summer that she would not mind dying much but for leaving him and her little children. She passed away very easily and quietly.

A FRIEND.

RECEIPTS.

- ALA.—S H Calhoun 1 50
 FLA.—J D Dority 2 Jno A Irvine 2 J C Lee 2 W R Pritchard 2 J T Poppell 50 cts B T Altman 50cts M L Gilbert 1 50 Elder J W Futch 2 Wm Wiggins 2 D F Robinson 2 J F Deshong 1 50 Daniel Hires 1 50 T J Altman 2 Matthew Walker 2 Mrs S A Johnson 1 A R Story 2 R L Hopson 50 cts Wm Jones 2 Ezekiel Clifton 2 S H Bennett 1 C T Simmons 2 Mrs C C Buchanan 1 L C Deshong 2.
 GEO.—Wm C White 2 By D I Hitchcock 2 50 Jonathan Coleman 1 20.
 IND.—M C Greer 2.
 N C—John Wright 2 25 Mrs Mollie Fleming 1 50 Mrs John A Cobb 4 P Jones 1 50 H H Stewart 1 Geo N Lewis 3 Isom Gay 1 50 M T Pope 4 Amanda S Edwards 1 50 By Aram Watson 3 Wm Slade 2 Eld Edgerton 4 P L Oakley 3 Jesse Sauls 2.
 OHIO.—G M Fulkerson 2.
 S C.—W I Brown 1 H H Brown 1.
 TEXAS.—M Liles 5 A Walker 1 50.
 VA.—By S A Hancock 3 J A Williams 3 Mrs Jane Lavinder 1 50 Eld. E V White 2.
 W VA.—By N C Byrd 7 50.

APPOINTMENTS.

The following Elders will preach the Lord willing :

D. N. GORE.

5th of April	Jerusalem
6th "	Jones Hill, Stanly county
7th "	Liberty Hill
8th "	Freedom
9th "	Mountain Creek
10th "	Big Creek, Montgomery county
11th "	Suggs Creek
12th "	Maple Springs, Randolph county
13th "	Bear Creek, Chatham county
14th "	Sandy Creek, Randolph county
15th "	Mt Tabor
16th "	New Shepherd
17th "	Abbotts Creek, Davidson county
18th "	Pine
19th "	Brother Workman will please arrange appointment
20th "	Toms Creek, Davidson county
21st "	Flat Creek, Rowan county
22nd "	Bear Creek, Stanly county
23rd "	Meadow Creek
24th "	Crooked Creek, Union county
25th "	Watson
26th "	High Hill
27th "	Liberty
28th "	Mountain Spring
29th "	Gravelly Ridge
30th "	and 1st and 2nd of May at the Bear Creek Association held with church at Lawyer Springs.
3rd and 4th of May	Bethany
Will some brother or friend meet him at Polkton Tuesday morning the 5th day of April.	
He will be dependent for conveyance.	

J. B. HILL.

L. II. HARDY.

March 24 at night	Straits
" 25	Davis' Shore
" 26 and 27	Hunting Quarter
" 28	Cedar Island
" 30	Goose Creek Island
" 31	Bethel
April 2 and 3	Sandy Grove
" 4	Blounts Creek
" 5	Galloways
" 6	Red Banks
" 7	Great Swamp
" 8	Flat Swamp
" 9 and 10	Skewarky
" 11	Bear Grass
" 12	Smithwick's Creek
" 13	Jamesville
" 14	Morattock
" 16 and 17	Coinjock, Currituck county
" 18 19 20 21 22	I will be subject to the arrangements of Elder Charles Meads
" 23 and 24	Flatty Creek
" 26	Spring Green
" 27	Conoho
" 28	Cross Roads
" 29	Coneta
" 31 and May 1	Tarboro
May 2	William's
" 3	Lawrence's

" 4	Kehukee
" 5	Deep Creek
" 6	10 o'clock A. M. Rocky Swamp
" 7 and 8	Falls
" 9	Castalia
" 10	Peach Tree
" 11	Hickory Rock
" 12	Suits Schools House
" 13	Dutchville
" 14	Camp Creek
" 15	Flat River
" 16	Shiloh
" 17	Stories Creek
" 18	Hesters Academy
" 19	Prospect Hill
" 20	Lynches Creek
" 21	Arbor
" 22	Gilliams
" 23	Deep Creek
" 24	Harmony
" 25	Lebanon
" 26	Eno, and Durham at night
" 27	Brother J. R. Young's at night
" 28 and 29	Oak Grove
" 29	at night Raleigh
I shall need conveyance.	

B. II. WOOTEN.

Monday after the 3d Sunday in March,	North East.
Tuesday,	Hadnot
Wednesday,	Newport
Then will Brother L. II. Hardy arrange so as to be at Hunting Quarters on 4th Sunday and Saturday.	
Monday,	Cedar Island
Wednesday,	Goose Creek Island
Thursday at the church near Grantsboro, (name forgotten).	
Friday,	Sandy Grove
Saturday,	Blount's Creek
1st Sunday in April,	Galloways
Monday,	Red Bank
Tuesday,	Tysons
Wednesday,	Autry's Creek
Thursday,	Old Town Creek
Friday and Saturday,	Moores
2d Sunday,	Wilson
Monday,	Lower Black Creek
Tuesday,	Aycccks
Wednesday,	Nahunta
Thursday,	Mewborns
Friday,	La Grange
Saturday,	Friendship
3d Sunday,	Goldsboro
I shall need conveyance.	

ISAAC JONES.

Tuesday night after the 1st Sunday in April,	Raleigh.
Wednesday,	Neuse
Thursday,	Cedar Grove
Friday,	Dutchville
Saturday and 2d Sunday,	Camp Creek
Monday,	Shoo Fly
Tuesday,	Tar River
Wednesday,	Five Forks
Thursday, meeting house near Elder D. R. Moore's	Friday,
Friday,	Shiloh
Saturday and 3d Sunday,	Stories Creek

Monday,	Flat River
Tuesday,	Mt. Lebanon
Wednesday,	Eno
Wednesday Night,	Durham
He will need conveyance.	

WM. LUNDY.

Reed Creek	Wednesday and Thursday before 1st Sunday in March
Camp Creek	Friday
Leatherwood	Saturday
North Fork	1st Sunday
Mt. Ararat	Monday
Strawberry	Tuesday
Galilee	Wednesday
Union	Thursday
Weatherford	Friday
Rest	Saturday
White Thorn	2nd Sunday
Banister	Monday
Malmison	Tuesday
Pickerway	Wednesday
Mill	Thursday
Rest	Friday
Cane Creek	3rd Saturday and Sunday
Dan River	Monday
Lick Fork	Tuesday
Pleasant Grove	Wednesday
Arbor	Thursday
Lynch's Creek	Friday
Prospect Hill	Saturday
Ebernezer	4th Sunday
Stories Creek	Monday
Shiloh	Tuesday
Far River	Wednesday
Camp Creek	Thursday
Rest	Friday
Dutchville	1st Saturday and Sunday in Apr.
Eno	Monday
Durham	Monday night
Mt. Lebanon	Tuesday
Harmony	Wednesday
Deep Creek	Thursday
Gilliams	Friday
Wolf Island	2nd Saturday and Sunday

D. N. GORE.

Wilmington	1st Sunday in March forenoon and at night
Dudley	Monday
Goldsboro	Tuesday
Friendship	Wednesday
Nahanta	Thursday
White Oak	Friday
Mewborn	Saturday
LaGrange	2nd Sunday
New Port	Monday
Hadnotts Creek	Tuesday
White Oak	Wednesday
North East	Thursday
Ward's Will	Friday
Yopps	Saturday
Bay	3rd Sunday
South West	Monday
Maple Hill	Tuesday
Cypress Creek	Wednesday
Muddy Creek	Thursday
Beaver Dam (Columbus Co.)	4th Sunday
Wilmington	1st Sunday in April
He will need conveyance.	

S. C. LITTLE.

Mountain Creek	March 16th
Big Creek	17th
Sugg's Creek	18th
White Oak Springs	19th
Pleasant Hill	20th
Flint Spring's School House (near brother Beam's)	March 21st
Maple Springs	22nd
McMeanowsses	23rd
Bear Creek	24th
Big Meadow	25th
Nathaniel Norwood's	26th
Sandy Creek	27th
Mt. Tabor	28th
Rock Hill	29th
Old Union	30th
New Shepherd	31st
Popes School House April	1st
Abbotts Creek	2nd
Saints Delight	3rd
Old Muddy Creek	4th
Pine	5th
Brother Workman's (near Silver Hill)	6th
Tomb's Creek	7th
Riley's School House	8th
Flat Creek	9th
Bear Creek (Stanley Co.)	10th
He will need conveyance.	

J. E. ADAMS.

Second Saturday and Sunday in March, Beaver Dam near Wilmington	
Monday	Galloway's
Tuesday	Red Banks
Wednesday	Hancock's
Thursday	Cross Roads
Friday	Mewborn's
3rd Saturday and Sunday	Nahanta
Sunday night	Goldsboro
Monday night	Smithfield
Tuesday	Glennon
Wednesday	Rehoboth
Thursday	Fellowship
Friday	Sandy Grove
4th Saturday and Sunday	Willow Spring
Monday	Oak Grove
Monday night	Durham
Tuesday	Eno
Thursday	Big Meadow (Catham Co.)
Some of the brethren will please meet me at Graham Tuesday evening.	
Friday	at Mr. Norwood's
1st Saturday and Sunday	Sandy Creek
Monday in Mr. Fox's neighborhood where he may appoint	Bare Creek
Tuesday	Maple Springs
Wednesday	Mt. Tabor
Thursday	Pleasant Hill
Friday	Sugg's Creek
Saturday	Big Creek
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Tuesday	From here brother G. J. Chauncy will please arrange appointments on to Bare Creek Association at Lawer's spring some brother will please meet me at Washington and convey me out to Galloway's. I shall need conveyance.

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J. W. GILLIAM, Principal.

Morton's Store, N. C.,

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Jan 9, '87	No. 45, Daily, Old No. 42	No. 23, Daily, Old No. 48	No. 27, Daily, Old No. 50
Leave Weldon	1 10 a. m.	2 15 p. m.	5 35 p. m.
Arrive Rocky	4 27 "	5 53 "	.....
Arrive Tarboro	.....	4 50 p. m.	.....
Leave Tarboro	.....	11 30 "	.....
Arrive Wilson	3 07 a. m.	4 05 p. m.	6 55 p. m.
Leave Wilson	.....	4 30 p. m.	.....
Arrive Selma	.....	8 40 "	.....
Arrive Fayetteville	.....	8 40 "	.....
Leave Goldsboro	3 58 p. m.	4 50 p. m.	7 40 p. m.
Leave Magnolia	5 18 "	6 00 "	8 45 "
Leave Burgaw	6 14 "	7 00 "	.....
Arrive Washington	7 00 a. m.	7 50 "	10 55 p. m.

TRAINS GOING NORTH.

	No. 62, Daily, Old No. 45	No. 78, Daily, Old No. 47	No. 105, Daily, Old No. 43
Leave Wilington	11 40 p. m.	8 30 a. m.	8 30 p. m.
Leave Burgaw	.....	9 34 "	9 30 "
Leave Magnolia	12 52 a. m.	10 23 "	10 42 "
Arrive Goldsboro	1 55 "	11 35 "	11 53 "
Leave Fayetteville	.....	8 00 a. m.	.....
Arrive Selma	.....	10 47 "	.....
Arrive Wilson	.....	11 59 "	.....
Leave Wilson	2 40 a. m.	12 25 p. m.	12 51 a. m.
Arrive Rocky Mt.	.....	1 00 "	1 27 "
Arrive Tarboro	.....	4 50 p. m.	.....
Leave Tarboro	.....	11 30 a. m.	.....
Arrive Weldon	4 10 a. m.	4 35 p. m.	4 55 a. m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3 00 p. m. Returning, leaves Scotland Neck at 9 30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., Daily, except Sunday, 6 00 p. m., Sunday 5 00 p. m., arrive Williamson, N. C., 8 40 p. m., 6 40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 8 00 a. m., Sunday 9 30 a. m., arrive Tarboro, N. C., 10 00 a. m., 11 30 a. m.

Train on Mallard N. C. Branch leaves Goldsboro, N. C., daily, 6 00 a. m., arrive Scotland Neck, N. C., 8 40 a. m., 7 00 p. m., Returning, leaves Scotland Neck, N. C., 7 00 p. m., arrive Goldsboro, N. C., 10 00 a. m.

Southbound Train on Wilson & Fayetteville Branch, N. C., via Northland is No. 25.
Train No. 49 South will stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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VOL. 20

MARCH 1 1887.

NO. 8.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:

THE MIRROR STEAM PRINTING HOUSE.

J. H. Longfellow
1897

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 chords of Love.

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

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

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

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

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

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For \$2.25 each I will send both the "Gospel Messenger" and ZION'S LANDMARK one year to any subscriber.

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

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All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

DISCIPLINE.

DEAR BROTHER GOLD:—I wish to call attention to the above subject through the LANDMARK, if it shall seem proper to you to publish what I shall write.

I know that the subject has been ably treated heretofore, but the matter is so important to the peace and welfare of Zion that it is well enough to have our pure minds stirred up occasionally by way of remembrance of these things. The apostles wrote to the churches because they knew the truth, and we should always write for the same reason. We should neither preach nor write to bring out unrevealed things, for they belong to God, but to instruct in the revealed things that are given for the good of the church.—It is as much necessary for a teacher to be sound in discipline as it is in doctrine. The late Elder John S. Brinson during the latter part of his life treated mostly on experience and discipline, and on being asked why he did not treat on doctrine as he used to do, said that he was not able to treat on all the points as he used to be, and considering that experience and discipline were the most important to the well being of the church, he mostly left off the doctrinal points and used the others.

I wish to consider this subject under three heads. 1st. The discipline of our own selves. 2nd. Our duties to our brethren privately. 3rd. The duty of the church publicly.

Then first our individual duties. It becomes every christian to Let their light so shine before men, that they may see their good works and glorify their Father which is in heaven—Mat. 5:6. And as the apostle says, "For ye were sometimes darkness, but now are ye light in the Lord, walk as children of light, proving what is acceptable unto the Lord"—Eph. 5:8, 10. We must accomplish these things individually or light will not abound in the church. A consolidation of several dark spots does not make a light place, but if several lights are brought together they make a larger light, hence the necessity for true, faithful christians to live together in a lovely church capacity that all their lights may be combined in one and be the more enticing for all the lambs to come in to enjoy the glorious rest of christian fellowship. We as individuals should not be guilty of any conduct or conversation that we are not willing for all the brotherhood to know. We should not fellowship anything in ourselves that we would not be heartily willing to fellowship in any other brother or sister. If we do a thing that is wrong, we should at once make that thing known; if it be between us and our God only, then we should at once confess to him, knowing that if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness—John. But if our sin is of such a nature that it would hurt the feelings of our brethren, we should not only privately ask the forgiveness of our God, but should openly confess it to the brethren and ask

their forgiveness. "Confess your faults one to another, and pray for one another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much"—James 5; 16. I was once sitting as moderator of a conference, and when the inquiry was made if all were well, a brother arose and confessed that he had been drunk, got drunk in the night, no mortal eye had seen him in that condition, and yet his conscience drove him to confess it to the church and beg pardon of those brethren whose feelings would have been wounded if they had seen him in that condition. His first step was in the dark naturally and spiritually, but while the second was self-mortifying, yet it was spirit-freeing. It is cowardly to commit sins, but a brave act to confess them. Let us always consider that though our acts are hid from men and our brethren, yet the all-seeing eye of God is beholding us. O that we might ever have the words of David, together with his spirit, ever before us. "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee"—Ps. 139: 7, 12. Much more might be said here, but I pass to the next.

2nd. Our duties to our brethren privately.

This point is so plainly set forth in the scriptures that a wayfaring man, though a fool, need not err therein—

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother"—Matthew 18: 15. We understand this to be a case of private trespass, which the church has nothing to do with; the laws of sobriety or morality,

nor the discipline of the church is not violated nor offended; only one brother is individually hurt. If all of the brotherhood knew of the matter they would not be wounded, but would exhort those two brethren to settle in the spirit of meekness and brotherly love. In this case the offended brother should take heed lest the devil, evil-surmising, gets a veil over his eyes and stirs up enmity in his heart against the brother who offended, and then add to this evil the poison of the tongue in telling every other brother of his supposed grievance and thus commit the greater sin himself. Let him go at once, according to the scriptural instruction, then if this brother does not hear, the case begins to be a little public. "But if he will not hear thee, then take with thee one or two more, (*brethren*) that in the mouth of two or three witnesses every word may be established"—Verse 16. Here we see that the case is to be made known to two or three, and may be four of the church before it comes to the body in a church capacity. If the offender does not hear now, what is next. "And if he shall neglect to hear them; tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"—Verse 17. Now the case is public, and no brother has any right to conceal it, but it is his indispensable duty to bring it to the church, and if he fail to do so it is the flesh that is keeping him from his spiritual duty, not only to the offending, stubborn party, but to the church. He is letting the leaven of iniquity abound in the church, and himself has become a transgressor and should be rebuked accordingly.

Now let us pass to the next point.—Our duty where the laws of morality are violated, bringing shame and reproach on the brotherhood.

There are several offences spoken of in the scriptures that are public, that is they are not only against one member, but against the whole body of Christ. The apostle brings several of them to view in Gal. 5: 19, 20, 21. "Now the works of the flesh are manifest, which are these: Adultery, fornication, un-

cleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Now this is conclusive evidence.

"*They which do such things shall not inherit the kingdom of God.*" We see the same again in 1st Cor. 9:10, in which the apostle asserts twice that they "*Shall not inherit the kingdom of heaven.*" I have asked who has the power, if he sees a brother or a sister guilty of any of these things, to go and talk the matter over between themselves and formerly settle the matter, and it never come to the church? Would not such action override the decision of the apostle as given above? In his exhortation to Timothy, 1st Tim. 5:20, he says, "Them that sin rebuke before all, that others also may fear." Now what sin is it that he here speaks of, if it is not such as are mentioned above? We conclude that such sins are considered in the "Rule of our Faith and Practice" to be public sins and are to be noticed publicly in the church, which is now the highest authority on the earth.

For let us consider the apostle's own action in the church as to whom he preached, and see if we view these things aright. 1st. His exhortation to the church at Corinth, 1st Cor. 5 read from the 1st verse, especially the 4th and 5th. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved

in the day of the Lord Jesus." Now here the church is actually commanded to consider this case when they shall have assembled together, that is, in a church capacity; no settling this case out of doors or privately between the offender and one or two more brethren. What was the charge against him? Answer, adultery. One of the offences to be taken in common with many others already mentioned. What was to be done with this offender? Answer, he was to be given over to Satan. (Excluded from the fellowship of the church.) But was there no way by which he might be retained if some of the brethren were willing to forgive him? No. That was just what the whole church seemed to be in favor of, (except perhaps some very particular ones who reported the case to the apostle) as their actions fully proved, and instead of meeting with the approval of the apostle they were severely rebuked by him, called "carnal," &c. For further testimony on this point notice the apostle's dealings with Hymeneus and Alexander—1st Tim. 1:20.

Now what steps should the church take in this day with all such cases? If I may be allowed to answer, I shall say, "Remove not the ancient landmarks which thy fathers have set," but bring all such cases immediately to church and let them receive the anathemas of all the brethren, as they did in the apostolic age.

Dear brother Gold, I have run hastily over the subject, but hope that I may be understood.

I am as ever, your brother in hope,

L. H. HARDY.

Newport, Carteret Co, N. C.

LAW IN ZION.

MY MUCH ESTEEMED BROTHER:— Having promised to write to you my humble views on church government and discipline I undertake the task, hoping to write nothing to reproach Christ or his cause. I do not claim to be inspired, therefore what I write is

open for comment or criticism. While I trust that I am willing to be convinced of any error I may fall into while I try to write my feeble sentiments. You will perhaps find words and parables herein which may excite the wrath of some or a smile in others: but it is not

intended to excite either wrath or mirth: but I trust I am in prayerful earnestness.

It is said by some that we are not under the law, but under grace. This is scripture truth, so far as the law given on sin is concerned: but we are under the law of the spirit of life in Christ Jesus which has made us free from the law of sin and death—Rom. 8: 2. Which law, though making great allowance for the infirmities of the flesh through mercy, is nevertheless a law with penalties attached, and should not be broken with impunity. It is true we receive not our law from Mount Sinai where we expect no mercy: but if we are children of grace we come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, and the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel—Heb. 12: 22, 23, 24. Now we have Jesus to obey (instead of Moses,) Christ came not only as a giver of this law from Mount Zion, but as an exalter of the same: for John bear witness of him saying, and now also the ax is laid unto the root of the tree, therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire. Here we find Christ our law giver separating the wheat and chaff, preserving one and destroying the other. I also contend that Christ Jesus, the Mediator of the new covenant, set up a visible church or kingdom before he was crucified with all sufficient laws and regulations: for John called upon the Jews to re-

pent for the kingdom of heaven is at hand. Jesus also declared that the kingdom of heaven was at hand. He declared that the law and the prophets prophesied till John; since then the kingdom of God is preached, and in the 18th chapter of Matthew we find a church spoken of.

One of the first commands we find given to them is to forgive; for if ye forgive men their trespasses your heavenly Father will also forgive you; but if ye forgive not men their trespasses neither will your Father forgive your trespasses—Mat. 6: 14, 16. There are perhaps some Baptists who suppose to forgive and to fellowship is the same thing, if so there would be no chance to harmonize the New Testament Scriptures: for if I understand the above quotation it teaches us to forgive all men, for it does not say if you forgive not one another: it does not say if you forgive not a brother, but it says men. Therefore there should be no distinction among the people, but fellowship for all whether they even desire your fellowship or not; for it does not say forgive men, if they ask you to do so. It does not say, forgive men if they repent. But it says, forgive: and if it be a penitent brother forgive 490 times—Matt. 18:22. Then we find the Apostle Paul, the great teacher of the Gentiles saying, now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly—2nd Thes. 3: 6. Now if a brother sin against you 490 times, would you not think him disorderly? Evidently you would, and I should say, put away wrath, and pray for the brother. You should withdraw from every such brother. I do believe I have prayed for my enemies with as much sincerity as I ever did for my friends, but have not at times the spirit so to do, but often try to ask for a true spirit of prayer for those that hate me. It is so pleasant to wish them well.

But to return to the subject, of withdrawing from a brother, yet entertaining no malice. If any man, says Paul, obey not our word by this epistle, note that man, and have no company

with him that he may be ashamed, yet count him not as an enemy—2nd Thess. 3:14, 15. Suppose the brother whom you are to forgive seventy times seven, if one of his offences should be an extortion, you are commanded not to keep company, or eat with such a brother.—But now I have written unto you not to keep company, if any man that is called a brother (he speaks as if he doubted their being actual brethren) be a fornicator, or covetous, or an adulator, or a railer, or a drunkard, or an extortioner, with such a one, no not to eat—1st Cor. 5:2. If to forgive and to fellowship are one and the same, Stephen the Martyr was in full fellowship with his persecutors that stoned him to death, having perhaps but a few moments before called them stiff-necked, and uncircumcised in heart and ears: Acts 7:15; but before he died he cried, "Lord, lay not this sin to their charge"—Acts 7:60. In his prayer he calls their bloody and murderous work sin. I do not believe he was in fellowship with such gross, outbreacking sinners. The Apostle had no bitter enmity, or malice against the wicked person he wrote to the church to remove from among them—1st Cor. 5:13, but tells them in his second epistle, if I understand it that it was for the love of the cause.—Hear him, "Wherefore though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. It was not out of hatred for the offender, or of unjust partiality for the offended, but that they as a church of Christ might prosper by putting away from among them him that had coveted, and taken that which was not lawful.

The Scriptures teach us to do nothing through strife or vain glory—Phil. 2:3. But the law our King gives from Mount Zion requires us to learn of Christ, to be meek and lowly in heart, while we pray for all men, and endeavor to keep peace among ourselves. We have no law given us to require us to hate the person of any one, but we have a law which says, I exhort

therefore, that first of all, (he sets this forth as the most important duty) supplications, prayers, intercessions and giving of thanks be made for all men, 1st Tim. 11:7. Note the word therefore, in the above quotation, which means for this cause, as much as to say, exhort for this cause that you pray for all men. Perhaps one will say, what was the cause? He was just telling Timothy of some who had made shipwreck, that is they had gone astray, of whom is Hymeneus, and Alexander, whom I have delivered unto Satan that they may learn not to blaspheme: and the Apostle not only prayed for them himself, but writes to Timothy for this cause, to pray for all men.

Now dear brother, if we live godly we shall suffer persecution, for the world will persecute you, do as you may, if you are a church member, for if you do your duty you will not fellowship the way of the world, but you will rather hate them. I do not mean that you will hate men personally, but you will hate the lust of the flesh, the lust of the eyes, and the pride of life, which is not of the Father, but of the world; 1st John 11:16. If you love not those things which the world loves, of course the world will not love you, and if you walk with the world they will perhaps encourage you in your course while with them, but when your back is turned they will say, behold a hypocrite.

But one will perhaps say, give offence to none. They may even use a scripture quotation like this, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God"—1st Cor. 10:32. This is well enough, we must not try to make ourselves offensive, for if we walk as we ought we will unintentionally give offence to bad people without, and false brethren within. When you are found faithful in duty you will perhaps be smitten on one cheek for so doing, but fear them not. Your King was also smitten, but quietly turned them the other. By pressing forward do your duty, trusting in the everlasting arm which is underneath.—One may say, you speak of false brethren,

ren. Even so, and such when they are made manifest by their fruit the church is to cut off, and have no fellowship with, for they shall be known by their fruit, and hewn down and cast into the fire; for saith the King and law giver, beware of false prophets that come to you in sheep's clothing, but inwardly they are ravenous wolves. Ye shall know them by their fruits; and he tells in another place, a man's foes shall be they of his own household—Mat. 10:36, and the Apostle Paul in telling of the many dangers he had encountered, speaks of being in peril among false brethren—2nd Cor. 2:20.

Dear brother, did you ever feel afraid of a man who is called a Baptist? Were you ever afraid to go to one's house, or to see him alone, for fear he would bring up a false charge against you? If you have not thank God with all your heart, soul, mind and strength, that he has so loved and favored you. The Apostle also tells us that after his departure grievous wolves should 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—Acts 20:29, 30, and these we certainly should cut off, and avoid, if we as a church would prosper; for the teaching of the same Apostle is plain to that effect, (hear him.) 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—Rom. 16:13, 18. We find the same Apostle teaching the church at Corinth to put away from among them an evil doer, not with wrath, but with mourning; and ye are puffed up saith he, and have not rather mourned that he that has done this deed might be taken away from among you—Cor. 5:2. He tells them to flee from idolatry, and have no fellowship with devils. Again he says, be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath

light with darkness—2nd Cor. 6:14.—Again we find him saying to the church at Gallatia, I would they were cut off which trouble you—Gal. 5:12. And again saying, for the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way—2nd Thes. 2:7.

Dear brother, I have been thus tedious for a cause perhaps unknown to you, but if you will bear with me I will tell you my reason for so doing. Once since my lot has been cast with the Baptists I lodged with a brother one night that told me he was not willing to reject any candidate that came to the church, or to exclude any member of the church. This Baptist was not an idiot, but seemed to be a man of considerable intellect. I do not know what he meant, or how much he meant; but if he meant what he said, I cannot for the life of me see how in that man dwells the love of Christ, or his cause, or even respect for his written word. If you can find by thorough searching the least shadow of respect for the church of God, or where we would make any distinction between the church and world in such a man, please inform your little ignorant brother.

Would not such a man fill a house after the following manner—with sheep and wolves, tigers and bears, eagles and quails, hawks and ravens, and then turn loose a swarm of hornets among them and cry,

"Peace be within this sacred place,
And joy a constant guest."

I know that the christian spirit should be one of love, of long forbearance, of gentleness, and of goodness; for the Apostle teaches, let all bitterness and wrath, and anger and clamor, and evil speaking be put away from you, with all malice—Eph. 4:31. And if we put away all anger and malice, we forgive every individual upon the earth; while we are plainly and positively commanded to have no fellowship for some; and again and again, we are not in a proper frame of mind to pray if we have wrath. I will therefore that men pray everywhere, lifting up holy hands without

wrath and doubting—1st Tim. 2:8,— It is a serious thing to entertain wrath. Solomon says that wrath rests in the bosom of fools. Let all wrath be put away, and let us obey the command to pray without ceasing, and do our duty in discipline as well as in other matters.

Perhaps our brother who would receive any, and retain all, may try to defend his loose course by saying, judge not, lest ye be judged, for with what judgment ye judge, ye shall be judged, and with the measure ye meet it shall be measured to you again. Why beholdest thou the mite that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or in other words, why do you rebuke your brother for a very trifling offense, when you are guilty of a very gross one? This is to teach you as Paul taught Titus, that when you rebuke you should rebuke with authority; you have no right to reprove a brother for being a little intoxicated, for a few moments, when you have been beastly drunk for a week. Another portion of scripture is found in the 23rd of Matthew which teaches the same thing. Then spake he to the multitude and to his disciples saying, the Scribes and Pharisees sit in Moses' seat, all therefore they bid you observe, that observe and do; but do not ye after their works, for they say and do not—Mat. 23:1, 2, 3. Here the great King and Lawgiver from Mount Zion instructed them, that whatsoever ye teach by precept, teach also by example: that is you shall not judge others for causes you are guilty of yourself; but if you see an orderly christian you must judge, and you will judge, and that by authority by living a sober honest and peaceable life yourself, but if you live in a glass house be careful how you throw stones. But now to show that you are to judge in the same, 7th of Matthew, you will find that you are to judge false prophets by their fruits. Did not Paul judge Elymas, when he set his eyes on him and said, O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?

Acts 13:10. Yet when there is among us an evil doer, who is afraid of an honest and just judge, or one who wishes to support evil, they misapply the scriptures, and cry out judge not! Did not Peter judge Simon the sorcerer, when he said to him, for I perceive that thou art in the gall of bitterness and in the bond of iniquity—Acts 8:23. Here he judged him as bound by iniquity.— To use another expression he judged him as tied to, or so tied by sin, yet they say judge not. Did not Paul write to the church at Corinth that though he was absent, he had already judged one of these members, and in his judgment that he should be excluded. The following are his words, For I verily as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together and my Spirit with the power of our Lord Jesus Christ, to deliver such a one to Satan—1st Cor. 5:3, 4, 5. Yet the disorderly member will say, judge not.

Notice the whole chapter 1st Cor. 5, the apostle tells the church at Corinth to let their matters of law be judged by the saints, telling them that saints shall judge the world, and even angels. See 1st Cor. 6. He tells the same body to judge him, that is to judge what he says—Cor. 10:15. He also says let the prophets speak two or three, and let the others judge—1st Cor. 14:29. The same Apostle tells Timothy to reprove and rebuke—2nd Tim. 4:2. Now if Timothy obeyed this command, or rather solemn charge, he might have been told to judge not. Titus had also the same charge given to him, to rebuke with all authority—Tit. 2:15. I understand that Titus was to behave himself so well as to warrant to him the authority of rebuking those who behaved disorderly.

Perhaps I have said enough on the subject of judging. But then our dear brother who would receive any and retain all, has a very beautiful portion of scripture yet to bring to his relief. You will find it recorded in the 18th chapter

of Matt. The same chapter wherein he is commanded to treat the offender who will not hear the church as an heathen-man and a publican. The scripture he used to defend his course is this beautiful text, "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea."—Matt. 18:6. Now let us notice the connection here: at the same time the disciples came unto Jesus saying, who is the greatest in the kingdom of heaven? Jesus called a little child unto him and set him in the midst of them and said, "Verily, I say unto you except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whoso receiveth one such little child in my name receiveth me." I have written the full preceding verses, in which our great law-Giver teaches them to be like unto little children, and in the 6th verse he teaches that it is dangerous to offend one of these little ones; but I have not found a word here about offending a large one; but one would say perhaps I can not tell who is a little one. My dear brethren, do you believe that there is a worldling that cannot tell a little child from a full grown man, or an humble child from a bigoted, self-willed man, and those big ones will be offended anyway. It was those *big ones*, no doubt, who were offended at both John the Baptist and Christ. No way they could come could please them, for John came neither eating nor drinking, and they say he hath a devil. The son of man came eating and drinking, and they say, "Behold a man gluttonous, and a winebibber and a friend of publicans and sinners"—Matt. 11, 18:19. Those who are continually stirring up strife at home or abroad, in their family, in their neighborhood, and in the church cannot be one of those little ones. You never knew a humble person to lead such a life, and if you find him to be a great one and cannot in the spirit of meekness reduce his enormous size, you had better put away such. But if you discover that the

large one gets angry, note that individual, he or she is not a little one; for one of Christ's little ones is not so easily offended as some people suppose. And be careful how you reinstate one so offended, for their return may be for evil purposes. Again our lenient brother who would receive any, and retain all, may perhaps think he has a very effectual weapon yet to defend himself with, in the 13th Matt. in the parable of wheat and tares, but let us notice Christ's own explanation of the parable. The field is the world, the good seed are the children of the kingdom. But the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world and the reapers are the angels, as therefore the tares are gathered and burned in the fire, so shall it be in the end of the world, Matt. 13:28, 29, 30. The first thing he tells them by way of explanation is the field in the world, therefore it is not the church and comes not at present under the churches' jurisdiction. If it ever does the parable teaches plainly this, or I rather understand it so; that all the people upon earth were either wheat or tares. Those that are not wheat are tares, and those that are not tares are wheat. Now there is not one word said here about the wheat proposing to root up the tares. But it was the servants of the householder which are Angels and not men or wheat, as they (the church) are called in the parable. But Christ tells them in plain words that the reapers are the angels. But one will perhaps say or ask, did not angels know the mind of their Creator any better than even to make such a proposition. Nay, there are and have been since the creation many secret things which belong to God alone; and are sealed in a book. Perhaps, none are found worthy in heaven, or earth, or under the earth to open and to look upon. The Apostle Peter tells of things which the angels desire to look into, and why should they desire to look into things known all about. No, they did not know that out of the loins of many of wicked tares

that dwell upon the earth should spring up wheat in their posterity. But Jehovah so proposed, and hence he spares the tares.

"Not Gabriel asks the reason why,
Nor God the reason gives.
Nor dares the favorite angel pry
Between the folded leaves."

So the parable of wheat and tares has no reference to the Church matters, but sets forth the dealings of God with the entire world, and all the people therein, both good and bad, so to speak.

But it may be some one may excuse a loose way of receiving and retaining members by saying, I was afraid the disorderly member or his friends might think hard of me for such strict discipline. You need not trouble your mind about that, for if they are humble Christians they will not, or if they are bad people they will certainly be offended, if they or theirs are rejected or excluded. Yea, there is not a shadow of doubt in my mind, that the traders which Christ scourged out of the Temple were very much offended, or at least such treatment was not at all agreeable with them, and their friends, and near kindred, for they were very much discommoded, for he made a scourge of small cords, and drove them all out of the temple, and the sheep and the oxen, and poured the changers of money, and overthrew the tables, and said unto them that sold doves, "Take these things hence, make not my father's house a house of merchandise"—John 11: 14, 15, 16. How could they help disliking such treatment? Yet in him dwelt the fullness of the Godhead bodily. You are commanded to be followers of God, as dear children,—Eph. 5: 1. I do not mean you should scourge out literally those who offend. But if Gospel means in a meek spirit fail to gain them, then you should at once use means sufficient to put them out of the way. But, says one, the disobedient one might be my father, or mother, or wife, or brother, or sister, or son, or daughter. Well, if so, I for one would be the more anxious to cut them off

from the church, than if they were not related to my flesh, for I should feel keenly their ungodly behaviour if they were my near kin in both flesh and spirit. I should mourn, though I will confess it ought to make no difference. But he that doeth wrong shall receive for that wrong which he hath done, and there is no respect of persons—Col. 3: 29, that is, deal with every one according to what he has done, without respect of persons; and if your nearest and dearest member is persistently offensive, you are to cast it from you. Hear what the King and Law-giver says, "If thy right eye offend thee, pluck it out, and cast it from thee"—Matt. 5: 29. Is not an eye the tenderest part of our physical organization? Evidently you will admit that it is. Of course you will agree with me that this does not mean for men to pluck out natural eyes, but to deal out justice and mercy alike to all the members of your body, (the church) whether they be near and dear to your flesh or not. I am aware that there is room to bring up several objections to my theory or understanding of this portion of Scripture, nevertheless I think I already know what the arguments are, and if I had time I would try to answer them in this letter, and if I should be called upon will answer them hereafter, if the Lord will. He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him, therefore Jesus is not in him if he wilfully refuses to keep his commandments; for Jesus says I am the way, the truth and the life. If Jesus were in him the truth would be in him.

A. E. GRAY.

STRANGERS.

DEAR BROTHER AND SISTER GOLD—
And the many esteemed ones with whom I have oft associated, and those with whom I have met as they were passing to and fro with the message of Salvation.

I feel inclined once more to drop you a few lines through the LANDMARK,

should the attempt meet with your approval thus to insert it.

Do with it as you think proper, brother Gold. We are assured that all God's people shall be taught of Him by the same spirit, though the lot assigned them, even spiritually, oft seems varied. While thus thinking of them, we view as it were the mount of the Lord, even Mount Zion situated in the way between the city of destruction, and the city of abiding habitation, the New Jerusalem above.

The pilgrims traveling this highway are oft scattered along the pathway; not all keeping together, but nevertheless will be closely united when they enter the blest city. Some remain much of their time at the base of the mount, rather in the region of darkness and despair, mourning the absence of light and comfort; while they should remember, that at the best in this wilderness land, we can only have a glimpse of that inheritance hoped for. While others are winding their way along between these two points, though slowly, yet they hope surely. As for me if you would like to hear my lot; I appear to be cast near the central region of the mount, oft bound down along the green hillside by the bands of affliction, which I feel to hope are all in love and mercy from our Heavenly Father, who knows what is best.

While the gently flowing stream of God's unchanging love flows by the side of the mount, and the refreshing breezes of his unceasing mercy are oft felt wafted to the weary pilgrim along the banks, freighted with those faithful and precious promises which are so life inspiring. The holy bible is full of them, search for them yourselves, for space fails to quote them. You cannot fail to find that Jesus is the All-Sufficient friend of the needy. He is all in all for time and eternity. This is more my station, and not so much in despair, neither mounted to the hill-top, but resting that a thankful spirit can be realized; for even a sweet glimpse of the glorious Sun of Righteousness resting on the mount, reaching down the side of it, humbly waiting

for the final deliverance from the clogs of mortality, to realize the fullness of that life, peace and joy for which we now live in hope alone through and by Jesus Christ. For there is salvation in no other way. Time with all its countless blessings which our all-wise Creator has furnished, are fast passing away to unfold an unending eternity. Surely God's mercies and blessings to his creatures are sufficient to demand the praise of an humble and thankful heart, both through time and eternity. Would that there was more heartfelt spiritual praise to our God, for the form without the spirit is but mockery, and yields no sweet comfort.

May you all be blessed and strengthened of the Lord. As for me, I remain about the same, my help is in the Lord.

A prisoner of hope,

S. N. BIGGS.

Williamston, N. C. Nov. 6, 1886.

CORRESPONDENCE.

DEAR BROTHER GOLD:—Please find enclosed order for two dollars, and for which send me the LANDMARK for another year, as I do not care to do without them, for I find they contain the truth as I understand it and have no compromises to make with error. It appears to me that they get better and better, or else I am being more fitly prepared to read them. I think the experiences are very interesting indeed, and some write of the wonderful way God has led them, and to the Arminian critic it would appear absurd, for they know nothing of the doubts and fears and haltings which the tempest tossed have. Surely this is a world of blasphemy and darkness, for turn which way you will there is to be seen wickedness of some sort, and spiritual wickedness seems to be on the increase, for it is so easy now to be a christian, all they need is to subscribe to a form or ritual and express a desire or determination to live better and all is well.

The Evangelical alliance is making great progress and they are making great boasts of their work and what

they intend doing. I verily believe that if they had the power, they would compass the world and sawlown up all who have a form of worship, and they would call this broad christian charity and would down to chains any poor faithful child of God who would cry out against such blind idolatry.

But I will add no more, yet will hope and pray for the welfare of Zion and that peace may dwell throughout all her borders, and that the under shepherds may feed the flock, that strife may not be known, that the sweet rivers of God's love may fill our hearts and that we may be enabled to ascribe all honor and praise to the King eternal.

Unworthily yours,

GEO. W. FULKERSON.

Hamilton, Ohio, Dec. 18th, 1886.

HEAVINESS.

DEAR BROTHER GOLD:—Another year in the annals of time has flown forever, and here we are no better still but rather more sinful, or at least more acquainted with our sinful nature. Often, very often while enduring great trials, and passing through the dark waters of affliction and tribulation, we would feel to say within ourselves, "surely should the good Lord deliver us, we will try to be more circum-spect." But alas! just as often as we have vowed we feel that we have fallen short, and some times we adopt the language of another, and cry out in our soul, "O, wretched man that I am, who shall deliver me from the body of this death?" But when I take another view of the case, retrospectively the dark and trying scenes through which I have had to pass, in the mean time taking into consideration my own depravity which far exceeds anything that I could say or think, and what the good Lord has done for so vile a wretch, I borrow the language again, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." This is my hope. Here is my anchor, amid rolling seas and tumultuous waves of tribulation, persecutions and all trials

incident to the wayfaring man while traveling the rugged paths of this life, with his eye fixed on the eternal city, the salvation of the redeemed. "O to grace how great a debtor," the poor saved sinner feels himself to be. He would bring all the powers of the mind, unite all the faculties of the soul, and lay his old sinful body in the dust, very low, even below the feet of the precious Jesus, in ascribing glory, honor and salvation to Him who sits enthroned in the heavens, looking with pitying eyes upon his erring children, keeping and leading them through darkness and gloom, until the Sun of righteousness arises with healing in his wings, and they are led forth as calves of the stall. Standing in a broad plain, drinking in the pure free waters of life, by which they are made to forget all their temptations and sorrows (Jesus having borne them all away and burying them we know not whither) the soul in exultant strains chants the sweet anthems of paradise.

O praise the Lord for his goodness and mercy towards the children of men.

O children of our God, praise the Lord. Ere its long he will call us home.

J. S. COLLINS.

Arlington, Texas, Dec. 31st, 1886.

WHO IS IT?

DEAR BROTHER GOLD:—The LAND-MARK for (Jan. 15) is to hand and I have found many precious things contained in it, but there is one expression from a dear brother in Virginia over the signature of "John Rouse," where he says, "Neither can I find where Christ ever engaged to redeem old Adam: but he obeys the decree and returns to the dust," which would be very hurtful indeed to me to think that the Adam man in not redeemed. Is that Primitive Baptist doctrine? If it is, I have been mistaken ever since I have been a member of the Baptists. If that is bible doctrine, I do not know where to find it. If it was not the sinner whom Christ redeemed, I know nothing about it. It is a faithful saying and worthy of all acceptance that Christ Jesus came

into the world to save sinners of whom I am chief.

Now was that sinner who is the chief of sinners the spiritual or inner man, or was it Paul? Paul says, "Of whom am I chief?" Hence we conclude that Paul had references to *himself* and not something in the "Adam sinner." I can work a little in fractions in Arithmetic and Algebra, but when an individual undertakes to divide man into fractional parts and save part and the other part go to the dust, he gets into "fractions" that I cannot solve and neither can I believe it. When the bible speaks of redemption it has reference to the *sinner* of Adam's race who is dead in trespasses and sins, being redeemed. He has redeemed us to God by his blood out of every nation, kindred, tongue, and people—Rev. Does not redeeming us out of every nation have reference to his chosen among the Adam sinners? "Blessed be the God of Israel for he hath visited and redeemed his people"—Luke. Is not this sinner of Adam's race? When Noah was saved in the Ark was it Noah and his family saved? or some abstract spirits in them. Did Abraham leave the land of his nativity and go into a place that God directed? or was it an eternal child in him? Was it an eternal, abstract spirit in Rebecca that went to be a bride for Isaac, or was it Rebecca? Did Joseph lay up food for his brethren in Egypt, or was it an eternal spirit in them (his brethren) that went to Egypt to buy corn? Did Moses lead the children of Israel out of Egypt? or was it an eternal family of children dwelling in the Israelites that he led out. Was it Enoch and Elijah that were caught up to heaven, or was it eternal spirits in them? Was Daniel cast into the lion's den, and the three Hebrew children into the fiery furnace, and delivered, or was it some mystified substance?

The angel said, she shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins. Then talk about the sinner not being saved! If only one measure of meal was leavened and the other not,

then I could agree with the two seeders and say, "Nothing goes to heaven only what comes from heaven." Paul prayed for the body, soul, and spirit to be preserved and not an atom lost. My hope is based upon the glorious doctrine of election that Christ elected me in eternity and redeemed me by the shedding of his blood upon the cross—was put to death for my offenses and arose again for my justification, thus conquering death, hell and the grave for his bride. Hence if Christ the *head* has arisen and ascended to glory we believe that his elect shall also arise in like manner.

Hence if the Spirit of him that raised up Christ from the grave dwell in you that same Spirit shall also quicken these mortal (fleshy or Adam bodies). "Marvel not at this for they that in their graves (that have returned to dust) shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Notwithstanding the bodies return to dust God knows where they are, hence it is sown a *natural* and it is raised a spiritual body; it is sown in corruption, (the body) it is raised in incorruption. John says, "It doth not yet appear what we (the sinner) shall be, but when he shall appear we shall be like him for we shall see him as he is. When he arose he arose with the same body that was buried. Then we shall be like him. Nothing left behind but sin and corruption. I could say much more on this important subject, I say important for without it I have no hope, but I will desist hoping that what I have said has been under the guidance of the Spirit. I hope brother Rouse may study the subject carefully and prayerfully taking the bible alone as his guide. We are all imperfect creatures and liable to err, and brethren if I am wrong I want to be right, I tell sinners it is the Adam sinner Christ came to redeem; he is the one saved. If I am wrong please tell me what it is that is saved. Remember me at a throne of grace.

Yours in gospel bonds,

LEE HANKS.

Ozark, Ala., Jan. 21st, 1886.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 8

WILSON, N. C., MARCH 1, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

PREDESTINATION, ALL THINGS WORKING TOGETHER.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose"—Rom. 8:28.

I wish to present a few thoughts upon the teachings of the scripture, as I understand it, as set forth in this text.

In approaching the subject of the predestination of our God, and the working together of all things, by him, for the good of his people, I trust that I realize something of the sublimity and wonderful mystery of the subject, and that, though we know that all things work together for our good, yet the great mystery of the manner and character of this working is too deep to be fathomed by minds which only know in part and prophesy in part.

I do not wish to simply profess to believe predestination, absolute or otherwise, but I desire to preach predestination, for what does what I believe amount to? It is worth nothing of itself. But what the scriptures teach and which is taught the children in their experience, wherein the working together of all things is manifested, when fully described according to that working, is what I call preaching pre-

destination. And when this is done they know the very mystery and power of it in its working.

According to the text and that which follows, the truth of predestination is known more, in this life, in its working all things together, and in the passing effects of that working, than it is in the consummation thereof, only as the end is seen by faith.

It seems to me that the things which take place in time, which directly affect us in time, are not so much predestination, nor the things predestinated, as they are the effects of predestination working together for the good of that which is predestinated, or his people who are the beneficiaries of his predestination.

The thing predestinated in the text following is the conformation of those whom God foreknew to the *image* of his Son. In another place they are predestinated unto the adoption of children. Again these same ones are predestinated according to the purpose of him who worketh all things after the counsel of his own will. We see that the working of all things and the predestination of the people of God go hand in hand together, and need only to be considered as they stand relative to each other, and to those who are affected thereby, and to him who predestinated, and does work.

The act of predestinating took place before time, and the work necessary to that end takes place in time. In this connection nothing is to be considered of itself, nor as ending this side of the end of time. All these things of time are to perish with the using thereof, and that using will last till the final good is accomplished by their working together. If all things work together, the first that began to work is still

working, and will continue unto the end. Therefore it seems to me that nothing that takes place in time is predestinated, as having an individual end in time, but that all events that transpire day by day are the effects of the necessary working of him who worketh all things, to the accomplishing of the end predestinated.

The fact that God declared the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure, and that whatsoever his soul desireth, that he doeth, and that he worketh all things according to the counsel of his own will, and that all things work together for good to his people, ought to settle the fact in the mind of the most incredulous, that as God declared all things they were properly declared, and must in that particular be right, and that what his soul desires to do, cannot be wrong, either in the desire, nor in the doing, and that if he works all things they must be worked right, and that if they work together for good to his people, it cannot be to the contrary, and that all is for the salvation of his people, and to the praise of the glory of his grace,

In a former article upon the sovereignty of God, I endeavored to show that he was the creator of all things, visible and invisible, according to the scripture, and as the creator of them he has the unquestionable right to dispose of them according to his pleasure. I think the scriptures bear me out in saying that all things that are were created by God, and that these same all things are worked by him after the counsel of his own will, and they are the same all things that work together for good to them that love him.

It is evident from the teachings of the

scriptures that the existenee of angels, men and devils is according to the foreknowledge of God, and their actions are overruled and made to work together for the good of the called of God.—What God does is right, whether it is by a ravenous bird, or by a hornet, or by the devil, or men, or angels, or directly of himself. God is under law to nothing, and therefore cannot be said to sin though he should do that which we under the law are forbidden to do. And the justice of his judgments will be universally acknowledged by things in heaven and things in earth and under the earth. Whether the Lord works directly in his people to will and to do of his good pleasure, or allows the prince of the power of the air to work in the children of disobedience, it must be regarded right in that which he designs, and must result finally in the execution of his will—the salvation of his people. But the great difficulty is to reconcile this with man's accountability. I do not so understand predestination, and the working together of all things, to the one end, to be such as to destroy man's accountability, nor that wicked men and devils act otherwise than according to their will, or in other words they do not act involuntarily in sin, but they do what is in their hearts to do, and not without their meaning; but while they act from wicked motives, meaning it for evil, God has higher and holy motives, intending it for good, and hence rules, overrules their wicked intentions for good, as in the case of Joseph, who said: But as for you, ye thought evil against me, but God meant it unto good. They did not mean to make Joseph ruler over them, but to prevent it, but God meant to do just what they did not mean.—Now they were not punished for doing what God *meant* to be done, but for

what they *thought* to do. Also in the crucifixion of Jesus they meant to prevent the very thing that was done, and while they did what God determined before should be done, yet they did not do what they thought to do, and for what they thought to do were they guilty of crime of the blackest character.— You see that in neither instance did those who were acting with wicked hands do what they designed, but to the contrary did fully what God designed, and so it is in every case.

There is another thing which bothers the child of God, which is the deeds of wickedness that are common every day occurrences. For instance A kills B— and some one says, “Did God predestinate that A should kill B?” Well, it depends upon how you are considering the question. If you consider it in the abstract, I must say no; but if it is considered in connection with all things else, then I say it is in harmony with his predestination, and that A should be punished, because he thought to avenge himself, whereas the Lord says “vengeance is mine. I will repay.” God does not do things in the abstract, therefore we are not to thus discuss his designs. We are not required to prove that this or that in itself is predestinated, but we have simply to give the scriptures, that God works all things, and that all things work *together*, not abstractly, nor against each other, for good to them that love God, to them who are the called according to his purpose.— But says one, we do not know all things, and how do we know that they work together? John says, we have an unction from the holy One, and that we know all things. While it is true that as men we do not know all it is, also true that in this unction we do know all things. It is not necessary that we

know all things that literally transpire in this world, but if we know two or three things it is enough, for “in the mouth of two or three witnesses every word shall be established.” Are there so much as two things that are certain to our minds? Yes two at least. Faith and hope which abide together with love have their realities exactly where predestination has its consummation. Our hope is sure and steadfast, and our faith overcomes the world, and many waters cannot quench love, so that these three things do absolutely work together to the end, resulting in good, and so must all other things work to that same end with equal or the same effect, for they all work together for good.

The word absolute as prefixed to the word predestination has never in my mind added any force to it, and therefore I do not use it when speaking of predestination in my own way, but should others, as doubtless they do, find it necessary to use the word as having significance in that connection, I have no objection, but I do object to being required to use the word as a guarantee to my soundness in the doctrine. If what I say on the subject is not in harmony with divine testimony, I am certain the use of the word absolute would not make it so. I do not wish to make a man an offender for a word, nor to be of those who do. But I do wish to use plainness of speech in my own way that I may in meekness instruct those that oppose themselves, if the Lord will. I believe the truth of the working of all things is fully taught the called of God in their calling. But it is not at all times that they can see that such is the case. We learn that all things are ours, whether it be life or death, sickness or health, poverty or wealth, joy or sorrow, peace or war, all is for our good.—

Sometimes, like Job, we are tried in every way. Our flocks and herds are driven away, that hitherto supplied us with raiment and animal food. Our lands refuse to yield their strength, the hedges are torn away, and devastation seems to come upon us from every hand. Our faith seems to refuse us its guidance; our hope grows dim apparently, and our souls faint within us, our tongues fail for thirst, and all manner of evil rises up in our depraved natures, and the flames of perdition wrap their forked tongues about us, the ever burning craters of human depravity and corruption are made to cast out their devouring lava and the blackness and ashes settle upon us and all power to cleanse ourselves is gone, and should we make ourselves never so clean the Lord will plunge us into the ditch again.—Then might we say with Paul, O wretched man that I am, who shall deliver me from the body of this death? I thank God through my Lord Jesus Christ.—Yes, God will deliver us in the day of trouble. “Thou turnest man to destruction, and sayest, Return ye children of men.” Our Father knows what is best, and therefore he exercises us according to that which is necessary. And if it be necessary that we be cursed there is a man just ready, and God bids him curse us, that we may be humbled down and be made to know that he doeth all things well. Though this man has it in his heart to curse us, yet he cannot do it without liberty from God. Not even the swine can be possessed of a devil without the Master’s permission, but while the devils went by permission, yet their desire preceeded the permit: and no doubt wicked men and devils would much more annoy God’s people if they were permitted; but God hath said, Thus far shalt thou come and no farther.

Though we have sore trials in the flesh, and are made to groan in spirit, and to feel our sinfulness, and mourn on account of it, and though we pass through the waters, which we must do, the Lord will be with us, they shall not overflow us, when we walk through the fire we shall not be burned, neither shall the flame kindle upon us—P’salm 45: 3. “In the world ye shall have tribulation, but in me peace.” These things are a part of the inheritance, especially a part of that received here. “They that will live godly in Christ Jesus shall suffer persecution.” “Persecutions, afflictions, poverty and distress, wretchedness, chastenings, buffetings, peril, famine, sword and joys of salvation belong to us, and work together for our good, hence the necessity for angels to minister consolations, and wicked men and devils to afflict; not to do us harm in the end, but for our good. The better way to ascertain the truth that all things work together for our good, as they are experienced by us, is to look back along the way we have come, which is the way the Lord has led us, and we can readily see that we could not do without anything, however trivial in its character, that has been in any way connected with our career. Do you remember a groan or a sigh, a sorrow or joy, a downfall or rising up, a loss or gain, a captivity or deliverance, or anything that could you have avoided your condition would be better? If your life had not been just what it is, doubtless it would have been worse. All things are for the best.

I will leave this part of the subject and notice briefly the characters for whose good all things work together,—“To them that *love* God, to them who are the *called*.” The question first to be considered is, who is it that loves

God, and is the called? Those whom he foreknew and did predestinate to be conformed to the image of his Son.

Who is it that was thus predestinated? Every one of the sons and daughters of Adam that God gave to his Son in the covenant of redemption. "Moreover whom he did predestinate, them he also *called*, and whom he *called* them he also justified, and whom he justified, them he also glorified." None could possibly need justification but sinners, and when I say sinners I mean men and women of Adam's posterity, for the Bible speaks of no other class of beings that are subjects of salvation, and Paul says that "Christ Jesus came into the world to save sinners, of whom I am chief."—Then just such sinners as was Saul of Tarsus, did Christ come to save, and such he calls, as in the case of Saul—And he calls them by name. "Saul! Saul, why persecutest thou me?" Did Saul hear this call? Verily he did, for we hear him reply, "Who art thou Lord?" Did this call, and the light thrown round about him affect him in any way? It certainly did, for he trembled and was astonished. When the light shone around him, he fell to the earth, and when he arose he was blind, and remained so for three days, when there fell from his eyes as it had been scales. Jesus says, "The hour is coming and now is when the dead, (sinners dead in trespasses and sins), "shall hear the voice of the Son of God, and they that hear shall live."

Peter says, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Those that were afar off must have been those other sheep, which doubtless were the elected and predestinated ones from among the Gentiles, which people we are. There

are those who are called both of the Greeks, and the Jews to whom the preaching of Christ crucified is the power and wisdom of God. These Gentile sinners were in time past not a people, but having been chosen in Christ and given grace in him before the world began, are called out of darkness into his marvelous light, and are declared to be a chosen generation, a royal priesthood, a holy nation, a peculiar people; that they should show forth the praises of him who has called them—1st Peter 2:9. "Ye who were sometime afar off are made nigh by the blood of Christ." "Ye who were sometime darkness, now are light in the Lord." The same one that is darkness in Adam is light in the Lord. Paul to the Colossians says of these same characters, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins."

I deem it unnecessary to add further testimony as to who it is that is called, but will next consider to what they are called.

They are called unto the grace of God—Col. 3:15. They are also called unto liberty—Gal. 5:13, which implies a former state of bondage. They are called to be saints. They are not called because they are saints, but to be saints—Rom. 1:7. To them which are sanctified in Christ Jesus—called to be saints—1st Cor. 1:2. These are they who are sanctified by God the Father, preserved in Jesus Christ and called—Jude.

They are called unto the fellowship of the Lord Jesus Christ—1st Cor. 1:9. They are called unto the peace of God which they are to let rule in their hearts Col. 2:15.

"According to his purpose."

Under this head I will notice the grounds of their being called. We learn that the salvation and calling of the chosen vessels of mercy are according to the purpose of God and grace, which was given them in Christ Jesus before the world began—2nd Tim. 1:9.

Their predestination unto the adoption of children, and to the conformation to the image of his Son, is according to the purpose of him who worketh all things after the counsel of his own will—Eph. 1:11. The purpose of God is according to election—Rom. 9:11.—God chose before, or purposed, or determined in his own mind before the world began that he would save certain ones of a world that he would afterwards frame and create, that he then comprehended in its state of death in sin, and of his good pleasure he elected some of these sinners unto himself whereby he chose them in his Son, and gave them grace or eternal life in him, and gave him power over all flesh that he should give this life to them that he had given him, and predestinated them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made them accepted in the beloved—Eph. 1:5.

This purpose when revealed unto his people is shown to be predicated upon the life unity or oneness of Christ and them. That their life is hid with Christ in God, and that when Christ who is their life shall appear, then shall they also appear with him in glory.

In the election of grace I do not understand that the grace is elected, but that sinners are elected as a result of the gracious pleasure and will of God. Election implies that some are taken and some are left, and that those taken are

of the same kind and character of those left. The very existence of the children of God in Christ is according to the election of grace, or the free, unmerited, gracious gift of eternal life which God who cannot lie promised before the world began—Tit. 1:2.

I have tried briefly to show what I understand the text to mean, and I hope it will be criticised in the light of the scriptures, if any feel disposed to criticise.

I believe that salvation, and all that salvation means, and everything connected with it is of God, in and through his Son, and that sinners of Adam's race are, according to the purpose of God, and election of grace, made the sole beneficiaries of this salvation, and that they are predestinated to be conformed to the image of the only begotten Son of God, and are called in time with an holy calling, not according to their works, but according to the purpose of God, and grace which was given them in Christ Jesus before the world began, but is in these last times made manifest unto them by the appearing of the Lord Jesus Christ, who has abolished death, and brought life and immortality (for them) to light (revealed it to them) through the gospel. In this revelation they are called by the Spirit of God, and are made to see what is the hope of his calling, and by faith are made to hope until the time comes when their vile bodies shall be changed and made like unto the glorious body of Christ. This is the adoption, to wit, the redemption of the body, and that to which they are predestinated. This is the final consummation of that which by faith is conformed in the new birth; or being born again. In the new birth which is of God Christ is revealed the hope of glory, and that glory is to be

made like him. We often wonder what we shall be, but that "doth not yet appear, but when we see him we shall be like him, for we shall see him as he is," which is enough. P. G. L.

TRIP TO FLORIDA.

On the 2nd day of Feb. I left Wilson to fill some appointments made by Elder Z. H. Bennett for himself and myself in Florida.

In due time we commenced to fill them, first at Mt. Olive, in Volusia Co. At this church there are several brethren who are lovers of the cause, such as brother E. Clifton, brother Jones, brother Dority, Eld. U. M. Bennett and others who are kind and dear Baptists.

From thence, conveyed by brother Dority and Jones, we went about 25 miles to Pilgrim's Rest, near the Atlantic coast. Here we found brother W. C. Bennett who has long been a Baptist, and who loves the cause. We reached his place after dark, and soon a crowd gathered, and there was preaching. The next day, Feb. the 7th, we spoke at Pilgrim's Rest.

On the 10th we spoke at Orange church, near Orlando. Here we spent the time mostly with brother Irvine, a cheerful and active Baptist who feels that Baptists should be obedient and vigilant. From thence we visited the church at Kissimmee, spending the time mostly with brother Bronson who is a nice, lovely brother. Here Elder Bennett baptized a daughter of Elder John G. Williams, the famous and wonderful preacher in Georgia in his day.

From thence we went to Mt. Enon, spending Saturday and Sunday there, and speaking at night at brother Wm. Wiggins. He is entitled to special mention. He is about 75 years old, and his wife is about the same age. She is as lovely a Baptist as he is perhaps. He has been living in Florida 41 years, and

served about 5 years in the Indian wars. He never received a wound, nor was he ever sick enough to draw a pension, he said. He was a Primitive Baptist when he went there. For 20 years he never heard a Gospel sermon. Other denominations asked him to join them. He said to them, "No, I do not believe as you do, and I would do you no good."

A missionary told him during that time that the Primitives had departed from the faith. He asked him wherein? The missionary said he did not exactly know.

About 20 years ago brother Wiggins thought he was going to die, and his family also thought so. He said at that time he found the uppermost desire of his heart was that the gospel might be preached among his neighbors, and to his family. Just before that sickness an old brother named James Mosely, of Alabama, (aged about 75 years,) being impressed to visit Florida, started from Alabama coming into Florida. He would come a distance and stop, but being impressed to go still farther yet, not knowing anything of the country or people, he kept on going until he heard of brother Wiggins, and came to his house at the very time that his family thought he would die, and preached in his house.

Brother Wiggins said he found himself crying and laughing for joy at the good news, and began to amend from that hour.

Elder Mosely remained there about two years preaching. Soon a church was constituted called Mt. Enon. The house is within less than a mile of brother Wiggins' house. From this church have swarmed out nearly all the churches (14 in number) in the Mt. Enon Association. Brother Wiggins has 8 children, 6 of whom are members there; one of them was baptized the Sunday we were there.

The old Elder Mosely remained there about two years, and left saying he was impressed to go to another place, but returned in a about 3 days saying, he was

shown that his labors on earth were finished, and that he should be called home, and in a short time he died and is buried near the church house at Mt. Enon.

Brother Wiggins is a very active, cheerful man, and remarkably gifted in conversation, and deeply learned in bible knowledge and christian experience. He is very active in mind and body, and enjoys the unbounded respect and confidence of his acquaintance, and the warmest fellowship of his brethren, among whom he is known far and near.

I do not know when I more enjoyed a visit than the one at his home, and the company of both himself and sister Wiggins, who is his equal in character and judgment. They live in the midst of a magnificent orange grove which handsomely supports them both, and many an one has shared his hospitality, both from his table and his orange fruit.

At Mt. Enon we met quite a large number of Baptists. There are 61 members at that place. Also there were present Elder Hull, the pastor, and Elders Evers, Futch, and McMullen with Elder Bennett.

The greater part of the preachers of the Mt. Enon Association live near that section. From what I saw and heard of the preachers, I consider them faithful brethren and solid preachers.

The churches in that section appeared to be living in love and good order.

From Mt. Enon we went to Plant city and spoke at night. The next day we spoke in the name of Jesus, as we hope, at Salem. Here I met brother De Shong, who went years ago from near Deep Creek, Alamance county, N. C. to Florida and now lives near Tampa and near the Gulf of Mexico.

From thence we went on the 15th of Feb. to a brother's house and preached. He is suffering much with a cancer and is unable to travel to preaching.

From thence we went to brother Altman's a pleasant home indeed. His family are lovely people. The 16th we preach-

ed at Mt. Olive, (Hillsboro Co.) We were met here by brother M. Walker, and spent the night with this kind brother. Feb. 17 we spoke at Elem. The congregations were good in all these places, and the brethren and friends appeared to enjoy the meetings. Elder T. S. Evers, a lovely, faithful, model preacher, followed us to this place from Mt. Enon, and we enjoyed his company much.

From there we went to Bartow. Young brother Altman aided us, and so did brother Roswell, and made the trip as pleasant as they could.

We spoke at Bartow at night.

The next morning we left for Antioch, in Orange county. Here we met some pleasant brethren and friends, among whom were brother and sister Money, of Ken. We spent the time mostly with brother and sister Hopson, but part of the time with brother Holland, and friends from North Carolina, the Messrs. Lewis.

Brother Hopson impressed me as a warm active Baptist.

The last meetings were a Mt Zion, near Elder Z. H. Bennett's home, where we met many dear brethren.

I wish to bear testimony to the faithfulness of Elder Z. H. Bennett, the moderator of this Association. He accompanied me all around, and is indeed a pleasant brother, as well as an able preacher. He loves the Baptists, and is a good disciplinarian and spares neither time, labor, nor expense to serve the churches. He is gone much of his time, and labors faithfully.

He has baptized many members and has done much to build up the cause of truth in Florida.

I hope the churches he labors among will remember him, and minister to him of their carnal things.

For several years I had desired to visit these brethren: at last the visit has been made. We filled every appointment made, and felt that the Lord was with us. The Baptists in Florida are sound, dear brethren and are near to me. In due time we

returned home finding all well. Thanks be unto God who alway causeth us to triumph.

P. D. G.

FOR HIS SAKE.

For the sake of Jesus we receive all our spiritual blessings, and all things are sanctified to us in Christ Jesus.—Because Jesus died, the just one for the unjust, long, long ago, I receive all the mercies and favors that are bestowed on me. It is a matter of faith or credit that all these blessings are received. It is because grace is given us in Christ Jesus before the world began, and when Jesus is crucified and risen this precious box of ointment is opened and poured forth as a fountain opened for sin and uncleanness.

It is therefore of his fulness that all we receive comes, and it is grace for grace. It is all set to the account of Jesus. Because Joseph was sent before hand to save corn for the famine, therefore his brethren received their corn freely and without money and without price. So all blessings are freely given us for Christ's sake, and in Christ Jesus, who is full of grace and truth: for in him are hid all the treasures of wisdom and knowledge.

By the faith of Christ these blessings come. That faith operates before we are aware to save us, and it heals or saves us and afterwards we know this.

If we never received any blessings until we first moved in the matter, then we would never receive any blessing; but the Lord begins this good work in his people, and faith works. Jesus is exalted a Prince and a Saviour to grant repentance unto Israel, and hence the Lord makes his people willing. Be-

cause Jesus loved them and gave himself for them, therefore they receive these blessings for Jesus' sake.

P. D. G.

THE HISTORY.

The History of the Predestinarian Baptists is published, and the publishers are delivering the work. It contains 1008 pages, and is well printed.—Owing to the amount of matter it was thought necessary to print it in smaller type than most of our papers are published in, but the work is well done.

Much labor has been bestowed on the book by the two Elder Hassells.—Many subscribers have anxiously awaited the publication of this work. It was unavoidably delayed, or rather it required much time to prepare such a work. We think they have done well to get out the work as early as they did. We have not yet read the book, and therefore do not now express our opinion concerning it.

Those wishing to order the work will address Elder G. Beebe's Sons, Middletown, N. Y.

P. D. G.

REMEMBER.

Please remember the necessities of those who publish this paper. My expenses are heavy every issue in publishing the LANDMARK. All who are behind will please bear this in mind, and send on the money.

I request that my brethren and friends will obtain new subscribers and renewals for me when they can, and that present subscribers will renew when their time expires.

P. D. G.

NOTICE.

ELDER GOLD, DEAR BROTHER:—I see in the LANDMARK that Elder Lundy has some appointments in the bounds of the Country Line Association. If the Lord will, I will meet him at Stories Creek, and go with him to Durham. This leaves us all well. I hope it will find you and yours enjoying the same blessing.

A. N. HALL.

February 28, 1887.

COFFEE POT.

Stagg's Patent Steam Drip Coffee Pot is the best method of making good clear coffee I have ever seen. Mr. E. S. Warwick is agent for its sale in North Carolina, and accompanied by Capt. J. M. Little has been "exhibiting" at Wilson recently.

They claim that it will save 20 per cent of ground coffee.

That it requires no egg, or other substance to settle the coffee.

That it makes it as clear as wine, and free from all dregs.

That it distills the coffee, and preserves the aroma. P. D. G.

LAME.

The Biblical Recorder laments that the history of the Primitive Baptists, as written by Elder C. B. Hassell, and his son, Elder S. Hassell, throws the Primitive Baptists 1,000 years behind the times. Perhaps it would be better to be about 1,800 years behind some of the present fashions of the Missionary Baptists. P. D. G.

RECEIPTS.

FLA.—R W Singletary 2.

GA—J C Huff 1 50 Thomas Johnston 2 By Elder W T Everett 3 J A Mimms 4 05 Elder D L Hitchcock 1 50 Elder W T Everett 3.

IND—By Michael Cory 3.

MO—W P Moore 2.

NC—Elder B P Pitt 1 50 J L Edwards 2 Ithamar Armfield 3 Mrs Martha Fort 1 50 Joseph Porter 1 50 F C Cosway 2 Edward Whitehead 4 Bede Faithful 2 Mrs H V Staton 2 J M Howcell 2 Mrs S M Carlisle 1 50 Mrs F L Felton 1 By B B Barron 4 R L Davis 4 Elder L H Hardy 2 50 Elder B Greenwood 1 50 N R Strickland 2 25 Jesse Braswell 4 R C Brown 1 50 A Hines 4.

SC—By R Cannon 10.

VA—By C T Davis 4.

APPOINTMENTS.

The following Elders will preach the Lord willing:

J. E. ADAMS.

Mountain Creek	April 13th
Freedom	14th
Bear Creek	15th
Liberty Hill	16th
Jones Hill	17th
Meadow Creek	18th
Crooked Creek	19th
Watson	20th
High Hill	21th
Philadelphia	23rd and 24th
Pleasant Hill	26th and 27th

Thence to Association at Lawyers Spring. He will need conveyance.

S. C. LITTLE.

Mountain Creek	March 16th
Big Creek	17th
Sugg's Creek	18th
White Oak Springs	19th
Pleasant Hill	20th
Flint Spring's School House (near brother Beam's)	March 21st
Maple Springs	22nd
McMeanowes	23rd
Bear Creek	24th
Big Meadow	25th
Nathaniel Norwood's	26th
Sandy Creek	27th
Mt Tabor	28th
Rock Hill	29th
Old Union	30th
New Shepherd	31st
Popes School House April	1st
Abbotts Creek	2nd
Saints Delight	3rd
Old Muddy Creek	4th
Pine	5th
Brother Workman's (near Silver Hill)	6th
Tomb's Creek	7th
Riley's School House	8th
Flat Creek	9th
Bear Creek (Stanley Co.)	10th

He will need conveyance.

J. E. ADAMS.

1st Saturday and Sunday	sandy Creek
Monday in Mr. Fox's neighborhood where he may appoint	
Tuesday	Bare Creek
wednesday	Maple Springs
Thursday	Mt. Tabor
Friday	Pleasant Hill
Saturday	Sugg's Creek
sad sunday	Big Creek
2nd Sunday	Tom's Creek
Tuesday	Flat Creek
From here brother G. L. Chaney will please arrange appointments on to Bare Creek Association at Lawyer's Spring	
some brother will please meet me at Washington 2nd and convey me out to Galloway's. I shall need conveyance.	

ISAAC JONES.

Tuesday night after the 1st Sunday in April.	
Raleigh	Neuse
Wednesday	Cedar Grove
Thursday	Dutchville
Friday	Camp Creek
Saturday and 2d Sunday	

Monday,	Shoo Fly	May 2	William's
Tuesday,	Tar River	" 3	Lawrence's
Wednesday,	Five Forks	" 4	Kehukee
Thursday, meeting house near Elder D. R. Moores		" 5	Deep Creek
Friday,	Shiloh	" 6	10 o'clock A. M. Rocky Swamp
Saturday and 3d Sunday,	Stories Creek	" 7 and 8	Falls
Monday,	Flat River	" 9	Castalla
Tuesday,	Mt. Lebanon	" 10	Peach Tree
Wednesday,	Eno	" 11	Hickory Rock
Wednesday Night,	Durham	" 12	Suits Schools House at night
He will need conveyance.		" 13	Dutchville
		" 14	Camp Creek
		" 15	Flat River
		" 16	Shiloh

D. N. GORE.

5th of April	Jerusalem	" 17	Stories Creek
6th	Jones Hill, Stanly county	" 18	Hesters Academy
7th	Liberty Hill	" 19	Prospect Hill
8th	Freedom	" 20	Lynches Creek
9th	Mountain Creek	" 21	Arbor
10th	Big Creek, Montgomery county	" 22	Gilliam's
11th	Suggs Creek	" 23	Deep Creek
12th	Maple Springs, Randolph county	" 24	Harmony
13th	Bear Creek, Chatham county	" 25	Lebanon
14th	Sandy Creek, Randolph county	" 26	Eno, and Durham at night
15th	Mt Tabor	" 27	Brother J. R. Young's at night
16th	New Shepherd	" 28 and 29	Oak Grove
17th	Abbotts Creek, Davidson county	" 29	at night Raleigh
18th	Pine		I shall need conveyance.
19th	Brother Workman will please arrange appointment		

B. II. WOOTEN.

20th	Toms Creek, Davidson county	Monday after the 3d Sunday in March, North East.
21st	Flat Creek, Rowan county	Tuesday, Hadnot
22nd	Bear Creek, Stanly county	Wednesday, Newport
23rd	Meadow Creek	Then will Brother L. H. Hardy arrange so as to be at Hunting Quarters on 4th Sunday and Saturday.
24th	Crooked Creek, Union county	Monday, Cedar Island
25th	Watson	Wednesday, Goose Creek Island
26th	High Hill	Thursday at the church near Grantsboro, (name forgotten).
27th	Liberty	Friday, Sandy Grove
28th	Mountain Spring	Saturday, Blount's Creek
29th	Gravelly Ridge	1st Sunday in April, Galloways
30th	and 1st and 2nd of May at the Bear Creek Association held with church at Lawyer Springs.	Monday, Red Bank
3rd and 4th of May	Bethany	Tuesday, Tysons
Will some brother or friend meet him at Polkton Tuesday morning the 5th day of April.		Wednesday, Aury's Creek
He will be dependant for conveyance.		Thursday, Old Town Creek

J. B. HILL.

L. II. HARDY.

April 2 and 3	Sandy Grove	Monday, Lower Black Creek
" 4	Blounts Creek	Tuesday, Ayeocks
" 5	Galloways	Wednesday, Nahunta
" 6	Red Banks	Thursday, Mewborns
" 7	Great Swamp	Friday, La Grange
" 8	Flat Swamp	Saturday, Friendship
" 9 and 10	Skewarky	3d Sunday, Goldsboro
" 11	Bear Grass	I shall need conveyance.
" 12	Smithwick's Creek	THE WARREN SOUTHERN TEACHERS AGENCY.
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" 18 19 20 21 22	I will be subject to the arrangements of Elder Charles Meads.	Write for blanks and full particulars,
" 23 and 24	Flatty Creek	SILAS E. WARREN, Manager. Wilson, N.C.
" 26	Spring Green	
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" 29	Coneta	
" 31 and May 1	Tarboro	

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J. W. GILLIAM, Principal.
 Morton's Store, N. C.,

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated March 1, 87	No. 15, Daily.	No. 43, Daily, Old No. 48	No. 47, Daily.
Leave Weldo	1:10 a. m.	2:15 p. m.	5:35 p. m.
Arrive Rocky	2:27 "	3:33 "	.....
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	4:30 "	.....
Arrive Wilson	3:07 a. m.	4:05 p. m.	6:38 p. m.
Leave Wilson	.....	4:30 p. m.	.....
Arrive Selma	.....	5:40 "	.....
Arrive Fayetteville	.....	7:30 "	.....
Leave Goldsboro	3:48 a. m.	4:50 p. m.	7:40 p. m.
Leave Magnolia	5:18 "	6:00 "	8:35 "
Leave Burgaw	6:13 "	7:00 "	.....
Arrive Wilmington	7:00 a. m.	7:30 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 62, Daily, Old No. 45	No. 28, Daily, Old No. 47	No. 66, Daily, Old No. 41
Leave Wilmington	11:30 p. m.	5:30 a. m.	8:30 p. m.
Leave Burgaw	.....	6:41 "	9:39 "
Leave Magnolia	12:52 a. m.	10:23 "	10:42 "
Arrive Goldsboro	1:55 "	11:35 "	11:58 "
Leave Fayetteville	.....	8:00 a. m.	.....
Arrive Selma	.....	10:47 "	.....
Arrive Wilson	.....	11:59 "	.....
Leave Wilson	2:40 a. m.	12:15 p. m.	12:51 p. m.
Arrive Rocky Mt.	.....	1:00 "	1:47 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	4:30 "	.....
Arrive Weldon	4:10 a. m.	4:35 p. m.	4:55 a. m.

Train on Scotland Neck Branch Read leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C. 8:10 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 8:00 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 4:30 p. m., arrive Smithfield, N. C., 7:00 p. m. Returning, leaves Smithfield, N. C., 7:30 a. m., arrive Goldsboro, N. C., 9:00 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:25 a. m., daily except Sunday.

Southbound Train on Wilson & Fayetteville Branch is No. 35. Northbound is No. 51.

Train No. 40 South will stop only at Wilson, Goldsboro and Magnolia.

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VOL. 20.

MARCH 15, 1887.

NO. 9.

Zion's Landmark.

Sema omnia

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA.

P. D. GOLD Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:

THE MIRROR STREAM PRINTING HOUSE.

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 chords of Love.

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

THE BEATITUDES.

DEAR BROTHER GOLD:—The Beatitudes, spoken by our Saviour, as recorded in the fifth chapter of Matt. and partially recorded in the 6th chapt. of Luke, have been somewhat upon my mind, for the past day or two, and with your permission I will try to suggest a few general thoughts concerning them, for the consideration of your readers.

Jesus had just finished calling unto him his disciples, the twelve, who should abide with him, and be the chosen witnesses of all that he should do or say. He had then made a tour through Galilee teaching in the synagogues, and declaring the good news of the kingdom and healing all manner of diseases among them. His fame went abroad, and multitudes brought their sick to him, and followed him from all the cities and countries round about.

Jesus seeing this, withdrew himself and went up into a mountain, and his disciples came unto him. It seems from the allusion made to this scene, by Mark and the partial narration of Luke, that either, it was the case that many of the multitude were present also, or else that the substance of this wonderful discourse was afterwards repeated to them. What mountain of Galilee it was, we are not told, upon which Jesus spoke this wonderful discourse; and it is not needful that we should know.—The place and the time are of very little account to us, but "the man" and his words ARE EVERYTHING.

Jesus spake to living, thinking, imperfect, real men. And if we would know what his words conveyed to them, we must know what were their ideas, feelings and views. They were men of like passions with ourselves. They were first and foremost Jews; with all a Jew's hopes, fears, desires, enmities, and expectations. We know what were their circumstances nationally, religiously, and politically. With them politics and religion meant the same thing.—They viewed themselves to be "God's people," "his own peculiar heritage."—The Roman power had trampled down their government, violated their sanctuary, enslaved them, and condemned them to pay a constant tribute to a power they hated. They chafed beneath this yoke, they hated the oppressor, they longed for full measure of revenge, and with desire intensified by their loneliness, and kept alive by the promises of God recorded in their holy scriptures, they watched for the coming of the Messiah, the promised One, who should, they fondly hoped, come in great power, break their yoke of bondage, deliver their captivity, and raise them up to more than their former splendor, subdue under them all nations and revenge them of all their adversaries. This was the common anticipation of them all; whether, like Simeon, they were devout, God-fearing men, or, like thousands of others, utterly selfish, and careless of all but themselves.

Jesus, by the wonderful series of miracles, which he had wrought, and by the wonderful power of his preaching proclaiming that the kingdom of God was

at hand, had aroused their anticipations to their highest pitch, and multitudes were ready to acknowledge and hail him as the long expected Messiah. In these anticipations the select band of his own chosen disciples shared as well as the rest. And so they came to him; and to them, as well as to the multitude (as it would seem in Mark and Luke) he spoke this discourse. And in this manner on the mount, as it is commonly called, we have what JESUS thought and spoke concerning his own kingdom, set over against what THEY thought concerning it.

Jesus makes no preface, but speaks at once, right to the core of the matter.—He lays open the hearts of his hearers—of all men. He grasps their wrongs, their fleshly, carnal thoughts and views, and shows at once, that such are not his thoughts and purposes concerning his kingdom. He cuts off in one sentence all hope of revenge against their foes, all anticipations of a worldly power and grandeur. He shows them that they are all wrong, and that what is great in the world has no place in his kingdom. He shows them the qualifications of the man, who is an inheritor of his kingdom and he says first of all,

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” What a blow this must have been to their worldly self-righteous, self-seeking spirit! The kingdom of heaven belongs to the poor in spirit. These ARE (not shall be) the blessed ones. The kingdom of heaven IS (not shall be) theirs. You esteem yourselves righteous, better than others; you expect much by and by; you, in spirit, are rich and great and mighty, and the favorites of heaven, you esteem yourselves the blessed ones.” “But I tell you it is not so, the kingdom of heaven is not yours, ye are not the blessed ones.” “On the contrary he that esteems himself small and poor and unworthy, and vile and sinful in the sight of God, who, in his inmost heart and spirit acknowledges all this, is the possessor of the kingdom of heaven, or of God. To him there is no bondage; to him the dominion of God is found wherever he goes, wherever he looks,—

The kingdom of God is within him; and being within him he is prepared to see it all about him, in heaven and earth, in air and seas, and, he himself dwells there. The rich in spirit can never see the kingdom of God, can never possess it, because it is not within them. God dwells with the humble and lowly, but the proud he knoweth afar off. Jesus, in effect, says, “I do not promise that which you expect, that which you crave; I promise you something better. I do not promise this to the lofty, but to the lowly.” Afterwards, in another discourse, he promised rest to those who learned meekness and lowliness of him, the meek and lowly One. If they should gain the kingdom they hoped for and sought after, it would not give them happiness or rest. Only the meek and lowly, the poor in spirit find that. The kingdom of heaven is first righteousness, and then peace and joy. Only the poor in spirit can ever know what peace of heart means, what real joy is. And to such an one the whole universe belongs, for, first of all, God is his, and all that is God's must therefore pour their treasures at his feet. Thus these opening words of Jesus drove a wedge between his spirituality and their carnality, between his truth and their error.

And then he added yet another expression. “Blessed are they that mourn for they shall be comforted.” The whole object of man is to rejoice, and his expectation is, that with enough of the world about him, he can rejoice.—Man sees no blessing in mourning. He does not know that rejoicing cannot be attained to by any untoward circumstances. The fountains of joy or grief, of happiness or misery, are locked up in a man's own heart. Jesus tells the people, in substance, that should they attain to all that they desired, it would avail them nothing. It would not add to their joy. But, if there were any, who, like the prophets of old, sighed and cried over alienation from God because of sin in heart and life, they were indeed blessed. That man should find comfort. If all the kingdoms of the world be given to the man who loves his sin, he will not be comforted; but

to the man who mourns, God comes; and abides with him, and will comfort his heart. Jesus here would say "to such a one will I come, and in me he shall find all that he can desire. I will be to him wisdom, righteousness, sanctification, and redemption; the kingdom of heaven shall be his and comfort him."

"Blessed are the meek, for they shall inherit the earth." This was precisely what that carnal people desired and expected. This very expectation was the daily food of their pride and vainglory. They were the reverse of meek. Perhaps both Jesus, and they to whom he spoke, might have thought of the words in Psalm 37th and 11th. This is a psalm that clearly points out the Messiah, and the Jews so regarded it. Of Jesus, this is true first and chiefest. Of us it is true in our measure. And the measure of our meekness is the measure of our inheritance in the earth. They thought to secure the earth under their rule, by great power, by the pomp of war, by subduing in chains every foe. Suppose this had been carried out, wherein would they have been richer? A man HAS that which he can enjoy only. Alexander the Great, after he had conquered the world, was none the richer or happier, but sighed for more worlds to conquer. Among these, to whom Jesus spoke, there might have been some rich man, some dignitary of the land, whose heart was not satisfied, but envious of some one still richer than he and lusting for more. In such a case it was as though he had nothing. While, all over the hills and valleys of Gallilee, there might have been dwelling humble, quiet laboring men, satisfied and happy and meek in spirit. AND THE EARTH *was theirs*; with all its feelings of joy and fatness, it was theirs. It was God's, and as they recognized his dominion everywhere and his presence everywhere, and that he was theirs, they felt that all was theirs. Even, in this more natural and providential sense, Jesus taught them, these poor ones, that with the spirit that was in them, they could not inherit the earth. The meek expect nothing, demand nothing, feel themselves worthy

of nothing; and to them God opens up his treasures and gives them all things. What a stern contrast to the pride and vain ambition of the people, to theirs and to ours!

And then "blessed are they that do hunger and thirst after righteousness, for they shall be filled." This, to dwellers in Eastern lands, would convey the idea of ardent longing, of sickening hunger and burning thirst, more clearly than to us. Now Jesus says to that people who so longed for the restoration and upbuilding of their ancient power, and for the coming of the Messiah, who should bring this to pass, that it had become a maddening thirst with them; that they were not then, and neither should they be blessed; but on the contrary, "blessed are they that do hunger and thirst after righteousness." If it be the case with any heart that nothing, no outward prosperity of any kind, no blessing temporal, or spiritual, no outward building up of Zion, even, can satisfy the desire, that to be holy, right toward God is the only thing that he can ask for, then indeed is that man blessed. He shall be filled. God shall reveal to that man HIS own righteousness and shall fill him with it, and make him satisfied forever. *And this is the kingdom of God.* A dividing line clear and straight is here drawn between the man who is carnal, and the man who is spiritual, between the kingdoms of this world, and the kingdom of heaven.—What a disappointment this must have been to a majority of the people. They asked for the husk of the swine, but Jesus held out the true bread from heaven which they did not want.

Thus far Jesus had been speaking of things which a man must feel in his own heart, but now he speaks of a characteristic which can also be seen by others. "Blessed are the merciful, for they shall obtain mercy." This, too, is a trait of the religion of Jesus entirely foreign to every maxim of the world.—If the world ever extends mercy to a fallen foe, it is as a matter of policy.—The Jewish people were exulting in the thought that here at last was the Messiah who was to avenge them of all their

adversaries. They hung upon his lips, and what do they hear? That which forbids all thought of revenge, which tells them that with reevege in their heart, they cannot be blessed, and that the work of revenge can bring no reward. Blessed are the merciful, they shall obtain mercy. In this language they are also told that THEY need mercy. And, such as they give, they shall receive. It was a blow at their pride, self-righteousness, and dearest-hopes all in one. And another truth is taught here. Revenge, retaliation brings no peace, no satisfaction, no blessing. But mercy is full of blessing. He who possesses it, and is exercised by it, and exercises it, is a happy man. And that which he has shall he obtain.

"Blessed are the pure in heart for they shall see God." This seems to me to be the culmination of that inward heart work which Jesus has all the time presented. They, to whom he spoke, were filled with formalism. They rested in what they did. They lost sight of the inward in urging onward the outward, and mercy and justice were of little account in their view, when put by the side of sacrifices, and offerings, and Sabbath days and prayers. They were horrified that the temple should be profaned by an unhalloed presence, but regarded not the temple of the human body, though filled with the very demons of pride, revenge, and lust. And to-day the children of these hypocrites are the formalists and ritualists of the Romish and Protestant Episcopal churches in our land, and in all the world. Now Jesus utterly calls them back from all this dead and rotten formalism, and says that no beatific vision awaits such dead words. He cuts off the hopes of every self-righteous Jew, and says there must be heart works, there must be real purity, instead of outward purification. Is the desire toward God? Is the heart dissatisfied with its own carnal mindedness? Is there a prevailing abhorrence of sin that cannot be appeased by fastings and prayings and almsgiving? these are meant by the pure in heart. And these are the pure

in heart who shall see God, these are single hearted, their prayer is "unite" my heart to fear thy name. And these shall see God, not only in the future world; but to them he reveals himself in Jesus here. The word "see" is often used in the sense of "to know." It is as though the Saviour had said "they shall know God." There is nothing unusual in this language, and nothing that need alarm the feeblest saint.

"Blessed are the peacemakers for they shall be called the children of God." Jesus spoke to those who were eager for war, all of whose dreams were of the time when Messiah should give them victory over the Roman power, and who, instead of striving to live in peace with their conquerors, gladly seized upon every opportunity to foment strife and hatred, and thought that they were doing God service by it, and that they should receive blessing of him. Jesus crushes this hope and puts the seal of condemnation upon the spirit. His kingdom is not to be of this sort; God blesses the merciful. Not they who would destroy their enemies—their foes and his—are blessed, but they who would bless and help them, the merciful shall obtain mercy. The peacemakers, they who would win as friends, not destroying as enemies those who despise and injure them shall be known as the children of God. Thus he is revealed as the merciful God. And to the merciful he shows himself merciful. God is, in our view, just what we are our selves. They to whom Jesus spoke desired war againts their foes, and they thought the Messiah when he came, would establish his kingdom by war; and that, as they waged war against his foe, and destroyed them, so should they be blessed. But Jesus once more dashes to pieces the thoughts of the natural man, and sets up the spiritual. Once more he crosses their path and humbles them.

Now the natural result of a life based upon these principles is that the world which loves only its own, will not love, but persecute and hate him who loves it. Jesus certainly lived this life and the world hated and perse-

cuted him. It had not entered into their conceptions that to be persecuted was to be blessed. Yet the very fact that the world persecutes a man for righteousness sake, or because he is righteous, proves that he does not belong to the world, but is of the kingdom of heaven. Worldly honor and ease are at a premium in the estimation of the world, but to be persecuted for righteousness sake is of great value in the kingdom of heaven. The world esteems those happy who have health, friends and riches, and pities and despises those who meekly suffer. God is with the prosperous man, they say, and

the world praises him. But ye who are persecuted for righteousness sake, are the people who are bidden to rejoice by the Master. Yours is the blessed lot, "Rejoice and be exceedingly glad, for great is your reward in heaven."

I have thus traced out a line of thought briefly and brokenly that has seemed very pleasant to me. May it be blessed to the comfort and strengthening of some hearts, as it has comforted me to day.

I remain your brother in the hope of the kingdom.

F. A. CHICK.

Reistertown, Balto. Co., Md., Feb. 24th 1887.

CALLING FOR AID—EXHORTATION.

My object in writing this letter is, to stir up the minds of the Primitive Baptists throughout the Eastern part of North Carolina, to aid us in building a church house in our town. Mr. Wm. H. Sanders has voluntarily taken upon himself to try and raise sufficient funds to build a church house. I was delighted when he told me what he intended to do. I have known Mr. Sanders from his child hood; he has a good reputation and I believe he is a true man, though he has not yet joined any church; but I am satisfied if he can succeed in what he has undertaken, it will not be long before he will become a member. And I believe there are many people in this city who would join with us if we only had a place of worship.

We are told in the word of inspiration that God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." God hath declared that pride and haughtiness of men shall be humbled.

Dear brother, I feel that we are on the eve of a great revolution. It will not be long methinks before it will be

said, come, behold the works of the Lord, what desolations he hath made in the earth." But while I look for nothing at present but wars and famines, pestilences, and earthquakes, fearful sights and great wonders in the heavens, I feel that I shall live to see war cease unto the end of the earth, the sword broken, the spear cut asunder, and the war chariot burnt in the fire. If I did not believe that I shall live to see the goodness of the Lord in the land of the living, I could not possibly bear up under my afflictions. I have been nine years unable to work, my loins being filled with a loathsome disease, and no soundness in my flesh, feeble and sore broken have I been, filled with fearfulness and trembling, and often filled with horrors. I have suffered the terrors of the Lord till I have been distracted. How often have I compared myself to the pelican of the wilderness, to an owl of the desert. I have often been as a sparrow upon the housetop in a cold stormy night. I have often looked at my right hand, but no man would know me; I looked for some to take pity but there was none; for comforts, but I found none. If any came to see me they would speak vanity, their hearts would gather iniquity; when they went abroad they would tell it.—An evil disease they would say cleaveth fast unto him, and now that

he lieth he shall rise up no more. But I have not ceased to pray, O Lord be merciful unto me and raise me up, that I may requite them.

Many a time have I been without food and could not tell what my poor wife and daughter would do, but work would be brought to them in time to keep us from suffering with hunger. I can truly say during all my sickness not a single man offered to assist me.—How true have I found the words of Solomon, The rich hath many friends, but the poor is despised of his neighbors. But I have had a friend that stuck closer to me than a brother, and though he has shown me great and sore troubles, he is able to quicken me and raise me up from the depths of poverty, to increase my greatness and comfort me on every side.

O how great is his goodness which he has laid up for them that fear him, which he has wrought for them that trust in him before the sons of men.

He may yet show me his marvelous kindness in this city, which is so strong in all manner of wickedness. Then I will say, Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. Then I can pay my vows which my mouth hath made and my lips have uttered in the day of my trouble.

I will now endeavor to forget myself,

and mourn over the desolation of Zion enough to build us a house, if there is first a willing mind. God loves a cheerful giver. I feel while I am making this appeal in behalf of Zion that I am one of the least of God's children. But if it can be said to you in the great day, Forasmuch as ye have done it to one of the least of my brethren ye have done it unto me, that will be enough to give you an admittance, and an abundant entrance into the everlasting kingdom of our Lord and Saviour.

O, brethren and sisters, how can you, upon whom the Lord has showered his blessings, whose hearts have so often been filled with food and gladness, withhold anything from the Lord?

Now may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, Amen.

From your suffering, but hopeful brother in Christ,

WM. GRAVES.

Elizabeth City, Dec. 18, 1886.

Remarks.

The above appeal is made for help to build a house for Primitive Baptists to worship in at Elizabeth City, N. C. You remember the appeal made by Mr. Wm. H. Sanders some time ago for help. If you have a mind to do so send him help.

P. D. G.

EXPERIENCE.

DEAR BROTHER GOLD:—I feel impressed to write what I hope the Lord has done for my poor soul. I was in my troubles twelve years. The first thing I ever did I thought was a sin to me, was when I was seventeen years old. I was visiting a cousin of mine that was very rude and devilish. I went on

with her in some of her rudeness, and when we came in to her mother, she said to her, why don't you be a good girl like your cousin is, and bear a good name. Her answer to her was, cousin is as devilish and rude as I am. If I had been struck I would not have been hurt any worse. I felt like I had sinned and

the Lord would not forgive me. I went on in my troubles for two years or more. Some times I would be in so much trouble I would not know what to do, and what I was in trouble about I did not know.

One night I dreamed Elder Lawrence and myself were in a marl-pit.— We walked out of that pit, up a hill, when we got up there were two paths, one the left, and one on the right. The one on the left was as dark as midnight, and the one on the right was bright. I stopped and looked at brother Lawrence, and asked him which one must I take. He said, you take the right one, that is the one for you. I took it and went on almost to the church. There were a good many people standing out before the church: though not any I knew. Then I woke.

I felt good over that dream at times and it always was a mystery to me that I never could forget that dream. I forgot nearly all others I ever had, and never would tell it to any one until I was delivered. I then went on going to dances. I thought I enjoyed myself, then when I would get back home I would feel like I had done wrong. I would be in trouble about something, but I knew not what. When I lost my father and mother I laid all my troubles to that. I felt like I would never get over that trouble, for I thought I was ruined, for I had lost the best and dearest friends I had in this world. My sisters (all three) had joined the church and left me. That gave me a good deal of trouble, though I would try to hide it, and not let them know I cared for it. I would go off to myself, and try to pray to the Lord to have mercy on me, and some day or other prepare me to go and be with them; for they had joined the church that I believed in, and loved. It always troubled me to hear of any disturbance in the Old Baptist church, for I felt like if there was any church right it was the Old Baptist. I would go to hear other denominations preach, and I always would get vexed with them before they would get through preaching, and at last I laid my word down that I would not

go any more, for I felt like it was more sin to me to go than not to go; I then got married. I thought I would not see as much trouble as I had seen. I married one I believed loved me, and I knew I loved him, and was very well satisfied, but oh, brother Gold, instead of my troubles getting better they grew worse and worse. I would get in so much trouble sometimes I would not know what to do. I would try to pray but I could not. All I could say was Lord have mercy upon my poor soul, and it would seem like it did not go higher than my head. All the relief I ever found was to cry. When I could cry as much as I wanted too I would feel better, and then sometimes my husband would find me crying, and ask me what was the matter. I could not tell him to save my life. He would ask me if he had done or said any thing to hurt my feelings. I would tell him no; to let me alone; nothing did ail me.

The second year after I was married, my husband joined the church at Kehukee. Then I felt like I was ruined, for I felt like he did not care anything for me. I felt like it was not right for him to love me then. He loved the members better than he did me. I thought it was more than I could bear to go and see him baptized. I felt like if I only could be fit to go with him how good it would be. It was like taking my heart when he was carried under the water.

Oh, brother Gold, I will never be able to express my feelings. I was just weeping and mourning for about two or three weeks. I felt like a poor lone-some dove without a mate, feeling like my husband was too good for me. I was not worthy of as good a one as I thought he was. I could not do any thing but mourn and cry, begging the Lord to have mercy on me, and prepare me for a better world than this, and make me fit to go and be with my husband.

One day I was off to myself trying to pray, and these words came to my mind, we that hunger and thirst after righteousness shall be blest. Then I thought I would not grieve and mourn

so much. It may be one day or another I would be blest, but my troubles would come on me at times. I would feel like I had no life for any thing.— I was going to be sick, or I was going to lose some of my folks, or I was going to hear something to distress me.

In February 1885, my health became very bad. I was taken with something growing in my side that was called a tumor, and I thought there was no cure for it, though I hope there is.— I did feel like I had all on me I could bear. I was in as much trouble as I could be, and my health was bad.— There was no cure for me. I should die, and if I died like I was, I would go to torment. Oh my life was no pleasure to me then. After a while being doctored, I began to improve, and would feel like sometimes I was getting well. I would try to pray to the Lord to raise me, and pardon me of my sins. I tried to pray, but I knew not how, all was Lord have mercy upon my poor soul. Many times I would think, why was I in so much trouble. I ought to feel happy, for I had a kind husband and almost anything I wanted, but oh that hard trouble at times was for me, and glad I am now it was.

Brother Gold, I would go to church at Kehukee, and for the next week I would be in so much trouble I would not know what to do.

The third Saturday in June, 1885, sister Laura Alsbrook (who was one of my mates in growing up) joined the church and was baptized. That day I felt that I surely would be lost, that my sisters, my husband, and the last one of my mates had joined the church, and left me. I felt that the Lord had called them all, he never would call me; he had thrown me aside for old Satan, and hell was my place.

Brother Gold, there was no rest for me day nor night. I felt like I should die, and if I died like I was I should not enter the kingdom of heaven. I went day after day feeling like every one was my last, and my oldest little girl would follow me every where I went. I thought the cause of it was because she saw me crying and in so much trou-

ble. So many times she would come to me and say, Mamma don't cry, and her little eyes standing full of water.— When I would lay down at night I did feel like I would not be able to get up next morning. But when morning came I would in some manner or other get up. I went on so until the first Saturday in July, 1885. Friday night before day I dreamed I was at Kehukee sitting on the bench by the pulpit. Brother Moore and a good many of the members were sitting all around me, waiting to hear me give an experience, and I had nothing to tell. I could tell a good deal of trouble I had seen, but I could not end it, so I would not say anything, and I awoke feeling like I had more on me than I could bear. I had such a heavy feeling on my shoulders I did not know what to do. I felt like every step I took, and every breath was my last. Oh that was the most miserable day I ever spent. Every word and breath was, Lord, have mercy upon me, a poor, lost sinner; for I could not see anything good I had ever done. I felt like I should die, and that every step I would sink, and if I did I should sink in torment. I was in this condition all that day, until in the evening, about three o'clock, I was sitting with my babe in my lap, with my hands folded together, feeling like I had all on me I could bear. I felt like I could not raise up with anything as heavy as she was. There was no one in the room but myself and two little children. While in that condition something spoke to me as plainly as any one ever did, come take my yoke upon you and I will give you rest. That burden left me. I felt like I could raise up then with something as heavy again as my babe was.— I said is it gone; yes, it is gone, I hope never to come again. I got up and went to the door. I thought everything looked the prettiest and brightest out doors I ever saw it in my life. Brother Gold, I felt so good and light I did not know what to do. I set my babe down, and went out in the garden, and my little dangler with me as usual, feeling better than I ever felt before. Coming back in the house I began to hnn

trine, election by grace: and to control himself under such circumstances.

I sympathize with brother Welborn in his afflictions. I have been afflicted with a lung disease for about twelve years, and gradually growing worse.

My latest sun is sinking fast,
My race is nearly run.
O receive me in thy kingdom at last.
O Lord, thy will, not mine be done.

I am thankful to God that I never have suffered for food nor raiment. I have a large family, nine in all, dependent on me for a support, and not a foot of land do I own, though I feel like helping brother Welborn to pay that good Methodist friend of his for the suit of clothes he was so kind in letting him have. I enclose one dollar for same, which you will please convey to brother Welborn.

Brother Gold, if you see fit to publish this you are at liberty to do so.— Hoping that more of the brethren will aid brother Welborn, I will close.

Your weak brother if one at all,

W. B. HUDSON.

Winchester, Ga., Jan. 14, 1887.

Remarks.

It is not the rich that give to those in need like the poor do. For the rich are not themselves in need. I would far more expect pity from one who is himself in trouble than from those who are rich and therefore not in need.

Those who have the money have not the mind to help the needy, because they have their own uses for their money. Those who have a mind to help the poor have not the money; but they give of what little they have, and God loves a cheerful giver. We are accepted according to that which we have, if there be first a willing mind, and we are to give of that which we have.

The money the brother sent was forwarded to brother Welborn who received it, and expressed his thanks in a letter.

P. D. G.

DEAR BROTHER GOLD:—Myself and family are well to-day, hope this will find you and family the same. I would like to hear from you, hope the Lord has continued to bless you in speaking comfortably to his people, for I do feel that he was with you and brother Bennett while in our country. The Lord comforted me greatly I feel through your coming among us. I hope he may prosper you, and it may be his will for you to come again. Your preaching has been with me, I mean has come to me in a comforting way several times since you were here. I went on to Hopewell on Sarasota Bay from brother Altman's, and was comforted very much. I feel the Lord was good to me, and blessed me in speaking to his people, and one more was added to the church.

Brother Gold, I have been requested by some brethren to ask your views on some scripture which will be found in Matt. 19:9.

J. W. FUTCH.

Remarks.

Elder Futch is one of the brethren we met at Mt. Enon in Fla., and one whom we remember with much pleasure. I was not allowed to hear any of these brethren preach, as it is the custom of our people to make the visiting ones feel at home by putting them to work, and let the home people listen.

Elder Bennett writes me they were blessed with a good meeting at Mt. Zion since my leaving there.

Elder Futch has been led into a new and far off field to preach. Sometime ago a request was sent to him to visit a section about 60 miles South of him towards the wilds of the everglade country of Fla., where there was no church. After starting to Ga., in the opposite direction, and traveling quite a distance, his mind was so weighted with this request that he turned about and went down there. His labor of love has been so blessed that a church is constituted there, and quite a number are manifested as lovers of truth. He

rides on horseback to this place. The preachers in Fla. know what it is to labor in the word, and to endure privation.

The scripture brother Futch refers to reads: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away doth commit adultery."

Jesus in this chapter plainly teaches what was taught in the beginning, that God made them male and female, and joined them together as one flesh, and that what he had thus joined man should not put asunder. He made one man for one woman, and one woman for one man, and marriage made the two one flesh; so that death only shall part them.

Moses, because their hearts were hard, suffered a man to write a bill of divorcement and put away his wife, but from the beginning it was not so. The very allowing or suffering the Israelites to put away their wives for any cause was proof of the corruption or hardness of the hearts of the Israelites, and showed that they had fallen below the standard of truth and righteousness.

There is only one cause that justifies a man for putting away his wife, and that is fornication. Under the law one guilty of adultery was put to death, and of course that absolved marriage, (Lev. 20:10) To put away for any other cause is not allowed by Jesus. If a man put away his wife for any other cause he is guilty of violating the marriage vow, and if he marry again he is guilty of adultery, and the woman he marries is also guilty of adultery. If the one put away marry again she and the man are both guilty of adultery. It does not matter what she is put a-

way for, she is guilty if she marry again; and so is the man that marries her. So that when people marry they should feel and consider that they are bound by the law of God; and cannot marry again while either one is living; because they are one flesh. If you make a bad bargain stick to it. Try to improve matters by doing what is right yourself, and bear the consequences of your seemingly unfortunate choice. There is no relation of this life so important as that of marriage, nor any other so typifies the unity and therefore the inseparability of Christ and the church which is his bride, not an old woman or widow, for a bride is one that is loved as new married; and so Jesus loves the church. Those people who lightly regard marriage—wives that do not honor their husbands, and husbands that do not love their wives—bring much trouble and confusion on themselves and others.

The Primitive Baptists have suffered because of these things. For they desire to honor Jesus and his law, and violators of his laws among us always bring trouble; for when the church observes this law and withdraws from such, the violators and their fleshly friends seek to put the blame of their own wrong conduct or misfortunes on the church.

The love of money, love of wine or strong drink, and improper lustful love of woman are great snares, and cause much trouble among corrupt men, and are a fruitful source of much evil among mankind. But the church must not yield gospel ground at all; but must obey Jesus, let come what will. The Lord will deliver the godly out of temptation.

It does look to me like a man who puts away his wife for fornication

(which is according to scripture and therefore right) would feel safe not to marry another woman while his wife is living, for then none could reproach him. If he were blessed with the power of a eunuch for the kingdom heaven's sake he would save his brethren trouble and escape much suspicion of evil and much sorrow himself, and his conscience would be in his favor; nor would there be any question of his doing right.

P. D. G.

BROTHER GOLD:—Please give your views in ZION'S LANDMARK of St. Luke 16th chapter from 1st verse to 13th especially 9th verse, and oblige.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

Yours in hope,

P. H. JAMES.

Remarks.

Jesus said the children of this world are wiser in their generation than the children of light. The children of this world use their strength and judgment, make risks, study, spend money, labor, and time, endure and make sacrifices to gain their ends, and accomplish their purposes. They will go through rain, or snow, in rough weather, will rise up early, and labor and toil, making many sacrifices, in order to make money, and succeed in what they love. Do the children of light show as much wisdom in the kingdom of God? Did you ever notice how a rain, or snow, or how cold weather, or other excuses, that would not for an hour, or at all, keep one from his secular, worldly business, will keep one professing a greater desire to serve the Lord than to do any thing else, from even attending meeting, or spending an hour in serving the

Lord Jesus?

Did you ever notice how willingly a man will risk his money in an uncertain, worldly business, who yet cannot give a dollar to help one of the Lord's humble poor and needy ones?

Yet we know that those who are faithful in the service of the Lord reap in due time. Still one may say, that there is no money consideration in this matter, and works have nothing to do with this kingdom, and that it is all spiritual. But if one is unjust in the unrighteous mammon, which is worldly goods and worldly matters, who will commit to him the true riches? Suppose one comes to the church for membership, and as he tells what he offers as an experience, you remember that since he professes to have received his hope he has proven himself dishonest in business matters. Suppose you know that he will not pay a just debt, nor try to do it, but cheats and lies in money matters, will you receive him into church fellowship? No, you will not, you cannot, if you are right. But when Zaccheus, who, as soon as the Lord called him, (for the question is not what one was before he says the Lord called him, but what is he since then,) at once showed that he was honest, (for he said if he had taken any thing from any man wrongfully he would restore him fourfold) and also showed compassion; (for he said the half of my goods I give to feed the poor): now as the disciples saw this good fruit in him they did not hesitate to receive him into their fellowship as an everlasting habitation?

The point in this case is how should one so act that when he fails he may be received into a permanent home.—All God's people do fail as to finding a home among the husks that swine do

eat, or they all find that the filthy lucre, the goods and the money of this world, cannot furnish them an everlasting rest or habitation. But they know that the love of the household of faith, and the fellowship of the church of Christ is a lasting home, a goodly dwelling place, and the thing they desire is to dwell in the house of the Lord forever, as a mansion of rest, and a peaceable habitation. But they must show that they are made righteous within so that their principles are right, and so that they act righteously even in the smallest matters and affairs of this life.

And when you make righteous use of your worldly substance the lovers of truth will see this righteous principle in you, and hence will become your friends, and receive you, as Zaccheus was received, into the house and fellowship of the church of Christ.

Would the church commit the duties of a deacon to an unrighteous man, or would a church ask for the ordination of a man as a preacher if she knew him to be dishonest in the smallest matter, or even questioned his honesty?

P. D. G.

DOST THOU BELIEVE?

"The just shall live by faith."

Habakkuk says the just shall live by *his* faith. Now is there any other living before God? We cannot for a moment approach unto God, nor stand in his presence, except by the faith of Christ. Is it a sweet and glorious truth to you that Christ died for your sin, and rose again for your justification? Does the Holy Ghost bear witness of this to you in power, and persuade your heart that this is true? Is it exceedingly precious to you that Jesus is your hope? Do you rejoice with joy unspeakable that Jesus is your life? Is there anything else you hope in? Have you any glorying in yourself? Do you believe that Jesus Christ is the son of God?

P. D. G.

Obituary.

CARRIE T. BOYLES.

ELDER GOLD:—Please publish in the LANDMARK the death of our lovely daughter, Carrie T. Boyles. Carrie was born on December the 20th, 1865. She was the daughter of F. R. and Sarah C. Stone. She was married to Mr. W. J. Boyles on the 24th of December, 1885, with whom she lived only 13 months and 5 days. Her disease was child-bed fever. She gave birth to a daughter on the 10th of January, 1887, and after some days was taken with fever, when the family physician was called, together with friends and relatives, who did all that was in their power to restore her, but to no avail, the decree has gone forth, "dust thou art and to dust thou shalt return," and we all soon saw that she must leave us, which filled all hearts with sadness but hers. She seemed to meet the monster with a cheerfulness that caused great wonder and admiration and thanksgiving to God for the good hope of her acceptance with him, of which she had told her mother but a short time before her confinement of the great trouble she had seen on account of her sins, how she in her lonesome condition had tried to beg for mercy, until one day, while alone at her home, her husband being gone, she felt so low and cast down she went to the grove to try to beg for mercy, but returned to the house cast down so that she could not work. She threw herself across her bed to try once more to implore mercy, when at an unexpected time all of her burden was lifted from her, she was left light and free, and to use her own words, she cried to her own satisfaction, and we believe that that grace was manifest throughout her sickness, for I am now getting old, and I have never seen such patience and cheerfulness manifest as shown forth in her, always cheerful as long as rationality lasted, which was until about thirty-six hours before her departure, and after she became delirious she still retained that gentle, cheerful spirit. Scemingly, to her mind, she was traveling on

horse-back, accompanied by little children, with whom she seemed interested and careful to care for, remarking at one time, when danger seemed to be in her way, I must stand still and see the salvation of the Lord. At another time, in her ramblings, she remarked that we can enjoy Jesus here, while a sweet smile played on her pale lips, and at 20 minutes after 2 o'clock A. M., on the 29th of January, 1887, she gently fell asleep in Jesus, as we hope and believe. Her stay on earth was 21 years, 1 month. Thus passed away a lovely and obedient daughter, a loving and tender wife and mother. Although she never joined any church here, we feel confident that she is gone to join that happy church, where sickness and sorrow, pain and death are felt and feared no more. On the next day after her death her remains were interred at Sulphur Spring church, in presence of a large concourse of weeping friends and relatives, and sadly we miss thee, Carrie, but humbly bow to the will of our Master, who is too wise to err and too good to be unkind.

Brother Gold, I am not competent to do justice to the subject and would just say, may God grant that we may all be prepared to meet that loved one on that better shore, where the wicked cease from troubling and the weary are at rest, is the desire of her parents,

F. R. STONE.

Pilot Mountain, N. C., March 6th, 1887.

PRISCILLA PRICE.

DEAR BROTHER GOLD:—I send you for publication the obituary of my dear aunt, Priscilla Price, who passed peacefully away from a world of care and toil to that bright celestial city above, January 20th, 1887, in her 93d year.

It is a sad task enjoined upon me, yet when I remember the many christian virtues that adorned her character, and unshaken confidence and hope she had in Jesus her Saviour, I bow with humble submission to the decree of an all-wise God, who doeth all things well. Too much cannot be said of the gentle spirit of our departed aunt; and were I not assured that our loss

is her gain, it would indeed be a sad thought, but we bless God who saved her by his grace, and has called her from sore afflictions, to enjoy that rest that remains to the children of God. May we that survive her remember the life she lived, and try to imitate the noble example; and mourn not, for, could you behold the glory with which she is crowned, you could not wish her back, but rather long to be with her. Rest on, dear aunt, the time is not far distant when we too shall bid this vain world adieu, when we shall see Jesus, that dear friend, who has redeemed us by his blood from every sin.

My earliest recollections are associated with my dear aged aunt, both in the home circle and at the house of God at dear old Spring Green, in Martin county, of which she was a member, and one of those meek and lowly ones of a genial spirit, manifesting great love for the truth and the church; and when not provisionally hindered was always glad to fill her seat in the church. Often have I seen her countenance radiant with joy while speaking of the glories of Christ's kingdom and talking of his power.

Let us watch and pray, that when we lay our armor by, we may be accepted of the Lord and meet our loved ones beyond this vale of tears.

P. E. MCGOWEN.

Kenansville, Duplin county, N. C.

LOUISA L. KENNON.

This is a little tribute of respect to the memory of my dear sister, Louisa L. Kennon, who was born in Caswell county, N. C., August 12th, 1825, and died at her home in Caswell county, N. C., July 16th, 1886. Her maiden name was White. She was married to Mr. Kennon, February 27th, 1881. Sister professed a hope in Jesus at an early age, united with the Missionary Baptist church, of which church she was a member twenty years. She was dissatisfied several years, and became more and more so, until the fall of 1866, she together with her husband united with the Primitive Baptist church at Country Line, Caswell county, N. C., and was baptised by Elder Robert Shreeves; which church she remained a consistent member of until her death. She had great love for the Primitive Baptists. She said she believed the Primitive Baptists are the true church of

God. Her seat was always filled, unless providentially hindered. Her health had been somewhat on the decline for some years though she kept up most of the time until two weeks previous to her death.— Her sufferings were great beyond expression. She was patient and submissive during her illness. She said it was not worth while for her to care for things of this world, and seemed to give up all earthly cares, and be contented with what the Lord thought best. She had good attention, good medical aid, and was well cared for by her family and sisters. The time of her departure had come, the Lord saw proper to remove her from this world of toil, troubles and afflictions, and I hope to a world of bliss, where she will be free from all the sorrows, cares and pains of this world. She left a desolate husband, four sisters and three brothers, and other relatives and friends to mourn her absence. I sincerely hope her lamp was trimmed and brightly burning when the summons came to waft her away to try the realities of another world. She often said she had no desire to live to get old and helpless, and be confined a long while. She delighted in reading ZION'S LANDMARK and said they gave her much comfort and consolation. The church has lost a worthy member, the relatives and friends one who will be sadly missed.

"Yet again we hope to meet thee,
When the day of life is fled,
Then, in Heaven with joy to greet thee,
Where no farewell tear is shed.

SUSAN T. WHITE.

Gospel Messenger please copy.

SENNEA HOBBS.

EDITOR P. D. GOLD:—I send to you for publication the death of Sennea Hobbs, wife of deacon Elijah Hobbs, who was born October 25th, 1805, and died November 15th, 1886, aged 81 years; leaving bereaved four children, twenty-six grandchildren, forty-nine great-grandchildren, and was the mother, grand-mother, and great-grand-mother of one hundred children, seventy-nine living and twenty-one dead. The date of her marriage and reception into the church we are not prepared to state, but say she was married to an exemplary man, Elijah Hobbs, a man of faith and good works, and a spiritual guide to his companion, who was to him a faithful wife, and in whom was manifest the

word of the Lord; for as she grew in years she manifested a growth in grace, by a well ordered life in christian practice. As she advanced in days and years she bloomed in the christian vineyard steadfastly in the gospel of the Son of God, earnestly contending for purity of the faith once delivered to the saints. So that under the aged and hoary head was found the branch of truth, her hope strong, her faith bright, and was visited by visions of sweet immortality, saying in her last moments of mortal life, "I go in peace, rejoicing in Jesus Christ, who saved, called, cleansed, healed and made me free. Blessings, and honor, and thanksgiving to him that that liveth forever, amen."

A word to the bereaved. May the Lord give us to consider and meditate on the way of saints, and the gracious gifts of our God, may we strive to live near and walk with him in the footsteps of his saints.

Written by request of deacon Hobbs.

RECEIPTS.

FLA.—F M Kirklund 1 50 L. Mc 4.
GA.—C Ivey 2 25 By Elder W T Everitt
1 50 Elder J R Respass 1 50.
ILL.—J B Moss 1 50.
MAINE—Elder Wm Quint 1.
N C.—Robert Barnes 1 50 J H Griffin 2
Mrs D Mullen 1 R M Whitaker 2 Miss S
N Bradley 2 Mrs F J Murdock 2 H B
Proctor 1 50 K E Everett 1 50 M Moore 2
I W Bass 1 50 J L Brake 1 50 Mrs L Taylor
1 Charlie Battle 2 W A Hall 2 W H
Mercer 2 J W Gilliam 1 50 Mrs S E Harris
1 Wm Sandlin 2 J L Pate 1 B W Jenkins 1
A M Williams 1 50 J M McDaniel 2 By
L Bartholomew 3 C H King 50 cts Elder
John A Williams 1 50 Elder D R Moore
1 50 T F Smith 3 G W Carter 16 50 G W
Johnson 6 75 Elder F J Stone 3 J L Little
3 W E Warren 3 Seth Woodall 50 cts Elder
Thos Fulton 8 50 B Bullock 8 Elder Jonathan
Edgerton 3.
S C.—By W B Carter 4 11.
TENN.—S B Matton 1 50.
TEX.—Mrs M M McElroy 4.
VA.—Felix Senter 1 50 By F P Branscombe
3 Wm Hawkins 1 50.

ASSOCIATION.

The Bear Creek Association will convene Saturday before the 1st Sunday in May, at Lawyer's Spring, N. C.

P. D. G.

APPOINTMENTS.

The following Elders will preach the Lord willing :

L. H. HARDY.

April 16 and 17 Coinjock, Currituck county
 " 18 19 20 21 22 I will be subject to the arrangements of Elder Charles Meads
 " 23 and 24 Flatty Creek
 " 26 Spring Green
 " 27 Conoho
 " 28 Cross Roads
 " 29 Coneta
 " 31 and May 1 Tarboro

May 2 William's
 " 3 Lawrence's
 " 4 Kehukce
 " 5 Deep Creek
 " 6 10 o'clock A. M. Rocky Swamp
 " 7 and 8 Falls
 " 9 Castalia
 " 10 Peach Tree
 " 11 Hickory Rock
 " 12 Suits Schools House at night
 " 13 Dutchville
 " 14 Camp Creek
 " 15 Flat River
 " 16 Shiloh
 " 17 Stories Creek
 " 18 Hesters Academy
 " 19 Prospect Hill
 " 20 Lynchess Creek
 " 21 Arbor
 " 22 Gilliams
 " 23 Deep Creek
 " 24 Harmony
 " 25 Lebanon
 " 26 Eno, and Durham at night
 " 27 Brother J. R. Young's at night
 " 28 and 29 Oak Grove
 " 29 at night Raleigh
 I shall need conveyance.

B. H. WOOTEN.

2d Sunday in April, Wilson
 Monday, Lower Black Creek
 Tuesday, Aycocks
 Wednesday, Nahunta
 Thursday, Mewborns
 Friday, La Grange
 Saturday, Friendship
 3d Sunday, Goldsboro
 I shall need conveyance.

THOMAS BELL.

Saturday and Sunday (April 23d and 24th) at Bethel church, Brunswick county, N. C.
 Monday, Simpson's Creek.
 Tuesday, Featherly Bay.
 Wednesday, Hinsons, on N. E. R. R., Williamsburg county, S. C.
 Thursday, J. D. Sandbury's, Darlington county.
 Saturday and 1st Sunday (May) Mount Pleasant, Sumter county.
 Tuesday, Bethsaida.
 He will need conveyance.

J. E. ADAMS.

Mountain Creek April 13th
 Freedom 14th
 Bear Creek 15th
 Liberty Hill 16th
 Jones Hill 17th
 Meadow Creek 18th
 Crooked Creek 19th
 Watson 20th
 High Hill 21th
 Philadelphia 23rd and 24th
 Pleasant Hill 26th and 27th
 Thence to Association at Lawyers Spring.
 He will need conveyance.

ISAAC JONES.

Tuesday night after the 1st Sunday in April, Raleigh.
 Wednesday, Neuse
 Thursday, Cedar Grove
 Friday, Dutchville
 Saturday and 2d Sunday, Camp Creek
 Monday, Shoo Fly
 Tuesday, Tar River
 Wednesday, Five Forks
 Thursday, meeting house near Elder D. R. Moores
 Friday, Shiloh
 Saturday and 3d Sunday, Stories Creek
 Monday, Flat River
 Tuesday, Mt. Lebanon
 Wednesday, Eno
 Wednesday Night, Durham
 He will need conveyance.

D. N. GORE.

5th of April Jerusalem
 6th " Jones Hill, Stanly county
 7th " Liberty Hill
 8th " Freedom
 9th " Mountain Creek
 10th " Big Creek, Montgomery county
 11th " Suggs Creek
 12th " Maple Springs, Randolph county
 13th " Bear Creek, Chatham county
 14th " Sandy Creek, Randolph county
 15th " Mt Tabor
 16th " New Shepherd
 17th " Abbotts Creek, Davidson county
 18th " Pine
 19th Brother Workman will please arrange appointment
 20th " Toms Creek, Davidson county
 21st " Flat Creek, Rowan county
 22nd " Bear Creek, Stanly county
 23rd " Meadow Creek
 24th " Crooked Creek, Union county
 25th " Watson
 26th " High Hill
 27th " Liberty
 28th " Mountain Spring
 29th " Gravelly Ridge
 30th " and 1st and 2nd of May at the Beer Creek Association held with church at Lawyer Springs.
 3rd and 4th of May Bethany
 Will some brother or friend meet him at Polkton Tuesday morning the 5th day of April.
 He will be dependent for conveyance.

J. B. HILL.

WILSON COLLEGIATE INSTITUTE, FOR YOUNG LADIES.

This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters.—Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The Course in Art includes the History of ancient, Medieval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel), Modelling, Repousse, Wood-Carving, Painting in Oils, Water-colors and Pastel-Crayon, and Decoration of China, Silk, Satin, &c. Course in Music embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 40 weeks. Moderate extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

The Fall Session of 1886 will close on February 18th, 1887, and the Spring Term opens February 21st, 1887.

Pupils can enter at any time.

For further information and circulars write to
 SILAS E. WARREN, Prin.,
 Wilson, North Carolina.

WHITAKER'S ACADEMY, FOR BOTH SEXES.

Strictly non-sectarian. The 17th session will open, the Lord willing, the 10th of January, 1887, and continue twenty weeks.

TUITION—Primary per month, \$2.00; Intermediate per month, \$2.50; English, higher, per month, \$3.00; Latin and Greek each extra, \$1.00; Music extra, \$4.00; Board per month from \$8.00 to \$10.00. When absent from Friday till Monday, \$.50. Half tuition to be paid in advance, the balance at the middle of the session.

We are glad to announce that Dr. D. W. Bullock has consented to deliver, at least monthly, a lecture on Physiology and Hygiene, which will be both entertaining and instructive. For further particulars inquire of
 A. J. MOORE, Prin.,
 December 4th, 1886. Whitakers, N. C.

THE WARREN SOUTHERN TEACHERS AGENCY.

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Write for blanks and full particulars,
 SILAS E. WARREN, Manager. Wilson, N. C.

TARBORO FEMALE ACADEMY.

The Fall Session of this Institution will commence September 6th, 1886, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of Study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights, \$70. Send for Catalogue and Circular to
 D. G. GILLESPIE, Prin.,
 Tarboro, N. C.

GILLIAM'S ACADEMY, For Both Sexes.

Strictly Non-Sectarian.

The 10th Session will open Oct. 19th and continue twenty weeks. --An opportunity for full Academical course will be given.

TUITION:

Primary, per month,	\$2 00
English Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

The principal can accommodate twenty boarders. Others will take boarders.

The school is situated ten miles Northwest of Company Shops, Alamance Co., N. C. Location healthy, society good.

There were 40 pupils enrolled the past session.

Pupils will be met at Company Shops, and conveyed gratis; and at close of term, to railroad gratis, provided each write me the week before.

J. W. GILLIAM, Principal.
 Morton's Store, N. C.,

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated March 1, 87	No. 15, Daily.	No. 43, Daily. Old no. 48	No. 27, Daily. Old no. 40
Leave Weldo	1:10 a. m.	2:15 p. m.	5:35 p. m.
Arrive Rocky	2:27 "	3:33 "	6:53 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	11:30 "	.....
Arrive Wilson	3:27 a. m.	4:25 p. m.	6:55 p. m.
Leave Wilson	.....	4:30 p. m.	.....
Arrive Selma	.....	5:40 "	.....
Arrive Fayetteville	.....	8:30 "	.....
Leave Goldsboro	3:55 a. m.	4:30 p. m.	7:40 p. m.
Leave Magnolia	5:25 "	6:00 "	8:35 "
Leave Burgaw	6:13 "	7:00 "	.....
Arrive Wilm'gton	7:00 a. m.	7:30 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 62, Daily. Old No. 45	No. 78, Daily. Old No. 47	No. 66, Daily. Old No. 43
Leave Wilm'gton	11:40 p. m.	8:50 a. m.	8:50 p. m.
Leave Burgaw	.....	9:34 "	9:50 "
Leave Magnolia	12:52 a. m.	10:43 "	10:42 "
Arrive Goldsboro	1:55 "	11:35 "	11:58 "
Leave Fayetteville	.....	8:00 a. m.	.....
Arrive Selma	.....	10:47 "	.....
Arrive Wilson	.....	11:50 "	.....
Leave Wilson	2:40 a. m.	12:25 p. m.	12:51 p. m.
Arrive Rocky Mt.	.....	1:00 "	1:27 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	11:30 a. m.	.....
Arrive Weldon	4:10 a. m.	2:35 p. m.	2:55 a. m.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 8:00 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 5:30 p. m., arrive Smithfield, N. C., 7:00 p. m. Returning, leaves Smithfield, N. C., 7:30 a. m., arrive Goldsboro, N. C., 9:20 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:25 a. m., daily except Sunday.

Southbound Train on Wilson & Fayetteville Branch is No. 50. Northbound is No. 51. Train No. 40 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

J. R. KENLY **JNO. F. DIVINE**
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For use in Old School or Primitive Baptist churches.

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Send Draft or Money Order, or Registered Letter to Silas H. Durand, Southampton, Bucks county, Pa. Make Money orders payable at the office on Philadelphia.

Orders may also be sent to this office for either kind.



Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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 chords of Love.

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

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

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

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

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

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

For \$2.25 cash I will send both the "Gospel Messenger" and ZION'S LANDMARK one year to any subscriber.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

ELDER GEORGE Y. STIPP.

The following lines of poetry were sent me by the brother of Elder Stipp for publication.

There has been no obituary furnished me of the death of this remarkable brother. He was an able man indeed, and a true Baptist, full of zeal, and very laborious. His death is a bereavement to me, and no doubt he is much missed in his own country. The poetry expresses the feelings of those bereaved, but to be with Christ is far better than this life.

P. D. G.

ONE LESS.

DEDICATED TO THE MEMORY OF THE LATE ELDER
GEORGE Y. STIPP, BY HIS BROTHER HENRY.

One less at home!

The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!

One voice of welcome hushed, and evermore;
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more,
One more in heaven!

One less at home!

A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away, our coming to await,
One more in heaven!

One less at home!

Chill as the earth-born mist the thought would
rise,
And wrap our footsteps round and dim our eyes;

But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!

This is not home, where, cramped in earthly mold,
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven!

One less on earth!

Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!

Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home!

That home where separation cannot be,
That home where none are missed eternally.
Lord Jesus, grant us all a place with thee
—At home in heaven!
—Signs of the Times please copy.

REASON OF HOPE.

ELDER GOLD—DEAR BROTHER:—I was born Oct. 14th, 1857. When I was very young I was anxious to join the Methodist church and thought the Methodists were all that would be saved. My parents belonged to that church, but I did not have an opportunity then. One night I think I was about nine years old, I thought I was dying, and got up and went in the room with my parents. The feeling soon passed off.

When I was about eleven years old I became very wretched. I thought

myself or some of the family was going to die. Soon my little sister was taken sick and died. I hated to give her up, but after her death that wretched feeling left me. I got so I did not much want to go to the Methodist meetings, for when I was there I was afraid they would be after me to join the church.— One day something came over me. I felt like I should have to make it known, but it passed off and I did not.

When I was about 17 years old I attended a Methodist protracted meeting. I would kneel down for them to pray for me, but could not get to feeling any better. I thought if they would give me a chance to join perhaps I would feel better. On Sunday the last day of their meeting I went to the Union Baptist Association. While I was there I felt very wretched. I was afraid I was lost. I thought it was because I did not go back where I had been going. I thought perhaps they would open the door of the church that day.

A while after that I joined the temperance society. Then I joined the Methodist church. When I was about nineteen years old my old mother died. She asked me a while before she died if I would be a mother to her children. I told her I would. I wanted to ask her to forgive me for the way I had treated her but did not.

Sometimes I would have restless feelings and think, what am I any how.— When I was a little over twenty-two years old I was married to Jonathan Dail. My husband belonged to the Free-will Baptist church. I don't think he ever asked me to join them, but I thought they seemed nearer right than the Methodists, and thinking we would enjoy each others company better I joined, but that did not change it.

In the fall of 1882 one night my brother and sister were at our house, and about bed time were singing, "Jesus Lover of my Soul." I saw a light and felt happy. I felt like I wanted to take them all in my arms and said, "Glory be to God on High." One day a while after that I had a fretful feeling within me, and this scripture came to me, "Though he slay me yet will I

trust him." Sometimes I would feel restless and this scripture would bear on my mind, the thoughts of foolishness is sin. The 14th day of August, 1883 I thought I was dying and promised the good Lord if he would spare me I would serve him the balance of my days. The next morning our Benjamin Edwin was born, I told them I believed the Lord was with me that day before.

At that time we were living in Pitt county, N. C. The last of Sept. we moved to Goldsboro, N. C. One morning a short time after we moved I heard a noise and went to see what it was, and it was a partridge had fallen at the door. It fluttered a few times and died. I thought it was the sign of my death. It came to me, after death the judgment. I thought I was not good enough. It came to me the Lord knew who would be saved, and who would not. But I thought he would be unjust to save part and not all. It came to me, how did I know but I was one that would be saved: but I thought it depended on me, and the more I tried the worse it got. I tried to keep it hid, thinking it would get better.

One day I was passing the guard house, and heard some one cursing and hollowing to take her out of there, and I felt like I wanted to be taken out of a horrible place too, and got so weak I did not feel like I could get where I had started. A few days after that my sister was at our house. Just before dinner I felt light and told her I felt like that burden was gone. At dinner I said I was so thankful for my dinner I did not know what to do. My husband said what is the matter? I tried to tell them something about it. After dinner I felt like I wanted us to have prayer. My husband read a chapter but said something about not feeling like praying. I tried to pray, and this was in the prayer, the spirit indeed is willing, but the flesh is weak. I started to work, but soon began to feel troubled again. I tried to read the Bible, and would try to hide myself and pray, but it seemed like there was a doubt there, and I would get up feel-

ing no better. I was afraid I would bring disgrace on the whole family, and it got so it did not seem like I had much mind for any thing. I was afraid I was going crazy. I thought that would be so much trouble to others, and I was afraid my tongue would cleave to the roof of my mouth. I had held hard thoughts against my blessed Saviour. It seemed to me I hated the hour I was born, and was ashamed to look at myself in the glass, I got so low down one night I told my husband he had better call some one in. I lay and felt like there was something ready to devour me. Mrs. Wilson went and staid a while. My sister went in and staid all night.

I commenced singing on a visit at Mrs. Wilson's.

"We are going home no more to roam,
No more to sin and sorrow,
No more to wear the brow of care,
We are going home to-morrow."

I told Mrs. Wilson I did not know what was the matter with me, unless I was going through with an experience. On telling my sister about it the same day she asked me what I had ever done so vile. I told her I had thought I was something but had found I was nothing. Next morning I went off in the garden to pray, I left the children in the house by themselves, but I felt that the Lord would take care of them, and though I felt like a thief and a robber I believe the Lord was with me. I cannot find language to express what I realized that morning as I begged the blessed Lord for deliverance. I went back to the house rejoicing. Leroy was standing in the porch. I thought he was the brightest looking child I ever saw. I took him in my arms. I saw a lady I took to be a kind friend. I went on and met her and said how bright. I saw nothing but brightness for a short time. I wanted my husband to know it and started around to where he was at work. The lady told me to go in the house, she would go after him and he soon got there, though I began to feel bad again, and was afraid I was deceived, and would deceive others. While

my husband was talking to me trying to explain some of the scriptures, suddenly something darted through me saying, call me unjust? I felt wild and condemned and speechless for a little while. That evening I was feeling cast down, and the same lady I met that morning came over and kissed me and said to me, how are you feeling now. I told her I felt like I had crucified the son of man afresh and put him to open shame. She said no you have not, and whispered to my husband to have prayer. Several came in and sang and prayed, but I did not enjoy it. The next morning I was praying that the Lord's will might be done, and that his will might be my will. The same lady came in and said, she thought my husband had better see a doctor about me, and he asked me if I wanted a doctor, I told him I did not think a doctor could do me any good. That evening I felt light. I felt like I loved my family and every body better. I felt like my baby and everything had been pleading with me.

One night my husband was singing, "There's a light in the valley." It sounded sweet to me. I had a little hope there was light for me. One morning I was trying to pray and it seemed like there was something mocking every word I said. This scripture came to me, resist the devil and he will flee from you: draw nigh to the Lord and he will draw nigh to thee; that evening I felt like all within me was blessing his holy name. At another time this came to me, he made himself a little lower than the angels: it seemed like he came down and lifted me up. It was about two years after I received a hope in Christ before I heard a Primitive Baptist preach, but when I heard them they could tell me my feelings better than I could myself. I felt like they were the people I loved, and I wanted to be with them, though unworthy as I felt.

I joined the church at Goldsboro the third Sunday in last June. My husband joined the same day; on my way home from church I felt so calm this scripture came to my mind, "He lead-

eth me by the still waters, he maketh me to lie down in green pastures." We were baptized the fourth Sunday evening in June by brother J. T. Edgerton. Though I yet have doubts and fears, and sometimes almost in despair, but when the good Lord shows his smiling face then I can sing again. I believe salvation is of the Lord, and that he will save his people whether I am one or not. It has been a great cross and experience to write this, but what a beauty to see the hand of the Lord reconciling his people to himself.

Now I believe I had a kind husband, and one that loved me, and I have felt to thank the Lord for him. All things work together for good to them that

love the Lord, to them that are called according to his purpose. In my wretched condition, I was not only afraid that the Lord did not love me, but did not see how he could, but I could not help praying for mercy. Sometimes I take courage from this, that just such as I feel myself to be are those whom the Lord came to save. He did not come to call the righteous but sinners to repentance. I love if not deceived to read the precious articles of the brothers and sisters in the LANDMARK and elsewhere. I desire an interest in the prayers of God's dear people.

Your unworthy sister if one at all.

ALICE A. DAIL.

Goldsboro, N. C., Jan. 17th, 1887.

EXPERIENCE.

Through the goodness of God we have been permitted to live up to this time, for which we desire to thank, praise and adore his blessed name forever. Notwithstanding we have been afflicted for the past 14 or 15 years, I am bound to say I am glad God our father in his allwise providence abounds towards me, and shows me my lost condition *in sin*. Like the prodigal son, I had spent all I had in riotous living. I feel that I have experienced almost the same feeling, and what an awful thing to think of living and dying in sin. When I look back and see how careless and unconcerned I was about my future welfare it makes me almost tremble. It seems if I could only tell or express my feeling in some way it would relieve me.

O how can I tell the fourth part.—But when I was about eighteen, and before, I often felt that I had sinned against God, and felt condemned. I would go to meeting. I would promise God to do better, and before I would leave the meeting house I would be making sport, cursing or swearing, or indulging in sin until I was about eighteen, when I saw plainly as I thought that I was a sinner in the government of God. I commenced trying to pray,

but I could not pray. I felt that I had sinned so far from God that there was no chance for me. I went on in this way for some time, as I thought, but alas the man came up, and I got off with my wicked playmates and commenced taking up my wicked habits, from one to another until I became as bad as ever. I did not mind swearing, or drinking too much. I could go to the card table, to the ball room, and all sorts of wickedness. I was in good health then, and passing through this world with all the pleasures of life that any one could see. I married in sixty-four, enjoying the pleasures of this life. I seldom thought of my future welfare. But alas in sixty-five I was taken sick. I got worse and worse. The doctor was sent for, he did me no good. Oh! the suffering I bore no tongue can express, the moans, the groans that I made no tongue can tell. The doctor and my neighbors almost gave me up. I saw I must soon die, and now in what an awful condition was poor me—had spent all my life in sinning against God, and now death has come and I must go for my sins, for I could see my sins rise before me like mountains, and not one prayer could I offer. I had run so far

in sin I could not pray. It seemed like I could see my doom in that awful dark dungeon, I could not lift my eyes toward heaven, and the worse sin I had to contend with was when I promised my God to do better. I had made so many promises, and broken them all.— I could look back to the time when I was suffering no pain, and the Lord was knocking at my heart in that low whispering voice, you must be born again. I would have given ten thousand such worlds as this, if I could have had my time to go over again. When the Lord made such deep impression on my mind, and I had made such sacred vows that I would do better, but now its too late. I must die. I saw it was only death any how, and I commenced trying to pray, O Lord, spare life, if consistent with thy holy will, and I will never live the life I have lived. I was suffering so much pain I could not pray. (I want to say right here to the sinner, while you are in good health, and the Lord deals kindly with you, and says you must turn from your sinful way, and seek the Lord while it is called day, for to-morrow you may die.) I lay that way for several days. I began to get a little better. I made my promise more firmly, more resolved to live a different life. When I began to mend you dont know how glad I was to think what an awful condition I was in, and nothing but the brittle thread of life was keeping me out of that pit wherein there is no water. Now I commenced trying to pray, if any poor soul tried to pray it was me. It was my study by day and by night, at work or traveling the road. O Lord, if there is any mercy for me let it come, not that I am worthy of the least of thy mercies. O what a load of sin I carried from day to day. I wept, I mourned, I cried, I shed tears, no tongue could tell. They would come to see me and sing the sweet songs of Zion, it seemed to sink me deeper under that load of sin. Old uncle George Douglas came to see me. I asked him to pray for me, but it did no good; it seemed to heap my sins upon me. I would dream of seeing others professing and doing better, but when I would wake up still that load of

sin was in this poor heart of mine. It seemed like there was no chance for me. But thank God, at an unsuspected time, and an unsuspected way, it seemed that my sins were all gone. I felt perfectly relieved. It was a beautiful evening to me; instead of mourning over my past sins I praised my God for what he had done for my poor soul. I really thought my troubles in this world were done for a few days, but what a mistake. Doubts and fears began to rise up in my mind, I knew there was a change, but whether it was a right sort of a change or not I did not know. I often tried to draw to my God, but my prayers were not like they had been, it was Lord have mercy on my poor soul. But now Lord if I am deceived, deceive me. I would go to meeting and hear the gospel preached, it was food for my poor soul, and when the church door was opened it seemed like I could not live. I went on in this way for some time, and finally joined the church, was baptized and seemed to be satisfied for some time. I thought that my mind began to run back as far as I had run in sin, and how good and merciful God had been to me, and the danger he had brought me through; it seemed that the Lord could not be just and save such a sinner as I was. Finally my wife joined the church, that was a great satisfaction to me, yet there was a kind of burden or aching round this poor heart of mine for poor, lost and dying sinners. I felt like there was something I ought to do, I prayed from morning till night. I often dreamed of trying to pray for myself, family and neighbors, and their children and for poor mourning souls, for I know my soul had mourned and wept over my past sins. I could not help trying to pray for any one in this condition, and for poor sinners who are sinking down to eternal woe and misery. I often waked myself trying to pray for poor, lost, sinful and dying people, from the rising to the end of the earth. One night while resting on my bed, I suppose I was asleep, I thought all at once I felt my heart strings break and thought as soon as the blood could run

from my veins I would die. I turned my back to my wife, for I never expected to see her again, and said, Peggy, I am dying and I want to pray one time before I die; as I knelt to the ground I waked or came to myself, I was praying at the top of my voice, my wife and little children were standing around my bed-side weeping tears from their eyes. The bed could not hold me any longer, I arose, knelt down trying to praise my God for what he had done for my poor soul, yet I am in doubts and fears, which causes me to weep and mourn: it seems like it would take a better person than I am to be a christian.

About four years ago I was walking in my corn field by myself, I was stricken with an aching of a nervous feeling all over me, it seemed like I could not get to the house again. I got better, but O how often it would come to me that I ought to try to pray in public, and what a shocking thing it was for me to think of, for a poor, unlearned, ignorant and sinful boy as I had been. It seemed like it was more than I could bear. It bore on my mind more and more. For several days I became a stranger to myself. I felt like I must join my dying friends and travellers to eternity. This is why I commenced trying to pen down some of my trials and troubles in this sinful world. It has been about four years that I thought my time was drawing nigh. I thought that it was more than I could bear to try to pray in public. I thought I would commence and try to write some of my feelings. I thought if I could pen it down how far I had run into sin, and how near I had been in that awful pit where there is no water, and where the worm dieth not, and how good and how merciful the Lord our God is, and leave it where some of my children or neighbors, or their children, or some poor, hard-hearted sinner, who is pursuing the downward road to ruin, might see or read after I was dead and gone, perhaps it would cause them to stop and think before they further go. But one evening just before the sun was setting, I felt my strength give way, my pulse

and heart seemed to cease beating and I didn't believe I would ever live to see the sun rise again, and I should have to appear before my God and there confess that I had not discharged my duty. I had so often felt that I ought to try to pray in public.

My wife and little children were present. I had, as I believe, a good sister in the flesh, and her wicked husband was present. I looked round and saw him. I commenced trying to tell him in a few words the danger of living and dying in sin, for I was almost gone at the time and I would have knelt at the worst enemy's feet and poured forth my prayers for him as far as I was able. I was not ashamed then to try to pray, if there had been ten thousand there. I went to our next meeting; our pastor was not there, I was deacon, and what a sad thing it was to me that day. The church members were there and no one to preach or make prayers. I could never leave the place till I made the attempt, and I sometimes believe the Lord led my mind. I sang and tried to pray; called the church together and transacted church business the best I could. It seemed to relieve me for the present.— But as I went home I began to think over what I had done, it caused me to weep for fear I had done wrong. Though for several times since I have tried to open services, sometimes it seems like I was aided by the good spirit and sometimes it is a heavy drag. I remember one night that I made the attempt; I almost failed and went home cast down, next morning I firmly concluded never to make the attempt any more, and while going to meeting with the young brother Fendey, one of them said I must take a part in the services, I told him not to name any such thing to me that day, for I failed last night and did not think I would ever try again. It seemed as if every one was laughing at me. But before I got to the meeting house there came something to me in this way, if there should be fifty persons in a house and forty more were to laugh and make fun, and you should be the cause of one of them stopping and thinking of their sinful ways, and turn-

ing from them, and seeking the Lord before too late, it would amply pay you for all their making fun, and before the meeting commenced I was glad to hear it named. Again I went forward and tried to pray the best I could, I felt like I was led in some way and before the meeting broke up it seemed like my soul was filled so full I could not hold my peace and the first thing I knew I was up on the floor trying to exhort the people to turn from their sins and

seek the Lord with full purpose. Now my good christian people, I awfully fear that we (if I am worthy to put my name in) don't pray as much as we ought.

Brethren, if any of you ever read these lines which I am leaving pray for me in my afflictions that I may, if the Lord will, live to see my little children large enough to do for themselves.

May the Lord have mercy on us.

JACKSON NORMAN.

Dobson, Surry county, N. C.

TEMPERANCE.

DEAR BROTHER GOLD:—I was so well pleased with your editorial on the above subject in a recent editorial in the LAND-MARK, and there is so much said on the subject at the present time, I feel like I want to express a few thoughts to you, and to your readers should you publish what I write on the subject.

Temperance is one of the precious fruits of the spirit of God in the christian—See Gal. 5: 22, 23. And the apostle Paul mentions temperance in the catalogue of virtues and graces to be added to faith by him that hath faith. And the apostle Paul, while a prisoner for the testimony of Jesus, in speaking to Felix and his wife concerning the faith in Christ, he reasoned of temperance as well as of righteousness and judgment to come. And the same apostle in his first letter to the Corinthians speaks of worldly men that strive for the mastery in obtaining a corruptible or worldly crown, and says they are temperate in all things; but speaks of christians being temperate in all things to obtain an incorruptible crown. And the same apostle in his letter to Titus sets forth temperance as one of the beautiful virtues that must adorn the life of the bishop or minister of the gospel; and in the same letter this apostle instructs Titus to teach the aged men to be temperate. In being temperate it is evidently necessary for one to keep his body in subjection. And in keeping the body in subjection it is necessary to curb and crucify all the lusts

of the flesh, that they go not beyond proper bounds in things lawful, and that they go not at all in things unlawful. It is evident that we can be intemperate in almost everything that we do, and that intemperance is not confined to drinking wine and other intoxicating drinks. But it is true that intemperance in drinking wine and other intoxicating drinks has its peculiar evils, and greater evils, perhaps, than intemperance in many other things. This is the reason, I suppose, that greater stress is laid upon this particular intemperance. But while greater evils attend or are produced by intemperance in drinking intoxicating drinks, and while greater stress may be justly laid upon it, yet it is evident to my mind that temperance in this particular should be set forth and enforced in the same way that it is in other things, and that is in a moral and persuasive way, and I will say, argumentative way. I do not say that any crime or misdemeanor committed under the influence of intoxication caused by drink should be treated in such a way, in a persuasive way, but should be justly punished; but I do say that temperance itself should be treated in that way. For instance, to make my meaning plain, who would think of setting forth temperance in eating in any other way only in a persuasive and argumentative way? And eating too much is an evil. Who would think of legislating and passing laws in regard to what and how much one should eat? Or how much

and what one should say in talking, provided he talked no scandal? And yet talking too much is a great evil.

It is evident to my mind that "temperance lecturers," so called, are very intemperate in their speech and writings on the subject of drinking intoxicating drinks. They go to great and ridiculous extremes, and even become intoxicated on the subject, and are drunk with fanaticism. They do not in the least advance the cause they profess to advocate; for all thinking people plainly perceive that they themselves are intemperate in their manner, and thus they fail to command the confidence of others, or to exert an influence for good over them. When ever we abuse people because of their intemperance, we make them mad instead of reclaiming them; and when ever we go to great measures to pass a law to prohibit them from drinking, we exasperate them and render them defiant, and thus we injure them instead of bestowing a benefit upon them. Our object should be to benefit and reform, and we should study to make ourselves successful; study the way to bestow a lasting benefit, to do some good, instead of harm. In my humble judgment, whenever we can convict or convince an intemperate drinker of the error of his way, of the many and great evils attending and resulting from such a course, we gain the best point on him that it is possible to be gained on him; and then having gained that point on him, to persuade him by gentle means to abandon his course. And it is evident to my mind that the way to show him the evil of his way is to set forth the subject mildly but firmly and forcibly, by a calm appeal to facts, and by producing plain, unanswerable arguments. I am satisfied that unfairness in the setting forth of the evils of intemperance, by an array of incredible statistics, and by harshness in condemning the sin, does more harm than good. To command the confidence of those we would reclaim or benefit in any way, we must be just and truthful, as well as gentle and kind in our speech to them, and in our manner and attitude towards them.

Having noticed the mistake and inconsistency of "temperance lecturers," so called, in their extravagant language and fanatical manner, in treating on the subject of temperance, and how they injure instead of benefitting the intemperate, I desire to present a few thoughts myself directly on the subject; and in doing so I desire to avoid the mistake I have referred to, and to treat on the subject in its general bearings. But before I proceed to do so, I wish to remark that judging them by their fruits, the majority of "temperance lecturers," so called, are insincere, and only desire to make a living and a name by advocating temperance because it is popular to advocate it. Many of them advocate total abstinence publicly, and at the same time drink themselves privately. And to add to their inconsistency, they manifest a spirit of intolerance towards those who will not agree with them in their advocating of extreme and fanatical measures to enforce prohibition by law.

Temperance is not only becoming to the christian, but is highly beneficial to him. It is becoming to him, and glorifying to God, whom he professes to serve. It is beneficial to him, in that it is conducive to his health of body, health of mind, and health morally and religiously. To be temperate in eating and drinking promotes health of body, and has its bearing mentally and morally. How many pains can be traced to intemperate eating and drinking? I have no doubt in the world but there are many that are suffering with indigestion and nervous troubles because of intemperate eating and drinking. They are taking medicine to cure themselves, but still keep eating and drinking, either in kind of food and drink, or quantity taken, so that the cause of their ailment is not removed, and of course they will not get well of them. Eating highly seasoned food, and rich sweetmeats such as fine cakes, pies, puddings, &c., are very injurious to most people. Some people are even intemperate in drinking coffee, which is an injury to their nervous system, and will tell on them eventually. The use of tobacco is unnatural,

and consequently injurious. It is injurious to the nervous system. Chewing tobacco, smoking, and dipping snuff, should be abandoned by all who desire to live temperately. Let it be remembered that I am not abusing any one, but merely telling the truth. Habitual drinking of intoxicating liquors of any kind is injurious, because it stimulates unduly and unnaturally. It is said by those who ought to know, that alcohol taken into the stomach does not assimilate with the human system or with any food in the stomach. It is therefore a foreign substance, and consequently injurious, except in certain cases. For medical purposes it has its proper uses. And when one is wearied and faint, or unduly nervous, a little wine or mild toddy is often beneficial, and is lawful and commendable. But let it be remembered that it should always be taken moderately and on proper occasions, and never intemperately.—And if one cannot take such without taking too much, he had better let it alone entirely. Such a one has no right to take it at all. If he does, he abuses a blessing, and injures himself and others. Remember that Paul told Timothy to take a *little* wine, and that for his *stomach's* sake. He did not tell him that he could take *much*; and told him to take what he did for his *stomach's* sake, not for his *appetite's* sake, not as a *beverage*. Paul says a bishop or minister of the gospel must not be *given* to wine; and a deacon must not be given to *much* wine; an aged woman must not be given to *much* wine. We here clearly see that both extremes are condemned; that of taking too much wine

or anything of the kind, as well as the idea that it is a sin to take any at all.—Our blessed and adorable Saviour, Jesus Christ the righteous, performed his first miracle by turning the water to wine at the wedding. Can it be supposed for a moment that he would have done such a thing had it been unlawful to drink it? What a rebuke does our blessed Lord here give to hypocritical, self-righteous Pharisees of all ages, who forbid the temperate use of wine! But that class called him a wine-bibber, and the same class call the followers of Jesus wine-bibbers to this day.

If people would use wine, &c., only temperately and on proper occasions, eat plain and well cooked food, avoiding highly seasoned meats, pastry, &c.; avoid such stimulating drinks as coffee, teas, &c., except to a very limited extent; avoid the use of tobacco altogether; drink milk and water; and eat nothing that disagrees with them; eat temperately at all times; keep the body clean by bathing often; take moderate exercise; be temperate in labor; and not expose themselves to extreme weather; they would not only be acting consistently and becomingly, but would be acting according to their well-being and happiness. We should be temperate in our thoughts, temperate in our desires, temperate in our speech, temperate in our business pursuits, temperate even in our advocating of that which we conceive to be right, temperate in *all things* that it is our duty to have any thing to do with; in our dress, our love and friendship, our reproofs, corrections, criticisms, reading, writing, &c., &c.

T. J. BAZEMORE.

West Point, Ga., March 9th, 1887.

BIOGRAPHICAL.

DEAR BROTHER GOLD :—I seat myself this Sunday morning to write you a part of my experience or travail from nature to grace. I was born on the 6th day February 1817) so I am 70 years old to-day.) My father and mother were professors of religion and belonged to the Baptist church before I was born. They

had strict rules to govern their children, but they were not tyrannical. I was the seventh child out of ten. My recollection goes back to when I was only five years old. At this age I recollect of disobeying my mother, and she chastised me for it, and this chastisement convinced me that it was to my interest

to obey her, and after this she had no more trouble with me about my disobedience. Not long after this I disobeyed my father, and he gave me a genteel dressing, and that convinced me that it was also my interest to obey my father. From this time on I enjoyed life as well as any one of my age could. I saw no trouble, had no thought of death, nor of a future existence after death, until in May after I was twelve years old I had a singular and strange dream I dreamed that two sisters and a brother that were younger than I and myself were playing under an apple tree in the orchard, and I saw a strange something about three hundred yards from us. It first looked to me like a log. I went toward it. When I got in about fifty yards of it I discovered it had life in it, for it raised up on four short stout legs and started towards me. It seemed to be about twenty feet long, in the shape and color of a grey lizard, but was large enough to swallow me whole, and as it came on slowly towards me I could see it open its mouth, and poke its tongue out, then I ran back to my sister. A brother picked up the youngest and started towards the house, telling the other two to follow me. I commenced crying and my oldest sister put us on a horse and we went to the house, the monster followed us almost to the house.

Next morning when I waked up, beheld it was a dream, but it was as plain to my mind as if it had been a real fact, and with the knowledge of the fact that this was a dream came the knowledge of the fact that I was a sinner, that I had disobeyed my mother and father when I was only five years old, and I had been unkind to my brothers and sister, and to other children, and had on several occasions had not paid proper respect to grown persons that I should have done. All the crimes that I had ever committed were gathering on my mind, which caused me trouble and sorrow. I would promise myself and God that I would cease from sin, but would violate my promise which was adding sin to sin. I could

not rest day nor night, and to make my case heavier I had this dream in the same form over again about every ten days for about three months, and during this time I cannot tell, nor write the fullest extent of trouble I had, but this weight of guilt and sin was very heavy on me for some four months.— Then it eased off until I could rest tolerably well; until January 13th in the year 1830 my younger sister died. This brought my dream fresh in my mind, and with this I imagined the interpretation was that we four children were going to die in a short time as we were taken off the horse, commencing at the youngest, and the youngest was dead, then my brother that was next older, then she died on the 18th day of the same month, and only five days after my sister died, then on the 5th day of February 1830 my other sister died. All three deaths occurring in twenty-two days.

This brought all my troubles back upon me, and it seemed to me that I was going to die in a few days, and with all my sins weighing so heavily on me and death temporal and death eternal apparently just before me, all this bearing upon mind caused me to try to pray; but it seemed to me to be only a trial. Yet the very breathing of my heart was, God be merciful to me a poor lost sinner. This gave me no relief. I was thus weary and heavy laden with sin, and trying to cease from sin, but could not. Until the fifth Sunday in May 1830 my father had an appointment given out for three Baptist preachers to preach at his house (on said fifth Sunday,) what was called funeral sermons, in memory of these three children. They came. Two were brothers by the name of Coffman, and the other Witt. Jacob Coffman, the oldest opened the services, then his brother Andrew Coffman followed.— They gave me no food, my trouble was not relieved in the least. Then Pleasant A. Witt was to follow; his text was in the 18th chapter of Matthew and 2nd and 3rd verses, and reads thus, "And Jesus called a little child unto him and set him in the midst of them

and said, verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Then he said that the salvation or the covenant of grace included infants and adults, and that all of the human race that die in infancy were all, each and every one

of them, included in the covenant of grace, and would go to heaven, happiness and immortal glory beyond the grave, and that the adult had to be converted from his supposed good works and receive it as an infant does, that is they are saved by grace.

B. C. HEADRICK.

February 6th 1887.

A WILDERNESS JOURNEY.

ELDER P. D. GOLD:—If the Lord will permit, it is my mind to try to write a part of my experience, if it may be said of a truth that it is an experience of grace. Perhaps I could undertake the task more easily, but as I am only left with a hope I will try. Owing to the tenderness of my feelings I could not tell it, but feeling impressed I write it for the LANDMARK, trusting the Lord for help, knowing that in the flesh there is no good.

When I was about eleven years old I began to be in trouble about my soul. One night being restless it seemed the Saviour appeared looking down on me almost in tears. It appeared to be for my sinfulness. My thought was to do better. I began to try to pray myself into his favor, but not being relieved, I asked the Lord to wait until I was grown, and I would seek him: and the trouble passed off for a time. I felt that sometime I would be a christian and thought that I would pray and be so obedient that the way would be open to heaven. My time was passed eight years, sometimes praying as it seemed to me to the Lord. I thought the reason he did not answer was because my heart was not soft enough.—It seemed if I could get my heart soft enough the Lord would hear and answer me. About the end of eight years the burden became so great it seemed more than could be borne. I began to see what I was by nature, and what I must be by grace if ever saved. It seemed to me there was only about one more week for me to live, and if I was not prepared to die it would

have been a great privilege to change places with the brute creation. The following words were true of me:

"The worst of all diseases,
Is light compared to sin,
On every part it seizes;
But rages most within."

I began to see now that I could not save myself. I could not bear for any one to know what was the matter with me. My desire was Lord, if it be thy will do not let this trouble leave me until I am a new creature. It seemed if I did not pray I should die, and would go to some secret place, but could not even get on my knees. All I could say was, Lord have mercy on me, Lord save, I perish. I saw now I should perish if he did not save me. I felt if he did not it would be just. I felt there was a chance for every body but me. I felt I had trampled the mercies of God until there was no mercy for me, though I would read the scriptures every day. About the end of that week, that seemed to be the last I should live, I opened the book at the fifth chapter of Matthew and read to the sixth verse.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I then felt that surely I did thirst his righteousness to know. I felt that my burden was gone. It was a beautiful day in October. I commenced to sing these words,

"Pass me not, O, gentle Saviour,
Hear my humble cry.
While on others thou art smiling,
Do not pass me by."

There is not any Primitive Baptist preacher living near us. I never heard

one preach until last winter when Elder Thomas Bell visited us, then in August and December. He preached my feelings better than I can tell them. From the first time I heard him I felt I was living out of my duty, though I am so weak and unworthy and as prone to sin as the sparks are to go upward. In August I was in deep distress. It seemed to me I was cut off. I went to read for comfort, and opened the book at Romans, eleventh chapter, "I say then hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of

Benjamin." I felt I was not cast off.—When the next opportunity came I offered myself to the church, was received, and will be baptized this spring.

I send this to you, and if you think it worthy of a place in your paper you can publish it, if not lay it aside and all will be well. As our pastor lives some distance, if any of the brethren in the ministry can visit us we will be glad to have them come at any time,

Yours in hope of eternal life,

EMILY P. NICOLL.

N. B.— Name of church is Cool Springs, in Greenville county, S. C.

GRATITUDE.

BROTHER GOLD:—Can you not make arrangements to visit us some time this year? It would be quite a feast to the Baptists and friends generally to see you. I am happy to say to you, my brother, that we are all at peace in our church, that love and christian fellowship seem to abound, which is a great source of comfort. I am also thankful to say that the good Lord is yet mindful of us, and that he has been pleased to raise up several young gifts in this vicinity, which I humbly pray may prove a blessing to the church. Among them is my son, Z. T. Turner, that was with me at Mayo Association several years ago, perhaps you may recollect seeing him. The Baptists seem to be wonderfully pleased with his gift.

Brother Gold, you can better imagine my feelings than I could describe them to think, as I trust, the good Lord has been pleased to raise up one of my sons, perhaps to fill the vacancy which will ere long have to be filled when I am no more in this world. It reminds me of a dream that one of my neighbors said he had not long since. He said he dreamed he heard the question asked of uncle Kany who would fill his place when he was done with time and time things? He said he dreamed that I unhesitatingly answered, that my son Taylor would take my place.

Dear brother, what a consolation to think that the Lord will never leave himself without a witness. My travel-

ing days are over. I am not able to go to our own Association, owing to my being so much afflicted with rheumatism that I can scarcely travel at all; but all that does not lessen my desires for the welfare of the church, and the company and conversation of my brethren.

Brother Gold, I would like to write to you often, but have become so nervous that I cannot write. My wife has to do all my writing. She joins me in much love to you and family.

Your brother,

E. B. TURNER.

Ironside, Va.

Remarks.

I esteem Elder E. B. Turner as a dear and faithful brother, and would much like to see him. It was a joy to me to hear of the gift of his son. No doubt the dear father and mother both are much comforted in their last days as they see one born of them proclaiming the same precious truth they have so long loved, and spoke of. For they have both borne witness to the truth.

The Lord will not leave himself without a witness. But he has his own school in which he prepares such as he calls to preach his name. The endowment of that school is not money or filthy lucre. The teachers are not professors of human learning. The treasures that endow that high school are hid in Jesus. The Lord God is himself the Teacher.

P. D. G.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 11

WILSON, N. C., APRIL 15, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

IS THERE A GOD?

The idea of the existence of a true and living God, from a casual view, would seem not to admit of a question, but when we pause for a moment, we remember to have been made to doubt the reality of such a Being, even since we have professed to believe in him, and to trust him for his grace.—The idea of a christian doubting the existence of a God cannot be reconciled by the world, with a profession to believe in his name, but it is not only so that christians may, and are made to doubt his existence, but it is also true that if any doubt this fact it must be christians. None but those who have eternal life can, or do know God, for that his people might know him and his Son is eternal life, and none can really doubt the existence of a thing that they know nothing about. None can be tempted but christians, and a disposition to doubt their being a God is a species of temptation.

If christians only can doubt his divine and eternal existence it is therefore necessary to speak something of the manner and character of his great Godhead that they may be established in this as well as in other points.

His divine Godhead can only be

proven to exist, to those who know him, and his Son, and the power of his resurrection, and this knowledge comes under the head of belief, and belief itself is a mystery, and we are not required to solve mysteries, therefore we know the truth of the mystery in the mystery of it. To realize the mystery of Godliness is to believe in God as manifest in the flesh, justified in the spirit, believed on in the world, preached unto the Gentiles and received up into glory.

There is a sense in which all nations of people have some idea of a great spirit, and most, if not all pretend and claim to worship "the unknown God," and they do ignorant'y worship him.—They do not know him in true and real character, but they know him in a general way that seems to be inevitable. It is to my mind impossible for one in a simple natural state to disbelieve the fact of a Creator of all things, or of the existence of a great ruling Spirit. There seems to be a principle innate in mankind that recognizes a first cause of all things, and that there is an existence after this life. The very idea of death, which every thing that lives dreads, and will flee from any and every thing that presents danger which might result in death, teaches a higher power that is supernatural.

It is true there are those who profess to disbelieve the future state, and that there is a God, but we have no proof at hand that they are so naturally. Infidelity is a profession just like any other false religion.

Arminianism, atheism, and infidelity are always found in morally enlightened countries. You might go into the most grossly heathen country and you would find them to be all idolaters, and not an infidel, atheist, nor an arminian among them, unless some one has been

there, and proselyted them from their idolatry to that of one of these, either of which makes the last state of the poor heathen the worst, for before his conversion he did believe in a great spirit, and a future state, but now he really and savingly believes in neither, if it is true that salvation is by grace independent of human agencies which doubtless it is if we have a correct bible.

But we desire to speak more especially of a belief in God that is of a higher order than that which produces naught but idolatry in its various forms. We are interested in the belief of a vital and saving existence of a divine Spirit.

David says: "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech nor language where their voice is not heard." While this is true of the literal heavens, day and night, yet to the child of God this has a deeper sense.—It looks into the heavens whence cometh salvation. It looks first into the legal heavens, and sees the glory of God in the law, and then when it is, as by the Spirit of the Lord, changed from the image and glory of the law to the glory of the gospel, God shining in its heart and giving it the light of the knowledge of the glory of God, in the face of Jesus Christ, and with this glorious light shining so wonderfully, it can truly say: "The heavens declare the glory of God."

"Being born again," it sees this wonderful kingdom, and is made to know the king, whose name is wonderful, the mighty God, for "except a man be born again he cannot see the kingdom of God." "And this is eternal life that they might know thee and Jesus Christ

whom thou hast sent," and this is the true God and eternal life. This is the way we know there is a God, and indeed it is a mystery.

None but those who are born again can possibly see the kingdom of God, nor know him who is king in the holy hill of Zion.

Having been born again, the child of God is enabled to discern between him that serveth God, and him that serveth him not. With the wisdom of the King of Glory it is enabled to see the wonderful character of the king, and the glory of his kingdom. It walks about it and marks its bulwarks, considers its palaces, and tells it to the generation following.

It is not designed that we should attempt to prove to the unregenerated world of mankind that there is a God, in a saving sense, nor to those who are inclined to disbelieve it, in any sense.

Those who do not believe the authenticity of the bible, will not receive its sayings, and many who believe the bible to be a divinely inspired book do not believe its teachings concerning salvation and the great need of it; therefore we can do nothing with them from a bible standpoint.

Infidels will deny that the bible is authority in its account of a future state, and many professed christians agree with them on the non-existence of hell, and yet all will agree that, "a man is a man for all that." Now what right has an infidel to decide between a man and an ass, as to which is the man and which is the ass? By what authority does he claim to be a man, and deny that he is an ass? The origin and descent of man is found only in the bible. Infidels therefore must believe the bible, or confess that they belong to neither species of animal mentioned, or if either it is the latter.

To believe that one is a man, and deny the history of the bible being true is an inconsistency too gross for even ordinary intelligence.

God puts his law in the hearts of his people, in which law is contained the spiritual substance spoken of in the scriptures, and where this is written in the heart the individual believes in God, and in his son Jesus Christ, whether he, or she knows the written word or not.

While the scriptures testify of Jesus, and are to the child of God a corroborating evidence of salvation, yet they are not, I conclude, a factor in obtaining a knowledge of God: for there are those who have no way of obtaining this kind of knowledge, and still they give evidence that they are the recipients of salvation, which comes alone through Jesus Christ.

Little infants, who never lisped the name of mother, have been known in these last days to speak of their intelligence of heaven and the glory of God. "Out of the mouths of babes and sucklings thou hast ordained strength, and perfected praise."

The dead hear his voice, and are raised up, and live. The deaf ear hears his voice, the blind eye beholds him, the lame feel his healing, the leper his cleansing, and the sinner realizes his life, his power and his salvation in the great and glorious work of redemption.

In the great Godhead of the true and living God we learn that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and that these three are one. In this three one God, whose name is Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace, is hidden the wisdom and mystery of Godliness, which the apostle Paul says, without controversy is great, or that the

mystery is so apparent that it does not admit of question or controversy. And this hidden wisdom—to the natural man, or mind, is only known by revelation, for "no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him." The three that are one, do not exist as three distinct Gods—in three persons—at least I do not so understand it, but the idea of plurality is seen in the attributes of God as revealed in the work of redemption, in its different stages of progress, from its inception until the Son shall have become subject unto the Father, that God may be all in all.

God, as the King eternal, immortal, invisible, is the one who foreknew his people, and predestinated them, and fore-ordained the things which attend the execution of his will in effecting his predestination. He is the one who, as such, chose his people, or elected them to salvation.

This same God manifest in the flesh is the one whose name is Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, a child born unto us, a Son given, who is the blessed and only potentate, the King of kings, and Lord of lords, Jesus Christ the salvation and Saviour of his people.

God as he dwells in his people is the Holy Ghost which is given unto us whereby the love of God is shed abroad in our hearts. This is the only wise God and our Saviour to whom be everlasting praise.

P. G. L.

Elder Wm. H. McKinney, Dysartsville, McDowell county, N. C. is the address of the aged brother who prepares a medicine good for consumption.

The kingdom of Heaven comes not according to human observation as things of this world comes.

BROTHER GOLD:—I will ask you a few questions: Did Christ die for every soul; or for his elect?

Are there but the two seeds, one of the serpent, and seed of the woman? Will all the seed of the woman be saved?

There is a great excitement in this section about hard doctrine. The scripture is too hard for some people.

Yours in love,

T. G. MORRIS.

Remarks.

There are many scriptures relied upon by those that advocate a general atonement, which they think prove that Christ died equally for all men, and that he gives all the same chance; for they say, it would not be fair not to give all the same chance. Furthermore they say that salvation is offered to every man, for that the Spirit of God does strive with every human being on earth at some time, and that when the sinner refuses the Spirit takes its everlasting flight, and then it is too late.—So that their position is that men are free agents, and can accept or reject the gospel at their pleasure.

We hold that if a man truly desires to be saved he will be saved, that if he seeks he will find, that if he wills to come he shall come and drink of the fountain of life freely; but that none while under the influence of their own natural, corrupt will ever desire to be saved, or ever hunger after righteousness.

The scriptures that they rely on to prove that Christ died for mankind indiscriminately do not prove that. For instance, Jesus tasted death for every man is explained and limited by the context which shows the every man to be *his brethren*. Where it is said he is a propitiation for our sins, and not for ours only, but for the sins of the whole world, the term propitiation embraces the idea that it secures the salvation of

all he died for. To propitiate is to please, or obtain the good will of, so that when Jesus propitiates God for me it removes all that was against me, and all contrary to me.

Also he is the propitiation not only for Jews but for Gentiles, which includes the whole earth.

Again, Jesus gave himself a ransom for all, to be testified in due time. Will it not be testified to the *all* meant—to his people every where?

The Arminian view of a general atonement, that many he died for, as much as he died for any that are saved, will be lost, does not honor Jesus, nor allow that his death is any causal ground of salvation. If Jesus died for a man and that man is not saved, nor ever will be, while another for whom he died no more, nor in any stronger sense than he died for the one that is lost, in what sense can the death of Christ be the salvation of any one?

When Paul asks the question, who shall lay anything to the charge of God's elect? He says, it is God that justifieth. And when he asks the question, who is he that condemneth? He answers, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." What are the causes here given for the salvation of God's people? Is it not altogether the electing love of God, and the death and resurrection of Jesus, who was delivered for our offences and rose again for our justification.

When Paul explains what the gospel is he says, it is that Christ died for our sins and rose again. If one died for all then all died or were dead. What all? All mankind, or all the redeemed? Which? Christ did not die to *offer to* save, but to save his people. He shall save (not merely try to save) his people

from their sins. It is expedient that one die for all, and that the whole nation perish not, and that he might gather together in one the people of God which were scattered abroad every where.— Jesus said, I lay down my life for the sheep, and other sheep I have which are not of this fold. Them also I must bring, and there shall be one fold and one shepherd.

What power is there in Jesus according to the general indefinite atonement idea?

As to the two seeds I have this to say, that by nature or in Adam we are all the children of wrath, a corrupt generation, and that all that are in Adam sin, and that all our sinning is in Adam. Jesus is the seed of the woman, or the promised seed, and all that are given to him in the covenant of grace or chosen in him are as Isaac was, children of promise, because these are of faith. As Abraham believed God, when God told him his seed should inherit that land, and it was counted to him for righteousness, so all the seed is a promised seed, and all the promises of God are confirmed in Christ to the end that the promise might be sure to all the seed. There is but one seed in the flesh and that is a corrupt seed, and when an evil spirit gets control of them they are manifested to be of that wicked one.

The seed counted to Christ are the heirs of promise who are born of God, and receive the spirit of adoption whereby we call God Father, and they inherit in the right of Jesus the first born and the elder brother.

P. D. G.

BROTHER GOLD:—"Remember Lot's wife." Who does she represent? When you feel cast down, in the midst of sore trials and afflictions, feeling that, "all these things are against you," then

please remember me, and pray for me. When your evidences are renewed, and hope revived; and you are permitted to put off your old or former shoes, and stand anew on holy ground, beholding the joyful reign of mercy, feeling that in the midst of all opposition, "all are yours, and ye are Christ's, and Christ is God's," then magnify the Lord with me, and let us exalt his name together.

Yours affectionately,

R. G. TEMPLE.

Remarks.

As a pillar of salt Lot's wife remains to this day, warning the people of God. Salt has a preserving, saving, enduring quality about it. Even when it loses its savor and becomes fit only to be trodden under foot of men, still it is salt and though debased it still warns others, and remains a caution, a danger signal. How wonderfully do the deeds, good or bad, of God's people follow after them and abide. What each did, whether good or evil, remains as recorded in the bible, as pillars or monuments to encourage or warn his people to flee from corruption, and to escape to the mountains.

The good deeds of Saints as beautiful as pillars of smoke rise above the corrupt earth, made fragrant with the powders of the merchant, ascending heavenward; while their haltings, looking back, and worldly-mindedness, as pillars of salt, stand near the Dead Sea of destruction and the Sodom of pollution to warn the wayfaring man that he that putting his hands to the plow looks back is not fit for the kingdom of heaven.

Lot's wife was married to a godly man, yet she had been corrupted in Sodom, and was not able to escape.— Her love of that wicked and doomed city caused her to look back, and she was turned into a pillar of salt. She was not destroyed in the burning of

Sodom, yet she perished near by, still it is not as a common death; but as something enduring forever, yet as trodden under foot, or as a warning. A statue, a likeness of a disobedient, lingering woman, joined to a godly man, himself fleeing for life; yet she in that awful hour loving the accursed Sodom, and looking back in violation of the command of God, is suddenly transmuted into a pillar of salt, and stands to-day a warning showing the effect of disobedience.

May not the *body* be shadowed forth? The weaker vessel represents the body.

It sins and falls in the wilderness.— But God will change our vile body. It is hence *watched over* by the Lord who will change our vile body. But the Saviour uses this to show that only the faithful enter into the joys of salvation, while the disobedient are overtaken by the sword.

Two shall be in the field, the one shall be taken and the other left. Two shall be grinding, the one shall be taken and the other left. This had special reference to the end of the Jewish world. Do not the disobedient Jews now stand as a *pillar of salt everywhere*? They are not destroyed, yet are scattered. Their *savor* is all gone. They are trodden under foot of men, still they are Jews in the flesh?

Brother Temple certainly requests me to do something that is good, to remember him as Joseph when I am in affliction. What a good thing to sigh and mourn for the affliction of Joseph?

Then when I am rejoicing as Mary, whose soul did magnify the Lord. To be joined with dear brother Temple in praising Jesus my redeemer! Who could ask for more? May it be our blessed lot thus to suffer and thus to reign together.

P. D. G.

THE OLD AND THE NEW.

A brother requests my view of the 4th chapter of Malachi.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea; and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Remarks.

This the last chapter of the last book of the old testament, the closing up of its prophecy.

The old testament presupposes the new, and is typical and preparative of it. It tells in manifold ways of the coming of the Messiah, the desire of all nations. When in the law it demands perfect holiness it shows the necessity of the coming of that *Just One* who alone is able to keep the holy law of God, for no Son of Adam is able to keep the least part of the law; besides the law cannot be divided; hence he that offends in one point is guilty of all.

In the sacrifices offered according to the law, which yet could never take away sin, it told of the coming of the lamb of God which the Lord God himself would provide, without spot, that should make an end of sin, and bring in everlasting righteousness by the one offering of himself once. In prophecies it is expressly stated that Jesus shall come suddenly to his temple.

Malachi is like the other prophets

foretelling that day, and says, behold the day cometh that shall burn as an oven. Jesus shall suddenly come to his temple, or shall not come as the people expected. He would find them corrupt and wicked. He should sit as a refiner's fire, and as a fuller's soap, and who shall abide the day of his coming?

The day of his coming should burn as an oven, and the proud and wicked shall be as stubble that should be consumed, or as John the Baptist said; Behold the ax is laid at the root of the tree. Every tree therefore that bringeth not good fruit is hewn down and is cast into the fire. For Jesus will gather the wheat into his garner, but he will burn up the chaff with unquenchable fire.

But those that fear the name of the Lord shall find mercy in the Lord; for unto them shall Jesus arise as the Sun of righteousness with healing in his wings. How different was the coming of Jesus from what the carnal Jews expected, or from what carnal men now expect.—Those that were good and righteous in their own eyes were rejected by Jesus as dross and were consumed by the brightness of his coming as stubble. But all those that were vile in their own eyes, and that abhorred themselves were the ones that feared God, and were truly waiting for the coming of Jesus. They could do nothing to help themselves, hence they must wait for his coming. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall."

What notable event would transpire before that great and dreadful day of the Lord? He would send John the Baptist, here called Elijah, as the fore-

runner of Jesus, and he should make ready a people prepared for the Lord. He should turn the heart of the fathers to the children, and the heart of the children to their fathers, lest the Lord come and smite the earth with a curse.

John preached that the kingdom of heaven is at hand, not far off as in the days of prophecy or of shadows under the law, but it is nigh or at the doors.—Thus the fathers, or all the worthy ones as Abraham who had gone before, come in the clouds or witness of heaven as Jesus comes. For the porter opens to him; all the prophets and the law own him. He is the key that unlocks and opens every prophecy, and all are brought nigh to God.

The children of the covenant are blessed in being turned away from their sins. A seed is raised that shall serve Jesus, and that seed is not the adulterous scribes and pharisees that said we have Abraham to our father; but the children of the promise are counted for the seed. John makes ready this people. He does not *make the people*, but he makes them ready, and they enter with Abraham and Isaac and Jacob in the kingdom of God.

As John preaches they come and confess their sins and are baptized in Jordan. So to this day the Lord sends his servants to make ready the people that Jesus died to redeem, and rose to justify, and these servants are sent to make ready this people, and to give the knowledge of salvation from the Most High God. For it pleases God by the foolishness of preaching to save them that believe, and they are manifested in baptism as the true church of Christ, as Jesus was himself manifested to John in baptism as the head of the church. P. D. G.

WHAT DO THEY MEAN?

BROTHER GOLD:—I wish to ask your view of the two words as follows, the word greater and the word greatest.—As there are some Baptists that say and preach that there are degrees in hell, and prove it by the word greater damnation. They say where there is a greater there is a less, yet they say there is no degree in heaven; to which I will agree.

Brother Gold, it seems to me that it would be just as easy to prove that there are degrees in heaven by the word greater as to prove that there are degrees in hell by the word greater. Jesus says whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven.

Remarks.

Whosoever humbles himself as a little child the same is greatest in the kingdom of heaven. He is now the greatest—the greatest at the time he is least. When one esteems himself great he is not great. When one esteems himself little he is not little. This refers to the kingdom of heaven at the *present time*. We know that when we are humbled we are greatest.

It doth not yet appear what we shall be in the resurrection. But those that see Jesus shall be like him. How can some be greater than others then? We do not see from the scripture that in the resurrection there shall be any difference. But in the manifestation of the gifts of the Spirit there are differences here in time. Also in the obedience of faith and entrance into the joys of the Lord here in time there is a difference. The meek inherit the earth, and the humblest is now the greatest.

As to the ungodly it seems to me that some shall receive greater damnation than others because the scriptures teach it.

P. D. G.

Elder Hassell is bound for all the copies of the church history that are published, for the publishers look to him to see that they are paid. A large number (I think about two thousand copies) have been published that are not paid for. The subscribers sent their names but did not pay for them.

Let those subscribers send on the money and then the books will be sent to them. This will relieve brother Hassell and it is what they ought to do, for he had enough published to fill all these orders, supposing that these subscribers would send on the money.

P. D. G.

NOTE THIS.

I run the appointments of brethren, who are on tours of preaching, long enough for the people to see when and where they are to be filled: then sometimes they are taken out of the LANDMARK a little before the time for their fulfillment; but that does not mean that they are withdrawn in the sense that they are not to be filled. Until you see a statement in the LANDMARK that the preacher is not coming do not conclude that he is not coming, unless you see it expressly stated that he does not expect to come.

When brethren make appointments it is expected that they will fill them.—We do not want cowardly men that put their hands to the plough and turn back: but we want true men whose yea is yea, and whose nay is nay.

Let them weigh well before they start what they are to do, and when they enter in quit themselves like men that consider these matters.

P. D. G.

Those visiting the Bear Creek Association, by public conveyance, will get off the trains on the Carolina Central R. R., at Mulchahy, about one quarter of a mile from Lawyer Spring.

Obituary.

MRS. POLLY PRICE.

ELDER P. D. GOLD—DEAR BROTHER:—Please publish in the LANDMARK this feeble tribute of respect to the memory of our dear departed mother, Polly Price, which sad event occurred at the residence of her son-in-law, Mr. Jesse J. Baker, on the evening of the 10th of December, 1886. She was the daughter of Peter Ivy of Wake county.

At the age of sixteen she was united in marriage to Tommie Price of this county, wherein she resided until her death. She lived to the ripe old age of seventy-three, and was a consistent member of the Primitive Baptist Church at New Chapel—dating her conversion away back to the days of her girlhood, and was thoroughly consecrated to the cause of her Maker.—She loved her church, and if possible was always present when religious services were held there. She enjoyed a reasonable portion of health, but as old age crept on she grew more feeble and would often speak of her approaching death—but not with fear, she would always say she was ready and willing to go. Ah! what a blessed thing it is to live the life of a true christian, and be ready to hear the summons, "well done thou good and faithful servant." A few weeks previous to her death, her mind became impaired, as our physician termed it, softening of the brain and paralysis; with which she suffered intensely until God, who doeth all things well, called her to a home on high. Her remains were followed by a large concourse of sorrowing relatives and friends to the old family graveyard and laid lovingly beside her husband, who preceded her seven years. She leaves myself and four other daughters to mourn a mother's loss, which we feel assured is her eternal gain.

But sadly do we miss our dear mother's presence. She was such a kind and indulgent mother, devoted to what she believed to be the best interests of her children, and the community in which she resided some fifty seven years. So sad it is to know that never again will we meet her more on earth, the heart that has so often been lifted in prayer for us, is forever still.

Yet it is a source of consolation to know our hands were permitted to minister to her last wants on earth, and that our dear mother is not dead, but resting from her earthly labors in a home beyond the sky.

Pray for us, Brother Gold, and all the readers of the LANDMARK that we may live the life of the righteous that our last days may be like hers.

ELLEN GURLEY.

Goldsboro, N. C., January 27th, 1887.

LULA JENKINS DAWSON.

An angel came on earth to find,
Sweet flowers, a garland to entwine,
O'er mead, o'er glen the angel went
To seek for one that God had sent.

The bright winged angel sought everywhere
To find on earth this floweret fair,
But one by one he passed them by,
Till on a rose he cast his eye.

A sweet white rose he claimed that night
All gemmed with dewdrops sparkling bright
The angel bands looked on with love,
The angel songs are heard above.

Yes, Lula dear was this sweet rose,
"And she has conquered the last of foes,"
And borne on silvery wings away,
To realms of light and endless day.

Her own sweet boy calls mamma in vain.
Sad hearts are left overwhelmed with pain.
She'll wait, where softest zephyrs blow,
For loved ones left on earth below.

Who midst their anguish meekly say,
We'll trust in Jesus though he slay,
And He will make our words his own;
Father, thy will not ours, be done.

G.

ELDER JOHN D. WICKER.

Elder John D Wicker departed this life October 1st, 1886, at his home in East Lake, Dare county, N. C., fifty-two years of age.

He was baptized by the late Elder Hodges Gallop, at Providence Church, Currituck county, N. C., in October meeting, 1861, and has been preaching the gospel from that time till his death (or a very short time before his death.) He attended the Union meeting at his home church at Providence but a few days before his death. He was suffering extremely then from the fatal malady from which he never rallied. With great difficulty he preached on Saturday. Several joined the church, and it

was a great day of rejoicing; but our rejoicing is turned into mourning; one of our most gifted leaders has been called to lay aside his armor. He leaves a dear companion, but no children.

Elder Wicker was a man of exceptional gifts, and the church loses one of its ablest counselors and defenders of the faith in this perverse generation. His theme was Christ crucified, a complete salvation, a finished redemption, a glorious inheritance. O God, be a husband to his wife and a father to the churches he loved so well.

A. J. AUSTIN.

SARAH V. WRIGHT.

I will attempt to offer a few words in memory of my beloved friend, Miss Sarah V. Wright. She was the daughter of Mr. Elisha and Mrs. Mary E. Wright. She departed this life February 8th, 1887, aged 15 years and 4 months. She was born in Carroll county, Va., on the 8th day of January, 1872. She was a loving and dutiful daughter, and a member of our school.

We feel that we have lost one of our best pupils, and when we go into our school-room her once happy face is not there to greet us. Her seat is vacant. The disease which ended her stay with us was Diphtheria. Her life seemed as short and bright as a summer day. A beautiful life ends not in death. To know her was to love her. Yet while we feel our loss to be great we know it was the Lord's doing.—While sorrow calls tears from our eyes to know she will be seen on earth no more, our hearts are filled with joy at the certainty that our loss is her eternal gain.—From the evidence she left behind we are sure that she has exchanged sickness, cares, sorrows, pain and death for an everlasting summer, and is praising her Redeemer and enjoying the peace that awaits the righteous. She leaves a father, mother, four sisters, 3 brothers, and many friends and relatives to mourn their loss. We would say to them, grieve not for her, but for those who are left behind, and trust in the Lord to prepare you to meet her on the banks of sweet deliverance, where parting is not known and no fading of flowers.

This one makes twenty-two children Mr. Elisha Wright has buried, and all in one grave-yard, except one. We have no grounds to doubt but they are all in heaven.

Yours truly, H. E. MABRY.

Primitive Monitor please copy.

MRS. LEUVINIA IVINS.

ELDER P. D. GOLD—DEAR SIR:—Please publish the death of Mrs. Leuvinia Ivins. She was born in the year 1861 and died July 12th, 1886, making her stay here about twenty-four years. She was the daughter of Polard Edmonson. She was well known and highly esteemed. She leaves a husband and one child and and many friends to mourn after her, but we hope that our loss is her eternal gain. She was not a member of any church. She did not believe in any but the Primitive Baptists.—She was sorry that she did not go to the church, she repeated several times while she was sick, "How sweet the name of Jesus sounds in a believer's ear.

L. E. HARDY.

NANCY E. WRIGHT.

It becomes my painful duty to record the obituary of one of our schoolmates and friends, who departed this life February 3d, 1887. She was the daughter of Mr. Elisha and Mrs. Mary E. Wright, and was born in Carroll county, Va., July 11th, 1876, aged 10 years, 6 months, 22 days.—She was a loving and dutiful daughter.

The disease which ended her mortal existence was diphtheria. She told them that "she was going to her good home and leave all her troubles behind." She bade them all good bye and kissed them and told them not to grieve after her. She said, "she saw her sister, two brothers and aunt," who had gone before, "and her aunt was singing, and they were in their good home where she was going." She said, "it was the prettiest place she had ever see, and she knew them all, and they were the loveliest people she ever saw." She told them that she and her sister (Sarah V. Wright, who was then well, and who died four and a half days after) had a house on a big hill where they had to sleep all the time. She said, "she was sorry for the whole world," and told her brother to be good to her dear papa. She talked about five hours. A member of the Baptist church said he believed he had been where many christians had left this world, but he had never heard anything to compare with her. We believe that she has exchanged sickness, sorrow, pain and death for a crown in heaven.

H. E. MABRY.

Primitive Monitor please copy.

JAMES W JENKINS.

James W. Jenkins was born November the 27th, 1843, and departed this life December the 29th 1886, thus making his stay on earth 43 years and 1 month. He was the oldest son of William and Susan Jenkins.

From a child he was afflicted, though he served his country three years in the late war. He was married to Mary A. Roberson December the 28th, 1883, with whom he spent two years, four months, and two days, when it pleased the good Lord to take his companion from time to that rest we trust that remains for the people of God. He only survived her eight months, when it pleased the Lord to call him from time to that world that has no end. For three years prior to his death he was unable to do any manual labor, but whenever he was able and an opportunity offered itself, he would go to hear the Old Primitive Baptists preach. He never joined any church, but was a strong believer in the doctrine of salvation by grace, and not of works. I was by his bedside the most of the time during the last eight months of his life, which time he suffered more than tongue can tell. He often remarked that this world was hard to give up. He said upon one occasion, I cannot say that I dread to die, yet I cannot say that I am willing to go. This was some time before his death. The last days of his life he was unable to talk, except in a whisper. When asked if he wanted a doctor, he said no, the doctor can do me no good, I am out of his hands now. I am in the hands of the good Lord. He leaves a father and five brothers, three sisters, and a number of relatives and friends to mourn their loss, but we grieve not as those who have no hope.

SUSAN E. KEEL.

Robersonville, N. C., February 24, 1887.

ELDER P. D. GOLD, DEAR BROTHER: Please state that in my letter to Mr. C. T. Bailey, published in the LANDMARK of March 15th, the italicized word "considerately," on page 203, should be "consistently."

S. HASSELL.

ASSOCIATION.

The Bear Creek Association will convene Saturday before the 1st Sunday in May, at Lawyer's Spring, N. C.

RECEIPTS.

- ARK—Simeon Garrett 2.
 ALA—S Bobo 2 By R F Proctor 7 50.
 GA—Basil Jones 1 30 John Fiveash 1 50
 J T Oldham 1 50 Charles Ivey 1.
 ILL—M C Simms 2.
 IND—E Hughes 2.
 MD—Mrs Deborah Baker 2.
 N C Wm R Rose 3 A 1 Honeycutt 2
 Mrs Elmira Faircloth 2 V. J Craft 1 50
 Mrs Hettié Lewis 3 L R Bowen 1 50
 Mrs Mary Walston 2 Mrs C A Cobb
 2 James Howard 2 D Ruffin 1 J D Biggs 2
 Mrs C Crawford 2 W J B... 5 M D
 Twiford 2 J W Stone 2... 50
 J R Green 4 Mrs Mary... 2 Mrs Anna
 Barrett 1 J W Harris 2 G N Melton 2 J F
 Mercer 1 50 T J Row 5 G E Taft 1 By
 J H Harris 4 50 Elder Wm A Ross 6 J L
 Goodwin 6 D A Fields 3 L J A Mewborn
 1 50 James R Young 4 J E Yelverton 1 50
 Josiah Cox 2 Seth Woodall 1 50 Wm Slade
 1 50 Seth Woodall 3 50 S W Osterbridge
 1 50 Elder A Wooten 3 50 R G Temple
 11 25 Elder J A Williams 1 50.
 TENN—B S Draughn 3 50.
 TEXAS—P M Noland 1 50
 VA—P M Wright 1.

APPOINTMENTS.

The following Elders will preach the Lord willing :

L. H. HARRIS.

May	2	William's
"	3	Lawrence's
"	4	Kelunkee
"	5	Deep Creek
"	6	10 o'clock A. M. Rocky Swamp
"	7 and 8	Falls
"	9	Castalia
"	10	Peach Tree
"	11	Hickory Rock
"	12	Suits Schools House at night
"	13	Dutchville
"	14	Camp Creek
"	15	Flat River
"	16	Shiloh
"	17	Stories Creek
"	18	Hesters Academy
"	19	Prospect Hill
"	20	Lynches Creek
"	21	Arbor
"	22	Gilliams
"	23	Deep Creek
"	24	Harmony
"	25	Lebanon
"	26	Eno, and Durham at night
"	27	Brother J. R. Young's at night
"	28 and 29	Oak Grove
"	29	at night Raleigh

I shall need conveyance.

THOMAS BELL.

Saturday and Sunday (April 23d and 24th) at Bethel church, Brunswick county, N. C.

Monday.....Simpson's Creek.

Tuesday.....Peathery Bay.

Wednesday, Hinsons, on N. E. R. R., Williamsburg county, S. C.

Thursday, J. D. Sandbury's, Darlington county.

Saturday and 1st Sunday (May) Mount Pleasant, Sumter county.

Tuesday.....Bethsaida.

Wednesday.....Beaverdam, Kershaw county

Saturday and 2d Sunday, Cool Spring, Greenville county.

Monday.....Somewhere over Tiger Creek.

Tuesday.....Cool Spring.

Saturday, Mill Branch, Columbus county, N. C.

3d Sunday.....Fireway.

He will need conveyance.

WILSON COLLEGIATE INSTITUTE, FOR YOUNG LADIES.

This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters.—Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

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The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

The Fall Session of 1886 will close on February 18th, 1887, and the Spring Term opens February 21st, 1887.

Pupils can enter at any time.

For further information and circulars write to

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Wilson, North Carolina.

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Write for blanks and full particulars,
SILAS E. WARREN, Manager. Wilson, N. C.

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The Fall Session of this Institution will commence September 6th, 1886, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of Study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights, \$70. Send for Catalogue and Circular to D. G. GILLESPIE, Prin.,
Tarboro, N. C.

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Latin and Greek, each extra,	1 00

BOARD:

Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

The principal can accommodate twenty boarders. Others will take boarders.

The school is situated ten miles Northwest of Company Shops, Alamance Co., N. C. Location healthy, society good.

There were 40 pupils enrolled the past session.

Pupils will be met at Company Shops, and conveyed gratis; and at close of term, to railroad gratis, provided each write me the week before.

J. W. GILLIAM, Principal.
Morton's Store, N. C.,

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated April 3, 87	No. 15, Daily.	No. 23, Daily. Old no. 43	No. 27, Daily. Old no. 40
Leave Weldon	1:15 a. m.	2:05 p. m.	5:35 p. m.
Arrive Rocky	2:28 "	3:23 "	.....
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	11:30 "	.....
Arrive Wilson	3:11 a. m.	3:55 p. m.	6:35 p. m.
Leave Wilson	.....	4:30 p. m.	.....
Arrive Selma	.....	5:40 "	.....
Arrive Fayetteville	.....	5:30 "	.....
Leave Goldsboro	4:00 a. m.	4:50 p. m.	7:40 p. m.
Leave Magnolia	5:15 "	6:50 "	8:35 "
Leave Burgaw	6:13 "	7:00 "	.....
Arrive Wilmington	7:00 a. m.	7:50 "	9:50 p. m.

TRAINS GOING NORTH.

	No. 62, Daily. Old no. 45	No. 78, Daily. Old no. 47	No. 66, Daily. Old no. 43
Leave Wilmington	11:40 p. m.	8:50 a. m.	8:50 p. m.
Leave Burgaw	.....	9:30 "	9:45 "
Leave Magnolia	12:52 a. m.	10:27 "	10:42 "
Arrive Goldsboro	1:55 "	11:45 "	11:55 "
Leave Fayetteville	.....	8:00 a. m.	.....
Arrive Selma	.....	10:30 "	.....
Arrive Wilson	.....	11:30 "	.....
Leave Wilson	2:43 a. m.	12:33 p. m.	12:51 a. m.
Arrive Rocky Mt.	.....	1:27 "	1:27 "
Arrive Tarboro	.....	4:50 p. m.	.....
Leave Tarboro	.....	11:30 a. m.	.....
Arrive Weldon	4:05 a. m.	2:40 p. m.	2:55 a. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 1:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Wilmington, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Wilmington, N. C., daily, except Sunday, 8:00 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 10:25 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:40 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 20:30 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:25 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:30 p. m. Returning leave Clinton at 9:30 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 23 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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Sup't Trans. Gen'l Supt

T. M. EMERSON, General Passenger Agent.

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SILAS H. DURAND,
P. G. LESTER.

The above books are kept by me and will be sold at same rates.
P. D. GOLD.

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VOL. 20

MAY 1, 1887.

NO. 12

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

ZEAL SHOULD BE TEMPERED.

DEAR BROTHER GOLD:—What a type of fiery zeal, is shown in the character of Jehu! Fierce and relentless in all his conduct, his boast was, "Come with me, and see my zeal for the Lord." The flow of blood was a pastime, and slaughter his chief delight. Baskets of human heads were better in his sight than the peaceful fruits of the earth. Carnage, and the sword's work, were apparently the chief aim of his existence; but with all his exploits, his career does not reflect credit or renown upon Jewish history; and he is only named here as the representative of intemperate zeal, unsanctified by righteousness or love divine. In this respect his life may be studied with profit, in the new kingdom of righteousness and peace; lest under the new and spiritual relation God's people bear to him, and to one another, harshness and asperity should be found among the followers of him who was meek and lowly in heart. How different now is the ministration of God's government, in the reign of his power and grace; and how very apparent should be the works and ways of those who have named his name and bear his yoke. No longer are the tribes of his inheritance ruled by earthly kings. No longer are carnal weapons the strength of their defense. The ceremonial service is no longer known as the true worship of a chosen people. The worldly sanctuary, with its gifts and sacrifices, has passed away. Patriarchs and priests have filled their allotted stations in the

divine government. Moses, faithful in all his house, ended his career on the top of Pisgah, his eyes resting on the promised land; and no man knoweth of his sepulchre to this day. The stormy days when the Judges ruled in Israel, as representatives of the invisible King, are added to the past. The reigns of many kings over Israel's divided house were long since closed and the dynasty of each committed to oblivion. Their varying history, whether of idolatry or faith, is known only to the sacred chronicles.

Divinity shows the light of truth through these successive periods; while darkness and wickedness increased. The once fair religion of the fathers became obscured by gross corruption and idolatry. Israel seemed incapable of advancing in faith and obedience. The imperfections that marked her career, as a set of murmurers in the wilderness, continued to mar the worship of the true God. The Lord's covenant with his people, the pattern of heavenly things to come, remained among them in name, but in spirit was trampled under their feet. Time, in its onward course, brought the fulfillment and the end of this transitory glory, paving the way to a new revelation of the divine will, resting upon better promises, fraught with more peaceable fruits and clothed with more enduring glory. The blessed Lord found fault with the former things, as being weak and unprofitable; and the imperfect priesthood, the unavailing service, the temporary results are dismantled: while Jesus appears the High Priest of better things to come.— It was a wondrous hour in the world's

history, when the Messenger of peace and good will announced the coming of the Lord of glory, as the blessed mediator of the new covenant; to set up a new kingdom, not of metes and bounds as other empires are, but to establish it in the hearts of men, that, in divine power, it should flow outward, revealing in their words and actions and experience of life, the beneficent workmanship of God. A kingdom of purity and peace, of righteousness and honor, of joy and love in the Holy One. A kingdom of blessedness and consolation, that shall not be left to other people; but given to the saints of the Most High, an everlasting kingdom, that shall never be destroyed. The Lord set up his church, as a tabernacle where he would dwell with men, and the more manifestly be their God. He would write his law in their minds, his new, best law of love. He would draw his people into a heavenly compact with himself, and prepare them a table as it were, in the presence of their enemies. They should feed upon the riches of his love, and joyfully present their bodies a reasonable sacrifice to him. They should engage to keep his laws, walk in his commandments and live upon his faith. The great light should come, and they who sat in the region and shadow of death should see its rising. The priests having infirmity are superceded by the perfect Teacher come from God; and as his divine person is superior to theirs, so are the gracious words that fall from his lips, as the forerunners of his dawning kingdom, whose sceptre should beam with truth, meekness and righteousness, mercy and love. He drew them with the cords of a king from the old time religion of an eye for an eye, a tooth for a tooth, love for a friend, and hatred for an enemy; to a system of forgiveness, mercy and good will, a system that resists not evil, that has love for enemies, that would bless those that curse, and pray for them that would persecute and revile.

It is a joyful thought that this church or kingdom is yet upon the earth, and that there are those yet who cling to the faith once delivered to the saints.—

What is more commendable in the redeemed than their love and obedience to God, their devotion to his blessed cause, and faithful adherence to his sweet commands. Zeal for the Lord, shown by unremitting labor in his kingdom, and nothing blameless in the commandments and ordinances of his house, should surely characterize those who have tasted of his mercy and his power, in the forgiveness of their sins, and who know that a life time of the most devoted service would be no recompense to God, for all his kingly mercies. Thrice happy, and favored of the Lord, are they who taught of him, turn away from the short lived pleasures of this world, and choose affliction and the reproach of Christ, with the glory that shall follow, as an inheritance of unspeakable value.

Brethren in the kingdom and patience of Jesus Christ, companions in tribulation, faint not, fear not in the trying warfare to which you are called. The faces of God's poor should be set like a flint against all things that would entangle them with the yoke of bondage, or lead to communion with the world's delusions. They should as the worshippers in the true faith, be quick to detect the overtures of error, and all devices that would bring reproach upon their king, or confusion into his sanctuary.— Faithfulness unto him who has called them out of darkness into his marvelous light will not permit of compromising with the world, whether in its vain pleasures or its carnal worship, but O, what gentleness and meekness, what consideration and kindness of heart, what forbearance and charity, should be their absolute and constant guide, in their intercourse with and treatment of each other. I have spoken of the faithfulness and care required in trying to preserve a pure worship and communion, but like all other duties and principles, there is also an opposite of this sometimes to fear. Zeal is not to be judged alone by the ardor of its manifestation, for it needs, also, to be guided by knowledge and tempered with love, lest it become like that of the reckless Jehu, noticed, indiscriminate and harsh.

Is there not sometimes to be dreaded the presence of rash lips and a hasty spirit? Is there not danger of intolerance, even in the house of liberty? Should we not fear that narrowness of spirit, which is incapable of bearing the slightest deviation from its own standard of perfection, and that is constantly erecting barriers from the slightest considerations, against union and communion of the saints. Are there not a few, much given to sounding the alarm, and calling to the watchman, not against our own individual errors, or the approach of Moabites or Hagarenes, but those whom it is confessed, are of the redeemed—for whom Christ died, baptized believers in the Lord, exemplary christian brethren, partakers of the heavenly calling, but who owing to some associational line, or some peculiar feature of correspondence, or some far-fetched or delusive view of order should be set at nought, they think, as if they were our servants and not the Lord's. Are there not some to venerate customs and sentiments among us not yet fifty years old, as being ancient landmarks, and customs of the fathers? Are there not some who seem laboring to receive that self-righteous feeling and exclusiveness that was ever the bane of God's ancient people, the Jews, that led them to fear defilement if they walked abroad; that assailed our Lord's ministry and murmured at his disciples, and who could not brook the thought of "other sheep" but their own fold. This was the zeal of which the Lord might say: It hath eaten me up. It would shut up the kingdom of heaven against men, and in its sight the stars are not pure.

Brethren it is well to watch the borders and the gates of Zion, that the enemy or the corrupters come not in, but is it well, or is it wise, to foster a spirit of mastery and captious fault-finding and proscription in the assemblies of the saints? Is it becoming in the yet weak, imperfect members of the little flock the mystically blind and maimed and withered, the poor and sick and broken-hearted to forget the hole of the pit whence they were digged, and thrust with side and with shoulder, as

if to scatter and wound the purchase of a Saviour's blood. O, friends, it is well to *be on your watch*; and may the dear Lord help the poor writer so to do.— This is the key-note from the Master's lips, the counter-sign of the saint's life. And to what intent? Not to look for moles in our brother's eye, nor to seek for occasion to set him at naught; not to discern the face of the sky or the face of the earth, but to take heed unto thmselves; not to smite our fellow servants and eat and drink with the drunken, so that our heart be overcharged with surfeiting and the cares of this life, but to live unto Him who died for us, desiring to be filled with the knowledge of his will, and to walk worthy of the Lord unto all pleasing, fruitful in every good work, abounding more and more in love toward one another and toward all, recompensing evil unto none, supporting the weak, distributing to the necessities of saints, and to them who labor in word and doctrine to the establishment and spread of truth. O what manner of persons ought the saints to be, in all holy conversation and godliness? There is little time in this divine calling for lethargy or spiritual sleep.— Between the activities of the spiritual life, and watching against the hindrances of Satan, the pride of life and the lust of the flesh, every day and every hour shall find him so much to do that it will ever be like running a race, pressing toward the mark of the prize, and hastening unto the coming of the Lord.

I was much gratified with your remarks advising to keep under the old man of our nature, and feel the force of your words that it is not enough to hate Arminians and talk much about doctrine. That is a cheap service compared to the ceaseless vigilance needed to keep our bodies under, and to run patiently the race of life.

Yours in truth,

S. B. LUCKETT.

"He that being often reprov'd hardeneth his neck, shall suddenly be destroy'd, and that without remedy."

REASONS.

ELDER P. D. GOLD—DEAR BROTHER:—I have felt for some time impressed to write a few rambling thoughts to you, and to your patrons also, if you should publish it. I do not propose to write at this time on any particular text of Scripture, but rather to express some of my feelings and affections. Some of the readers of the LANDMARK, and of the other four papers of our order which I read, may possibly feel some desire to hear from this poor, imperfect and sinful worm of the dust, and to know why I do not write more frequently than I do for our papers. Well, I will tell them why I do not write oftener. In the first place our papers are generally richly filled with a great variety of precious doctrinal truths from the pens of able brethren and sisters, and with the sweet experiences of grace, and the sore trials of the people of God. And secondly, there appears to be a greater amount of correspondence now than can find room in our papers. Thirdly, my private correspondence taxes my lame shoulder about as much as I am willing to bear. I am not aware that I am any less concerned about the welfare of Zion than formerly, or any less anxious for her peace and prosperity than I have felt for many years. When I joined the Baptists in September, 1833, their fellowship was sweet and dear to me, and now, in my 72d year of age, and my 54th year a member, I value the fellowship and love of the saints above any earthly treasure; indeed, if I know my own heart, I would rather lose all that earth can give than to lose the sweet fellowship, love and confidence of the dear saints.

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Saviour reigns."

I have discovered no new way of salvation, but the longer I live, and the more I investigate the subject of redemption, the more am I convinced that "Salvation is of the Lord," and the better I love it. No other plan could

reach my case, nor that of any other lost sinner.

I highly esteem the LANDMARK, and especially your editorials, not for their brilliancy of human literature, but for their sound and wholesome doctrine, and the firm but kind and humble spirit manifested in them. Elder Lester's articles are also able, sound and rich, and the paper is richly laden with able communications from the saints. Besides our oldest and longest tried paper, the Signs, we have enough papers for the present.

The Hymn and Tune Book, by Durand & Lester, is the best production of the kind I ever knew, and I most heartily recommend it to our churches and to the public. I have the Church History, and earnestly commend it to the religious community.

I desire to express greeting to the saints in the South, and to yourself and sister Gold and family.

Your unworthy brother,

J. N. VANMETER.

Macomb, Ill., February, 1887.

DEAR BROTHER GOLD AND LESTER:—By request of brother Lester I write for the LANDMARK a short sketch of the way the Lord in his goodness and mercy has led me.

From the time I was a youth up until I was 21 years of age I never thought much about religion, believing I was a good boy and did not commit any sin. I had heard others talk about sinning, but as I did not sin myself it was all right with me. I lived along in this way until the year 1875, and I was at that time attending school. It was then I first saw myself a sinner in the sight of God. I thought as all others do, that if I prayed to God he would answer my prayer, but it seemed the more I prayed the worse I got. I went on in this way for several months trying to find rest, but could find none. I came home during vacation. It was the same thing. I asked God again and again to bless me, a poor sinner, but my prayer seemed to avail nothing. I finally gave up all hope. I was lost. I went up stairs

one night to my bed; I thought it was no use to ask God to bless me, so I soon went to sleep; but some time in the night I awoke praying God to have mercy on me a poor sinner, but sleep soon came to me again. This time I dreamed a dream. I thought I was sitting up stairs in my room by a stand-table with a lamp upon it reading the bible. I dreamed I turned to Hebrews 4th chapter, and commenced reading, and read until I came to the 9th verse, which read thus, "There remaineth therefore a rest to the people of God." The people of God, I asked myself, had God a people separate from all others? Oh God, am I one that is heir to that rest, and immediately there appeared behind me a light that out-shone the one on the table beside me, and with that light a voice which said, "Come unto me and I will give you rest." I turned to see whence the voice came, but could see nothing. In the morning when I awoke I thought of my dream, I went and got the bible and sure enough there were the same words just as I dreamed them. I believe God blessed me that night. I was made to rejoice. I thought I could sin no more, but I now find there are two natures; when I would do good evil is present with me, so that I cannot do the things that I would.

I joined the church at Sulphur Fork the 4th Saturday in May, 1881, telling the little hope I have above, and it was my all. I was received, and baptized by brother N. A. Humston, yet I feel I am one of the least of the little band that gather at our church. At times I am cast down, and again at times I get a glimpse of the spiritual life that is held in reservation for the children of God. I know all my help must come from the Lord; without him I can do nothing.— Oh may he ever give me faith to strive to enter that rest that remaineth to the people of God, by a Godly walk and conversation, ever endeavoring to keep the unity of the spirit in the bond of peace.

May the God of all love guide you, dear editor and readers in the way of all truth, and to a final reward in heaven,

is the prayer of your unworthy brother.

EARNEST F. RANSELL,
Campbellsburg, Ky., December 16th, 1886.

ELDERS GOLD AND LESTER, EDITORS
ZION LANDMARK:—By permission I will, in much weakness, offer a few thoughts for the many readers of the precious LANDMARK, precious because it brings good tidings of great joy—tells us so much about Zion, the church of the living God, the pillar and ground of the truth, and is so animating, encouraging and soul cheering to the little children, or lambs of God; it makes them feel like their Father, or high priest was yet alive and able to save them to the uttermost, all that come to God by him. Then look unto him all the ends of the earth and be saved, for I am God, and besides me there is none else, all power both in heaven and in earth belongs to him, and is the Father of all his children, and Jerusalem which is above and is free, is the mother of all, how inseparably connected in kindred ties by sovereign grace, in Spiritual regeneration, having been taken out of the kingdom of darkness and translated into the kingdom of God's dear son. Oh what a miraculous change or scene, new ideas, new desires, a change of feeling, affections so different, and of love, before unknown to the poor creature, perhaps one moment before feeling that they were the chief of sinners, and expecting eternal banishment from God and his holy angels forever and ever but all at once ere I was aware, my soul made me, as the chariots of Amiadab, that faith which works by love and purifies the heart and makes glad the city of God, raises the fallen, cheers the faint, brings life, light, and liberty, love unspeakable and full of glory, with joy and gladness of heart, that pen fails to paint or tongue to tell.

So dear brethren and sisters the poor little tempest tossed soul can only feel each for themselves, and not for another, but the very thing that you want to know about yourselves, you could

not believe of me. If I was to tell you what you want to know, that you are a christian, and if I was to tell you that I am one you could not believe me, for the reason you have not so learned Christ, for our faith would have been turned into sight and hope into possession, for hope that is seen is not hope, for what a man seeth, why doth he yet hope for; then if we hope for that we see not, we do with patience wait for it. Job said, "I wait all the days of my appointed time till my change come."

Dear little child of God, like David said I will wait on the Lord, yea my soul doth wait. David talks about that part that is quickened, or regenerated, or born again, created in Christ Jesus unto good works which God hath before ordained that we should walk in them to the praise of the glory of God the Father. Then poor little feeble Lamb it is the Lord that works in you both to will and to do of his own good pleasure, then like Moses said unto the twelve tribes of Israel the day of his death, "The eternal God is our refuge and underneath is the everlasting arms: happy art thou O Israel; who is like unto thee, O people saved by the Lord." then it is the Lord's doings, and it is marvelous in our eyes, then if we are so near of kin to God, and the Lord Jesus Christ, begotten again unto a lively hope, through sanctification of the Spirit and belief of the truth, even unto an inheritance, incorruptible, and that fadeth not away, reserved in heaven for you, who are kept by the power of God ready to be revealed at the last time.

Then, dear brother minister, as examples to the flock, let us ever be found in duty, at the feet of the brethren and sisters, depending upon God the Father instructing the church, endeavoring to gather the children together in love, and with the instructions of Christ and apostles laid down in the Bible bring the lambs into the fold or union and communion of saints, honoring their Spiritual Father and mother in obedience to the divine commands, for says the poor little child, I am so unworthy, so sinful

and my hope so little, surely then good people could not fellowship me, for I feel that I would be in the way, as a stumbling block to others; I have so many doubts, fears, despondency and evil thoughts, surely if I was a christian I would not be tormented so much. Dear little child, Christ is your wisdom, righteousness, sanctification, and redemption; then in the choice of God the Father and grace given us in him before the world began, surely he is worthyness, life, light, strength, hope, all and in all. Are you willing to tell what you have reason to believe the Lord has done for your poor soul, and let the brethren and sisters decide the question whether they can receive you or not? Jesus says, greater love hath no man than this, that a man lay down his life for his friends, and ye are my friends, if ye do whatsoever I command you. Obedience is more than all whole burnt offerings. Then dear little child go home to thy friends and tell them how great things the Lord has done for thee, and had compassion on thee; bring all the tythes into the store house, the store house must be the church. the tythe the offering. The Saviour stood over against the treasury, and beheld the people cast in their gifts and a poor widow cast in all the living that she had and it was only two mites; dear desponding trembling one, come do likewise with your faith to believe and hope to be saved, in taking up the cross and following your Saviour and redeemer it is then you receive the answer of a good conscience toward God, by the resurrection of the Lord Jesus Christ.

I would write occasionally, but for my weakness, ignorance, and illiteracy, brother ministers when you make an appointment fill it with your presence, if you cannot utter a word, observe the teaching and instructions of the bible, endeavor to keep the unity of the Spirit, in the bonds of peace, study to show yourselves approved of God, not of men, go rather to the lost sheep of the House of Israel; do you not feel sometimes like you were lost, without even right or title to inheritance, then

when it is pleasing to the Lord to reveal the beauties of redemption to you, tell the little ones about it, that in the arms of exhortation upon the divine principals of God's goodness, that lead men to repentance, his love that cheers up the poor little child and sometimes makes them forget the troubles of the way; his grace that saves and sustains, his power that controls, his wisdom that conducts, and prepares the comforts here and hereafter; there are many poor little weeping Mary's, careful Martha's, cumbered with serving, doubting Thomases, or sinking Peters, that sometimes really need a word of encouragement, talk often one to another of experience, your hope your doubts and fears, it is strengthening to others. Deacons awake to your duties, look after the wellfare and fellowship of the church, the poor of the church, your pastor's needs, lay all before the church, for it is the light of the world. Draw the rein of discipline in the government by the bible and if thy right eye offend thee, pluck it out. I am now talking to the church hand or foot. If it be the most favorite minister, deacon or member, pluck out or cut off; better to enter into life, fellowship, peace, union and communion, than having two eyes, hands or feet to cast into hell and confusion. Look well to the household, keep out intruders and impostors, keep your little servants fed and clothed and in their p'ace; they are no dictators, or lords.

—Brethren and sisters pray for us up here in the mountains, live in peace and the God of grace and love and peace be with you all through life and save in death for Jesus sake,

Yours to serve,

WILLIAM LUNDY.

Primitive Monitor please copy.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—It has been some time since I have cast in my mite for the readers of your paper, ZION'S LANDMARK, and unless I should be guided

by the spirit of truth this attempt will be of no profit. Jesus said while in the flesh, without me ye can do nothing.— This language holds out good in this day; yet we can see much from the press and hear from the pulpit of what great things man is doing in the advancement of the Redeemer's cause.— The Arminian world are depending on money as the power and the men-made institutions of the day are the means by which they expect to convert the world to Christ. These teachers are not looking to Christ as the end of the law, neither do they realize that without him they can do nothing. But they will tell us that the Spirit is beseeching all sinners everywhere to repent. This we deny, for Jesus said all that hath heard and hath learned of the Father cometh unto me. One of old spoke by the Spirit as the rain and snow come down from above and water the earth and return not thither again, that there may be seed to the sower and bread to the eater, just so the words that go out of my mouth, they shall not return unto me void, but shall prosper the thing whereunto I sent them. The word of the Lord is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of joints and marrow, and is a discerner of the thoughts and intents of the heart.— He came to his own, and his own received him not, but as many as received him to them gave he power to become the sons of God, who were born not of blood, nor the will of the flesh, nor the will of man, but of God. Jesus said to Nicodemus, except a man be born again he cannot see the kingdom of God. Jesus said also, my kingdom is not of this world. Hence we claim that Jesus is Lord of lords and King of kings, and without him we can do nothing.— A man must be born of God, and if God sees proper to commit a dispensation of the gospel to him, it matters not with Jehovah whether he has been sent off to college and sharpened or not, if Jesus is with him, he can come as Paul did, determined to know nothing save Jesus and him crucified.

The Missionary Baptists are so dis

trustful, and have such little confidence in the blessed Saviour as to say, a man cannot preach unless he is sent to college and sharpened. There is one thing we admit they improve them in, and that is to beg, shear close and clean, taking all the fat and the lean, never knowing when they have enough of money. This is what they worship, and if you will furnish the money, they will issue their rations; but if they don't get the money they say, we can't preach. They are not going at the command of Jesus, but of man; therefore they don't feel the need of Jesus to guide them. Jesus has promised those that serve him in spirit and truth, to send the comforter to guide them in the way of all truth. He works in us to will and to do of his own good pleasure. With him we can do all things that he has commanded us to do.

Paul says after my departure should wolves enter in among them, not sparing the flock. Jesus said, woe unto you scribes, pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. If these Arminians are not preachers of the scribes, pharisees, and hypocrites, the Saviour spoke of, I for one cannot understand their own language: for they say they are instruments in the hands of God to convert sinners. They have no such power. These are they that are going about to establish their own righteousness, and have not submitted themselves to the righteousness of God: for Christ is the end of the law for righteousness to every one that believeth. If the Son make you free ye shall be free indeed. All the powers of men cannot change one poor sinner from nature to grace, but Jesus can in the twinkling of an eye. He only has to speak and it is done, and after we have been granted faith to believe in his holy name we think troubles are all over: but alas, the warfare has just commenced. Fears within and fears without, and without Jesus to save us from the conflicts of this world which is bewildered in sin, we would fall by the way. I for one find myself oftentimes

like Peter following afar off.

Dear christian brethren and sisters, I ask one and all to let your voices ascend to God as the voice of one moaning in the behalf of the unworthy writer, that I may be humble and walking in the precepts and examples of my blessed Master.

Now, dear kindred in Christ, may the God of all grace comfort the cast down, bind up the broken hearted, heal the afflicted, and save us all in the day of his power, is the prayer of yours to serve.

In hope of eternal life,

Z. J. WILKINSON.

Amite county, Miss., February 18th, 1887.

"And without controversy, great is the mystery of Godliness."—1 Timothy 3:16,

DEAR BROTHER GOLD;—Of all New Testament writers none were more versed in the learning of the day than was Paul; yet for simplicity of language, and plainness of speech, he is seldom equaled.

In the epistle to Timothy, from which the above quotation is taken, he tells him that he has written to him, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—He tells him not to "give heed to fables and endless genealogies, which minister questions, rather than Godly edifying which is in faith." And holding "the mystery of the faith in a pure conscience," that he might be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." It is true, he tells Timothy to "hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus," but he also tells him to charge his hearers "before the Lord, that they strive not about words to no profit, but to the subverting of the hearers," and to avoid "foolish and unlearned questions, knowing that they do gender strife.

Paul tells Titus to use "sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."—

"Not giving heed to Jewish fables, and commandments of men that turn from the truth." "But avoid foolish questions and genealogies and contentions, and strivings about the law; for they are unprofitable and vain."

In the epistle to the Hebrews, he uses the following language of the Lord, "Behold the days come saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; 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.

None of this agrees with the various plans and schemes of men for teaching religion, and legislating morality among the people.

Our Saviour told his disciples that "unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables." In all ages of the world, this "mystery, even the hidden wisdom which God ordained before the world unto our glory," has been the stay and hope of his children. They have a carnal and sinful nature, but they are dead to the deeds of the law, and their "life is hidden with Christ in God." Oh! mystery of mysteries!—Blessed are the people who "know the joyful sound." Truly may they say, "This is the Lord's doings, and it is marvelous in our eyes."

Now if all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, how important it is for the peace of Zion, and for

the welfare of her children, that there should be a plain thus saith the Lord" for every idea advanced, and that there should be no controversy or vain jangling over questions of science falsely so called. Wolves and dogs bite and destroy, but it is not the nature of sheep.

May this be a jubilee year in the Zion of our God, and the "voice of the turtle be heard in the land," is the prayer of,

Yours unworthily,

C. S. MCDANIEL.

Columbia, S. C., January 11th, 1887.

WORSE AND WORSE.

ELDER P. D. GOLD, DEAR FRIEND;—Having just read one of your editorials in the LANDMARK of January 1st, 1887 and in connection with most all of your other communications, I was so warmed up with its sentiments that I feel an inclination to write you a few lines to let you know that I so earnestly approve of your idea upon the subject of liquor drinking, that though as weak and unworthy as I feel myself to be, I must acknowledge that I feel thankful to the God of Israel for the gift of such a man as I believe you to be. I read many comforting communications and views on scripture written by you, which are very edifying and comforting to a poor, weak worm of the dust like myself; but to return to the subject of liquor drinking, it is a habit practiced by a good many of our citizens to a ruinous extent, and one that I dislike as much as any one thing in our midst.

When I see so many of our young men, as well as old ones, giving heed to its evils I am induced to look back to olden times, even as late as my boyhood, and remember that just back to that period it was not practiced to such an extent as it is now. I notice all the way down through life it is a growing evil. We notice and hear of young men's going to young people's parties drunk, to be in company with respectable young ladies, a habit that years ago was not practiced at all, and one that I am very anxious to see abandoned, and

see our people once more enjoying themselves in sober prosperity.

I hope your time may yet be long on earth, and you be enabled by the Lord to still contend for the faith once delivered to saints, to feed, comfort and cheer his people, reprove the world of its evil deeds, and tell christians their duty by warning them of the evil deeds of the world.—Ezekiel 33:1, 2, 3, 4.

I read many pieces published in the LANDMARK, together with experiences of people that I believe have been born again, which gives me much comfort, and if I could just know from whence this comfort comes I feel like I could be more reconciled in mind than I am.

If you feel disposed to answer my request, please give your views through the LANDMARK on the 5th chapter and 2nd verse of Esther. The object in view is whether this king Ahasuerus was or is believed to be a christian or not.

I had much rather hear Baptists talk and read their writing than to talk or try to write myself. I feel like a great wonder to myself, and I look much more that way to others. Psalms 71:7.

If I know myself I am very truly your friend,
C. W. WILLIS.

January 17th, 1887,

DELIVERANCES.

MY DEAR BROTHER:—I feel impressed to write to you and tell you how my faith has been tried. Oh there has been a great storm of trouble raging against me. How wise our God is. He showed me something bad was coming on and prepared me to meet it. The good Lord has shown me more beauty in his kingdom than I ever saw before. Brother Hassell explained the very things that were on my mind before I went to church. He did not know what was on my mind, but Jesus did, and I felt that Jesus was talking to me. The last sermon was about the great storm of trouble that appeared to be waiting for me. When it came how my flesh shrunk from it. I thought it was too hard for me. But thank God it was not too hard for

God's grace, for he has made it all easy. He has showed me how I must suffer for his sake, and be killed to this world. It seemed to me I was dead, and I never saw any beauty in Lazarus' death before, but when Jesus raised me from the dead I could rejoice with Lazarus and give God all the glory. I thought it hard to suffer such unnecessary things, but when I saw Jesus suffered them all for me, and I must follow him through evil as well as good, I bowed my head in humble submission. "Thy will, oh God, not mine." I was made willing to bear the chastening rod, for whom he loves he chasteneth, and to rejoice in tribulation, for he has power to protect. He deals out his grace as we have need, and when we are cast in the fiery furnace if we can feel Jesus with us, the fiery trial will not burn us; for in trial ye shall have peace. Tribulation works patience; and patience experience; and experience hope; and hope makes us not ashamed to suffer when Jesus and all his people have suffered. All through the bible we have wars without and fears within; but our captain is able to conquer every enemy, and even death. He has shown me he is my Saviour, Priest and King. He is everything we need. "I will trust him though he slay me." Blessed Jesus, when I am weak then I am strong. My Lord has created within me a clean heart, and I can soar away on eagle's wings above all my troubles, and see with eagle eyes it appears to me, for I never saw so much beauty in Jesus before. I have believed in the foreknowledge of God, but now I believe and am sure, for God has shown me things so mysterious I am bound to believe, and believe all things work together for good to them that love God. I could not see how such hard things could work out for good, until Jesus showed me how good he is to deliver me. I then was more than paid for all my troubles. Blessed Jesus, he will stick closer than a brother. I thought it hard to be denied by those I thought my friends, but he showed me when trouble came how he was denied even with an oath, and he was an innocent Lamb; and wicked people crucified him,

and they would crucify a'l his people if they could. When Satan had gone out on the red horse to make war with his children, Jesus would come out on the white horse with his bow of power to protect—which reaches all over the world, and if I had to flee like David among Philistine strangers he is able to protect me there; for as he lay down as a lamb and was slain for us, he had risen as a lion of the tribe of Judah with all power in his hands, and shall not fall by the hand of Saul. My God is the revenger. I am willing to leave all my troubles in his hands. I must do good for evil, and I have been willing to try to pray for my enemies, and it was Jesus, it was not I, for my nature is so wicked there is nothing in me good.— If I am not kept by God's power I do not know what I would do. The longer I live the more need I feel of a Saviour, and as long as I can trace him I can trust him, but when the dark cloud gets between me and my Saviour then I have doubts and fears, and am made to cry out, is this Jesus, or shall I look for another? When Jesus opens my eyes, and unstops my ears and makes the dumb to speak, then I believe and am sure this is Jesus. I can see then how unthankful I have been, and choose then to suffer with the people of God, rather than dwell in the pleasures of this world for a season; for the pride of life is nothing but vanity and vexation to the spirit. If we have anything more than Christ we are not worthy of him, and he will make his children love him, for with loving kindness he draws them. I cannot see why he loved us, but he loved us because he would, and none can hinder; and how we ought to love one another; for what you do for one of his little ones that you do for Jesus; and if he was here in the flesh, and we knew him how glad we would be to do something unto him; and we see his spirit in our pastors and brethren and will not even give them a cup of cold water in his name. We say they can get it themselves, and so they can, but do not we want the reward that is in this?— Yes, I hope I will not murmur about losses when I do not aim to plant every

crop to expect God's blessing; and I hope we may all lay aside the weight that does so easily beset us and run the race that is set before us with patience. I write this for the relief of mind.

Brother Gold, pray for me, and come to see us. We want to see you so much. I pray the Lord may send you.

From your unworthy sister,

MARY A. MIZZELL.

Williamston, N. C.

"All that ever came before me are thieves and robbers."—John 10:8.

The foregoing declaration seems to imply that there was or is a people who are not willing to wait God's time, but get in a hurry to come in, be born, and enter the kingdom, but all that do are "thieves" and "robbers."

A thief is one that steals or takes what is not his own. Let us notice those who are endeavoring to hasten on the purpose of God. Cain brought of the tillage of the earth which was his own productions typifying the offerings which the Armenian world are bringing to-day, they all want something to worship and they ever have had something: if God does not prepare them with an offering they will always bring their own fruits, if it is nothing but a Sunday School, but God's people would be ashamed to present such a poor insignificant offering as that. But when Abel presented the Lamb which God had prepared for him the Lord accepted that and Cain got angry about it.

Just notice these theologians at our meetings, how angry they will get when the Lord enables a poor ignorant fisherman to get up and draw the line of discrimination and speak comforting words to the children. You remember they tried to go before the Lord in the birth of the promised seed, they got uneasy, and they had then a son born (but he was not a legal heir), and his name was called Ishmael. God had set a time for a promised son to be born and he was to be born of a "free woman." And it was impossible for Hagar to have a son which should be a legal heir

for she was in bondage, and she and her son could not be heir with the free woman and her son.

God had said that Sarah should have a son, and it being impossible for God to lie it had to be just as he said, for he speaks, and it is done and commands and it stands fast. Hence at the appointed time of the Father Isaac was born, who was of the free woman and a legal heir. After a while we see Ishmael began to mock Isaac and Hagar hated Sarah. And if you will go and preach in a neighborhood where there is a number of Ishmaelites trained in a Sunday School you can see that same mocking spirit yet. But the bond woman and her son were cast out. On one occasion there was a set of fast worshippers who thought by their combined efforts to reach heaven and enter the portals of eternal bliss: they began to build and God confounded their language, because God had not gone before to direct them in such idolatry.

You see the same impatience works to-day endeavoring to hasten the time of the birth of the children and they are sending men to China, Burmah, and various other places for fear God is too weak and they will not be saved, (just like Ishmael's birth). They could not hasten the time of Isaac's birth, neither can they hasten the time of a birth to-day with all their preaching and means. But he will put his laws in their hearts and in their minds will he imprint them, he will be to them a God and they shall be his people, whether they ever hear preaching or not. Those who are in a hurry are thieves and robbers for they rob God of his power and glory by their false doctrines. And the law says, "Thou shalt not steal." But the devil stole when he preached to Eve and his subjects have been stealing ever since. They all try to rob God and glorify man. When Christ came to his temple (church) on one occasion, he found those thieves and robbers had entered and were endeavoring to make his house a house of merchandise. But he overthrew it all and cast it out, for it belonged to the world and not the church. Their works are regarded as

the "outer court," or the works of the flesh and that all belongs to the Gentiles (world in state of nature). We do not object to the world having their institutions for they have nothing else. Hence seeing that these workers were thieves and robbers they were cast out of the temple (church) between the years of 1830 and 1840 for it is all of the world. They say here that they have discovered a new way to heaven, but they are liars for Christ says, "I am the way," the only way whereby poor sinners must come to a knowledge of the truth as it is in Jesus. Jesus says to these robbers, ye are of your father the devil and the lusts of your father ye will do, for he was a murderer from the beginning and abode not in the truth. Then how can such tell the truth?

The thief cometh not, but for to steal, and to kill, and to destroy. Hence you see that the religious thieves are no friends to God's people. Whenever you see a man wanting to help God and rearing up institutions to help save souls, he is going before the Lord and is a robber and no friend to the child of grace. The Arminian endeavors to rob Divinity of the Holy Spirit by substituting the Sunday Schools in its stead. They claim that they are teaching people a knowledge of God in their Sunday Schools. That is the office work of the Spirit. Christ says if I go away I will send the comforter which is the Holy Spirit, and this comforter will take of the things of the Father and show or teach them to his people. Hence it is the Spirit that teaches us a knowledge of God. Paul says, Eye hath not seen, nor ear heard, neither hath it entered the mind of man the things that God hath prepared for them that love him, but he hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God, yet they claim that the Sunday School performs this work. Do they not try to rob God? Are they not going before the Lord? The Lord goes before Israel and fights all her battles for her. He goes before and leads his people from nature's night into the light and liberty of his dear son. He leads them

into every duty, and in paths of peace for his name's sake. He leads them by the still waters of his love and causes them to lie down in green pastures,

In all of our troubles and conflicts we feel the need of the Lord to go before us. May the Lord be with us all and give us fortitude to bear hardness as a good soldier of Jesus Christ. Zion seems to be in a prosperous condition here. I have baptized eighteen in less than a month in the churches I serve. Many more are expected to come soon. There are many additions to the churches generally in this country. I never saw such a revival in Zion.

I remain as ever your unworthy brother in hope of life eternal,

LEE HANKS.

DEAR BROTHER GOLD:—It has been on my mind for some time to write some of my experience in words, but I cannot express my feelings with letter nor tongue. At the time I received satisfaction it was satisfaction to me, but for good or not I cannot tell, but it was something I could not give up. My hope is small, if it is any at all, but it gives great relief to my soul. When I was small I thought a great deal about dying and about hereafter. As I grew up it left my mind, and I grew very wicked and sinful. In 1878 I was going to Sunday School, and my teacher was a Presbyterian believer. He told me I must be saved by my good works, so I, weak-minded, dead in sin, began to pray in words from my lips, and not from my heart with no understanding of what I was praying for, because I knew not what I stood in need of. I thought I could save myself, so my prayer was not answered. They seemed to fall in the place of rising. When at last I saw that my power was abomination in the sight of the Lord I saw that if I had to save myself that I would give up the ghost, for I saw there was no good in me. So I left off my prayers and went on in the ways of the world, and in sinning against God, until December 1881, when a great trouble and sad distress came on me, more I thought than I could bear. I could not eat nor sleep

but very little for about three or four days and nights. I thought I was going to die at times, and that I was going crazy. At other times I sought and prayed, but still in vain. I could get no relief. I saw my sins before me so many I thought the way impossible almost to get rid of them; when one morning, about 2 o'clock it seemed as if I dozed in sleep, and it seemed as if I was at a tabernacle. There were many there, but no preaching, and I wandered round and round till myself and one more were in a room alone. Then we went back to where we left the people, and they were all gone but the one that was with me. They were all gone but the chosen of God, and they were upon a place like a gallery which was held up by the power of God, with very fine carved wood from the floor up to the gallery, where the saints stood, but the carved wood was not much stronger than a bird could break down. The one that was with me tried to go up, but failed and broke a small piece of the ornament off, and I could see him no more, and I thought the way was steep, but I started. I cannot tell how I got there, but when I got there I was the least and last of all.—But doubts and fears soon came upon me. My wicked flesh over-ruled my spirit, and I was led astray in fleshly lusts and sins; but oh the stripes I received when I went to preaching for my sins. But in about four years my hope was brought to view again by God as he answered my prayers, and I did love the brethren and the word of God. I went to meeting on Saturday to hear Brother Isaac Webb preach. My eyes overflowed with tears. When the door of the church was opened my heart burned within my breast. I hardly could stay away and could not stand to go, so next meeting I went again and went away bearing my burden still, and I went to his next meeting and so with trembling I went to the stand and offered myself to the church, and told something, a part of my experience, and was received into the church, and was baptized on Sunday, and received the right hand of fellowship.

W. L. JINKINS.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 12

WILSON, N. C., MAY 1, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

SOVEREIGNTY OF GOD.

Sovereignty implies the right to exercise supreme power, dominion and sway of the realm. A sovereign is one who has supreme power over, and full control of his realm, and all that belongs to it.

The sovereignty of God gives him unlimited authority and rule over his dominion, and all that dwell therein to lift up or cast down—to make alive or to kill—to preserve with life, or destroy with death—to exalt, or debase—to justify or condemn, and none dare say why or what doest thou. He is King of king, and Lord of lords. His sovereignty is equal in expanse with that of his presence, and his presence fills intensity. David says, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell behold thou art there: if I take the wings of the morning and dwell in the uttermost parts of the sea even there shall thy hand lead me, and thy right hand shall hold me." Psalm. 139.

The fact that God is eternal, or self-existent proves to a demonstration that he is the creator of all things, besides himself, and being the creator of

all things he must of necessity be the author of all authorized things, states and conditions, for they are all subjects. so to speak, of his realm, and each occupies its relative position to the other as a yoke fellow, or as cause to effect in the working together of all things for good to them that love God, to them who are the called according to his purpose.

"He is before all things, and by him all things consist." If he was before all things, and all things exist by him, then he alone is eternal. If there be an eternal thing, of whatever character outside of the great God-head, it is not in heaven, nor in earth, is neither visible nor invisible, is neither throne, dominion, principality nor power, for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or powers: all things were created by him and for him," Col. 1: 17. So we see that all things exist by creation, which is but the result of God's pleasure, and their character, and manner of existence must be the result of his sovereignty. All of his works, yea all things are the out growth of his will, and his will stands with eternal security in his immeasurable sovereignty. "He worketh all things after the counsel of his own will, and whatsoever his soul desireth that he doeth." "He declared the end from the beginning, and from ancient times the things that were not yet done, saying that my counsel shall stand and I will do all my pleasure."

His right to have a desire of soul for the working of all things, and a will of his own and the counsel thereof, according to which to work by his almighty power, and his supreme prerogative to execute his will, and sustain his counsels are but the most legitimate fruits

of his infinite sovereignty. In fact all of his divine perfections, as seen in his great God-head, and set forth by his power, as described in his doctrine, have their settings in his sovereignty, and from thence they shine forth with an everlasting brilliancy, to the praise of the glory of his grace, and to the ordaining and comfort of his people. It seems to me that the sovereignty of God is not so much a principle of doctrine as are foreordination, predestination and election, but that it is the foundation upon which the others rest, or the great trunk or vine of which these are the branches, which draw from this body their life and efficacy. Deny Jehovah the prerogative that the name implies, and foreordination, predestination and election amount to nothing but a mere farce, and the world of mankind will in the end go down into nonentity together.

Sovereignty is not an act, but is authority for action. When the Lord sent Moses unto the children of Israel, he gives his authority for action both in commanding on the part of God, and of obeying on the part of Moses, and Israel, by saying tell them that "I AM" hath sent thee. And again he says: "I am that I am." Jesus said, "even so Father for so it seemed good in thy sight." "He spake and it was done, he commanded and it stood fast." "The word of a king hath power." That which constitutes him king is the same which lends power; or authority to his word. Jesus spake as never man spake, in that he spake as one having authority. He spake as none else could speak—with the sanction and power of eternity.

"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."

Until we find space, dominion and

power beyond those of God, that occupy, and fill up immensity, we may keep silent as to the advocacy of a self-existent being besides him, for things equal to each other must be equal to the same things.

If two beings could exist without inception, they must necessarily be equal to each other, which would make all eternal things, apart from the God-head, if there be any, equal with God. Jesus is the only one said to be equal with God, but this equality is in the God-head, and not that Jesus had a separate existence from God, for he says, "I and my Father are one." "He that hath seen me, hath seen the Father also."

Self-existence is by virtue of a being's own nature, and does not imply coming into existence, but that such a one as self-exists, exists wholly within and of himself by virtue of his nature and character, independent of and above every thing else.

If the devil were self-existent he would thus be equal with God, which would destroy the idea of the sovereignty of God, and therefore bring God into question for the manner of his doings and would justify the works of the devil, and bring us into much doubt as to whether there is any such thing as work of a spiritual character being performed, either good or bad, and whether any thing really exists, but is merely phantomatic.

But as God is before all things, all thing must exist by him, and are and must be subordinate to him. He is above every thing in every respect and therefore is subordinate to nothing.

There is no law above himself, and as all of his works of whatever character, and in whatever department are by virtue of the law of his own mind, and for his praise, we dare not attempt to

bring him to an account, nor question his right to thus do, nor challenge its justice. "All thy works shall praise thee O Lord, and thy saints shall bless thee. They shall talk of the glory of thy kingdom and speak of thy power." "Bless the Lord, all his works in all places of his dominion."

God is under law to nothing, and therefore what he does is right and can not be otherwise. To us who are subjects of his power, and objects of his wrath while under the curse of his law, many things appear to be very black, and in themselves are, and among them nothing is blacker than ourselves, and sometimes we wonder how God can in justice bring these things to pass, but should we fail to see the justice in them, and the punishment due to them, yet that has nothing to do with the matter at all. God is just in all his works, and he works all things, therefore all things are just with him, and he doeth his wonderful works that men may fear before him.

It was and is a mystery to us, how God could be just and save us on the principle of mercy, and still we believe it is true that he has saved us, and to know that we are saved gives us more comfort than trying to find out the secret place of his justice and mercy. I feel that if the work of God in my salvation is just, then all his works are equally so, for they are all for my salvation—all things work together for good to me.—O what a glorious thought, that this God is our God, and will be our guide even unto death. If God be for us who can be against us? Who will lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen!

Jesus Christ was the only one who had

power, or authority to die for his people, and this commandment he received of his Father.

Take away the sovereignty of God, and the law by which Jesus became the author of eternal life, and the principles upon which he died for his people cannot be reconciled with justice.

God, out of his own right to do so, gave certain ones to Jesus, and made him their head, husband and Saviour, and gave him power over all flesh that he should give eternal life to as many as the Father had given him.—And this is life eternal that they might know the Father and his Son whom he had sent. And these things were hid from the wise and prudent, and revealed unto babes, simply because it seemed good in the Father's sight. Why it seemed good in his sight to hide eternal life from any, or to reveal it unto any, his majesty has not answered.

In considering the wonderful works of our God, I do not understand that some things are the result of his sovereignty, and others of his foreordination, and others again of his predestination, and his election and so on through the entire catalogue of his works, but that his sovereignty is the foundation for all works, whether it be foreordination, election, sanctification, justification, redemption or salvation, all are his works and are but the well-springs of his eternal mind, based upon his sovereignty or right to do these things without being required to give a reason why.

Among the different gifts in the church, in different localities, these subjects are by some treated separately as they bear upon each other, while others are inclined to place greater importance upon some certain one as more or less embracing the whole, yet they seem to all come together in the end with the same result—salvation is of the Lord.

P. G. L.

THE GOLDEN SCEPTRE.

Friend C. W. Willis requests my view of Esther, 5 : 2:

"And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand.—So Esther drew near, and touched the top of the sceptre.

Ahasuerus was a great king, and was raised up to help Israel in their affliction. God has made kings nursing fathers and queens nursing mothers of his afflicted and poor people. He causes the earth to help the woman, and turns the hearts of kings as rivers of water are turned to water the field.—"And we know that all things work together for good to them that love God, to them who are called according to his purpose."

Ahasuerus was king of Meço-Persia at the time that Israel was in bondage among the Persians. A most improbable event occurred at that time. Vashti the queen having refused to honor the king, lost her place in the court as consort of the king. By transgression she fell from her lofty estate. As Adam by disobedience fell from his place of honor and dominion, and was banished; so was the queen driven from court.

As many censure the king for banishing the queen, so corrupt man endeavors to endorse Adam's course, and arraign the almighty, but the wise counselors of the king saw the direful effect of Vashti's disobedience, and counseled the king to banish her, and make choice of another to be queen.

The surprising and, to man's understanding, the most unforeseen and unexpected event was the elevation of Esther, a Jewess captive, to be queen.—It is a case of election: the lot is cast in the lap. To us it looks like a random casting. We cannot see the causes be-

hind the bounds of our research that guide the events; but though to us the lot seems a chance or event unguided, and whose results may be this or as likely be that, yet the whole disposing thereof is of the Lord. It was as certain beforehand that Esther would be queen as it was after it was manifested that she was queen, though it was unknown to men until developed.

It was not even known in the court that Esther was of the Jews, the promised seed, the stock of Abraham.

The original transgression of Adam which involves all his seed in him, for all sinned in him, drives them away.—The true spouse or bride of Christ comes then of another stock. By nature the people of God are children of wrath even as others: but by grace they are now saved. Another generation, Jews inwardly or circumcised in heart, is revealed in the bride of Christ.

Observe that Esther is under the advice and guidance of Mordecai all the time. His spirit and mind are in her. As the Holy Ghost guides the subject of grace to Jesus, or leads the bride to Christ; so the spirit or counsel of Mordecai leads Esther to the king her husband. A dark cloud overhangs the queen and all the Jews. Haman's evil counsel seems to prevail, and the queen sees not her husband and Lord for days, and a decree goes out against the Jews which involves Esther and Mordecai. Haman's plot for the destruction of the Jews also involves *the king Ahasuerus, though unknown to Haman*. How far-reaching is sin. The king is involved because he and the queen are one as in the law she is bone of his bone and flesh of his flesh, and he who is an enemy of the wife is the enemy of the husband.

Satan in his design to destroy the work of God, the wife of Adam, set a

trap that ultimately procures his own ruin, for as it involves Adam so it brings to view the deep and mysterious unity of Christ and the church his bride, and that her guilt falls on Jesus who though knew he no sin, yet is made sin for us.

Treasure and favor is found for Mordecai. For as Haman comes into the court to demand Mordecai's execution, it is revealed that Mordecai is the *great friend to the king*, and has saved his life; yet he has not been honored. Thus this adversity, this great trial and time of such darkness to the church of God, reveals the identity, the oneness of Christ and the church, and shows that he that touches God's elect touches the apple of God's eye.

In the covenant of grace Jesus is found in the little city, as the ram caught by his horns when Isaac is bound, as the brazen serpent to heal when Israel is bitten, as the brother born for this adversity, as the one sitting at the king's gate, as the power that guards the life and honor of the king, as the Spirit of judgment, sitting in judgment in the gate and turning the battle to victory.

When the believer or the church is overcast with clouds, and overwhelmed with dread, and sees not the king's face for days, it is the Spirit of Jesus that gives boldness to the bride to approach the court or throne of grace saying, "If I perish I perish," and her beloved always holds out the golden sceptre to the queen in gold of Ophir; and grants her all that her soul desires, and she always looks for that which it is the king's honor to grant, namely the slaying of the king's enemies, for her enemies are his enemies as well.

Why was not the king Ahasuerus a subject of grace? I am inclined to think

he was.

I have here been regarding him and the queen and Mordecai as symbolical, and endeavoring to show something of the wonders of grace, and the certainty of the prevalence of the spirit of prayer, for it *touches the throne of eternal dominion* and glorious power in the hand of the husband, and the darker the night the brighter the light when it shines.

P. D. G.

LEGS NOT EQUAL.

The editor of the *Biblical Recorder*, the Missionary Baptist paper of N. C. has the following editorial objections to societies.

"The multiplying of agencies for what is termed Christian work has never been so active in any age as at the present. There are societies and organizations for every conceivable purpose, and yet not a decade passes without the discovery of some new and wonderful method of doing that work Christ committed to the churches.

There is not a single object designed to be accomplished by any of the new isms, organizations and societies gotten up by over-zealous people, and palmed off as the great panacea for all the defects and evils of human nature, that could not be more easily accomplished by the churches, if the brethren and sisters who run these societies and organizations would work in the churches to which they belong as zealously as they work in these institutions. There is really no need of any one of these many human inventions where the local churches and pastors are faithful to Christ and diligent in the work assigned them. Aside from making of more salaried offices, and the chance of supporting men who are constitutionally opposed to regular work, there never was nor never can be any just grounds for the existence or organization of such pretended help to the churches. It is true that some men do not attend the

churches. It is also true that some of the churches are not as active as they ought to be in the work for the Master. But it is equally true that all the men and women in the cities where Christ himself preached and worked miracles, did not repent, and were not saved. Nor is it true that all men are to be saved, or could be saved, even if every Christian in the world should become a "Holiness Evangelist" or join the "Salvation Army." God has established His church and instituted means for the spread of the gospel and the calling of sinners to repentance, and all who will can hear the glad tidings. That there should be more zeal and more activity on the part of our churches in all the departments of Christian work, is readily admitted. But that this can be compensated for a dozen or two mere human inventions and organizations outside of and independent of the churches is not admitted. We know that there are men and women who, for some unaccountable reason, while giving a dollar or two for the legitimate expenses of the churches to which they belong, will give hundreds of dollars, and even thousands, to build splendid temples and barracks and to support hypocritical frauds who with a blare of trumpets, profess to do the very work their churches and pastors have anxiously and earnestly exhorted them to undertake. But this seeming liberality on the part of these professors of religion is no reason why such organizations should be established, or why orderly church members should lend them their countenance and influence. That this easy access to the money of the benevolent is the main cause as well as object of such organizations is scarcely to be questioned."

Remarks.

Yet there is not a denomination of the land that has more societies than they do, such as Sunday Schools, Boards of Education, Theological Seminaries to teach men to preach, Mission Boards &c. Indeed their name is legion almost. Some of their members belong

to every secret society in the land.

Primitive Baptists hold that the church of Jesus Christ is separate from the world, and is not married to any institution, nor society of men, and that the new testament forbids any and all mingling of church and world.—What a condescension and defilement to suppose the church of Christ is married to any institution of the world.

It is Jesus that calls and sends his servants to preach. The church gives the right hand of fellowship to such as he calls, and is to help forward after a godly sort those he sends by ministering to them of their goods, or in any way they can show kindness. The Spirit said, separate me Paul and Barnabas for the work whereunto I have called them, and thus they were sent by the Holy Ghost to the heathen, the church giving the right hand of fellowship. P. D. G.

IS THE SOURCE GOOD?

"And of serving the doctrine of particular election and reprobation to tend to presumption, or despair, and those who preached it up, to make the bible clash and contradict itself, by preaching somewhat like this:

"You can and you can't—You shall and you shan't—You will and you won't—And you will be damned if you do—And you will be damned if you don't."

Thus contradicting themselves, that people must do, and yet they cannot do, and God must do all, and at the same time to come to Christ.

These inconsistencies caused me to reflect upon my past experience, and conclude that the true tenor of the bible did not clash, of course that a connected chain should be carried on through that book, and the medium struck between the dark passages, which literally contradict, and reconcile them together by explaining scripture by scripture; and

by striving so to do, I imbibed what here follows: 1st. That election is a bible doctrine, but not an elect number, for I cannot find that in the bible, but an *elect character*, viz: "Him that becomes a true penitent, willing to be made holy and saved by free grace, merited only by Christ." And on the other hand, instead of a reprobate number, it is a reprobate character; namely, "him that obstinately and finally continues in unbelief, that shall be cast off," &c. Thus any one may discover that it is an election and reprobation of characters instead of numbers, and you cannot deny it. But the following scriptures demonstrate undeniably, that God, instead of reprobating any, is willing to receive all: 2 Pet- 3:9; Ezek. 33:14; 1 Tim. 2:3, 4; 2 Cor. 5:19. 2dly. That Christ, instead of dying only for a part, the prophets, angels, Christ, and the apostles, positively affirm that salvation by his merits is possible for all: Gen. 23:14; Isaiah 53:6; Luke 2:10; John 3:16, 17. 3rdly. That the Holy Spirit doth not strive with a part only, as some say a *special call*, but strives with every man according to the hardness of his heart, while the day of mercy lasts: John 1:9 and 16:8. (compare 6:44 with 12:33.) Again, there is a gospel for an invitation to all, and you cannot deny it: Mark 16:15; Matt. 11:28.—Again, there is a duty which we owe to God, according to reason, conscience and scripture; and there are glorious promises for our encouragement in the way of duty, and awful threatenings in the way of disobedience, and you cannot deny it: Prov. 28:13; Matt. 5:2 to 8; 7:24—28; Isaiah 1:16—20; Ps. 9:17. And now to affirm that a part were unconditionally elected for heaven, and can never be lost, what need was there of a Saviour? To save them from what? And if the rest have no possibility of salvation, who are benefited by Christ? Or what did he come for; Not to benefit the elect or reprobate, but to accomplish a mere sham or solemn nothing.

It is evident that the devil and the damned in hell do not believe in the doctrine of eternal decrees. for it is the nature of sinners to strive to justify

themselves in evil, and cast the blame elsewhere. This is evil practice, therefore came from an evil source, and consequently from the devil. When Adam fell, and God called him, he cast the blame on the serpent. God turned to him, and he was speechless. Now if he had believed in the doctrine of decrees, does it not appear evident that he would have replied, "Adam was not left to the freedom of his own will; he was bound by the decrees, and we have only fulfilled thy decrees and done thy will, and thou oughtest to reward us for it?" But he was speechless, and knew nothing of such talk then; therefore it must be something that he has hatched up since."

Brother K. H. Creech requests my views of above statement.

Remarks.

It is some of the teaching of Lorenzo Dow, an eccentric man in his manners who traveled far and near to preach what he believed years ago.

He seems to have aroused the curiosity of many, and to have exercised great power in his day on numbers of mankind.

It is not so great a wonder that men believe falsehood as it is that they believe the truth. It is natural and easy for people to believe false doctrine.—The wicked go astray from the womb speaking lies.

It is no matter of surprise to me that the devil or ungodly sinners in hell do not believe and know the truth. I would not think of asking the devil what is the truth, for there is no truth in him, and when he speaks a lie he speaks of his own. You do not anywhere in scripture read of his preaching or teaching that God decreed men to serve the Lord, or that their salvation is based on what God does. His doctrine is that it is time enough yet for you, and that you can get religion whenever you

want it, and after you are led to repentance his sermon to you is that it is now too late; though once you might have repented. His doctrine is that God is changeable, and that man can do many things. He told Eve that she could eat the fruit of the tree of knowledge and become wise as gods, thus preaching the power of the creature, and also telling her that she should not die. Now he tells mankind that they are not dead in trespasses and sins.

The doctrine that we are dependent on God for salvation is of God. Why trust him if he is not able to save? The life of faith is the same as being justified by the righteousness of Christ.

Nor is it any sign that election is untrue because the lost in hell do not believe it, for why should the lost in hell believe the truth? I would not think of going either to them or the devil to learn the truth from. Nor would it be wise to go to unbelievers on earth to ascertain what is truth. Which do you think are more apt to know the truth, those who are taught of God, or those who are wicked and unbelievers?

Self-righteous men, and those holding Arminianism believe the same thing after they profess to be born of God that they did before. Wherein are they changed in their belief or views?

The caricature the old man produces, namely, "you can and you can't. You shall and you sha'n't," &c., is about as much of a medley and contradiction as are their doctrines. Sometimes they preach grace, then again they preach works. They tell you that salvation is all of the Lord, and that you can do nothing. In the same discourse perhaps they will tell the unbeliever that there is something he can do, or can let it alone, and not do it; but his salvation depends on it; for if he does

this he is saved, but if he rejects it he is lost. One way an enemy casts reproach on the truth is to misrepresent it, or to burden it with consequences not legitimate, but foreign to it. Often the doctrine of election is set forth as originating all the evils and sins that wicked men commit. Whereas the doctrine of predestination sets forth God as the author of *all the good works* that his people perform. For whom 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. So that his predestination is that we should be *holy and without blame* before him in love.

People that read the scriptures cannot shut their eyes to the fact that election is in the bible; but they attempt to deny it by saying it is the election of characters, and not of individuals, or that God foresaw that certain persons would be good and do good, and in consequence of that he elected them to salvation; so that the reading would be, "He hath saved us, and called us according to our works; and he hath rejected those that he foresaw would not be saved, after he had done all he could to save them. So that it would read, Jacob have I loved because I foresaw he would do good; and Esau have I hated, because I foresaw he would do evil; or it is according to the election of works, and not according to the election of grace.

Can you suppose a character without an individual? Here one says is a good character, but he is not a person, nor is he an individual, he is not a man, he has no personal identity. Strange is it not? Where does a good character come from? Who maketh thee to differ?—What hast thou that thou didst not receive?

The scriptures referred to by Mr. Dow allude to God's chosen people Israel, or such as hunger and thirst after righteousness, such as hate sin, and desire mercy, such as are weary and heavy laden, and seek gospel rest, such as are the objects of God's long-suffering, or vessels of mercy, such as abhor themselves and long for righteousness.

P. D. G.

Obituary.

ELIZABETH MATTOX.

ELDER P. D. GOLD, DEAR BROTHER:— Please give space in the LANDMARK for a short obituary of sister Elizabeth Mattox, who departed this life February 1884, being in her 86th year.

I know but little of her parents, her mother was a Primitive Baptist for many years and died in full fellowship with the church. Some of sister Mattox's children are members of the Primitive church, also some of her grand-children; one of her grand-sons is a Primitive Baptist preacher and, I think, one indeed.

Brother Gold, more than two years have passed since I have been requested to write something in remembrance of dear old sister Mattox, but waited until now, thinking it would be better for some one else to write, but as no one has, as I have seen, I thought I would mention some of her habits, while here in this vale of sorrow, and the hope that she had of the resurrection of the dead. Past love and past favor is not soon forgotten by me; all may forget her, yet will I never until I forget everything else.

Sister Mattox was a member of the Primitive Baptist church for about forty-five years, was a member when first I ever saw her, which has been about thirty-five years ago. She has always been my near neighbor and a neighbor indeed; always ready and willing at all times, day or night, through heat or cold, to come to my assistance, and not only me, but to all who called upon her, in sickness or in health.

Many days and nights has she sat by my sick and dying children, many of them has she laid down to sleep that long sleep, from which none ever wake until the

great trumpet is blown; then she was always ready and willing to administer unto all that called upon her, never thought she had done too much, she was faithful in all her works and the greatest of all, a faithful servant of the Lord and never failed to fill her seat at the house of prayer, if not providentially kept away, and I believe she loved the Lord with all her soul, and served him with the ability that God had given her. Her love to me has been most free, my love to her is inexpressible.— Never shall I forget her last request concerning her burial, which I may mention sometime, if my mind doesn't change, neither will my children ever forget that request, for they all loved her dearly and never did they neglect her, in any way that they could add to her comfort or assistance. Many sad and lonely hours have I spent since dear old sister Mattox's departure; her company and conversation will long be remembered by me. How often have I seen the tears drop down her lovely face while sitting listening to the words of Jesus, for my earthly cares were always laid aside when she came to read and talk about the wonderful works and goodness of God, for her love was my love, her joy my joy, and her faith my faith, and so it was that we spoke often one to the other. Her love to me was always free, her conversation sweet, but yet I must stay awhile, with her I could not go.

This dear sister had many afflictions, troubles and sorrows, great and sore was her tribulation on account of her lost and ruined state and her helpless condition as to the saving of her soul. Much labor was spent to work out her own salvation, which only increased her woe and condemnation before a just and holy God, who was too pure for her to look to or call upon as she saw herself to be so unholy and unclean. The thought of the declaration of the word of God that no unclean thing should enter the kingdom of heaven and the continual sounding in her ear, "Depart ye cursed," and with all these things and many more of God's just and holy laws, seemed to pour its curses upon her until she fell as dead, and heard, as it seemed, a voice saying, "Comfort ye, comfort ye, my people, saith your God." Then the glorious light of Zion shown around her, which brought light out of darkness, and liberty out of bondage, which made her rejoice in God her Saviour, which joy the writer of

this has many times heard her relate, which none know but those who have been made free from the bondage of sin and death.

This dear sister believed in predestination and election with all her heart, believing that God works all things according to the council of his own will and purpose, believing that he has a chosen people, a peculiar people of all nations and kindreds which compose the whole house of Israel, because he will put his laws in their minds and write them in their hearts, "And they shall be my people and I will be their God, saith the Lord;" this was her firm and substantial belief, that God will save his people from their sins, for he saith, "All that my Father has given me shall come to me." Thus she lived and died, in the faith of God's elect, and in full fellowship with all that knew her.

I was not with this dear sister in her last illness; my own afflictions were such that I could not get to see her, but her faith was strong and sure to the last; which was an evidence that she had passed from death unto life. Then, precious unto the sight of the Lord is the death of his saints, for John says, "Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Then farewell dear sister, until the voice of God shall wake the sleeping dead; then they that are in Christ shall hear the voice of the Son of God saying, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for the dead in Christ shall rise first."

Brother Gold I would be very much obliged to you, or some other kind brother to give your views on the rest of the dead until these thousand years have expired.

PEARCY HAM.

MIL0 Z. WOODALL.

It has pleased the allwise God to take to himself my youngest son and child, Milo Z. Woodall. He was born February 14th, 1865, and died at 3 o'clock on the morning of March 12th, 1887, making his stay on earth 22 years and 26 days. Two sisters and a mother preceded him.

Last February two years ago he had pneumonia, from which he never finally recovered. A lung trouble followed, which terminated in consumption. He suffered

much and murmured but little. He remained conscious to the last, and passed off without a visible sigh, groan or struggle. He lived a moral, quiet life, was obedient to his parents, and kind to his brothers and sisters and friends. He never made a public profession of religion, yet he believed in the doctrine of grace, entirely discarding works as a means by which to purchase it. He left with me many testimonials on which to have a hope that he is now with the throng of angels safe with God. He said his heart had been changed, and that he wanted to take back every harsh word that he had ever spoken, that he could now look on faults with pity instead of anger. While I am not left without hope no one will miss him as I do. May the Lord in mercy sustain and keep me from all harm.

B. A. WOODALL.

UNION MEETINGS.

The Skewarkey Union meets with the church at Kehukee, on Friday before the last Sunday in May.

The Contentnea Union meets with the church at Bear Creek, on Saturday before the 5th Sunday in May.

The Black Creek Union meets on Saturday before the 5th Sunday in May, with the church at Cross Roads.

The Toisnot Union meets with the church at Toisnot, on Saturday before the 5th Sunday in May.

RECEIPTS.

- ALA—S G Higgins 3.
GA—By Elder M F Stubbs 8 60 Solomon Palmour 4 50.
KAN—A Zenor ..
MO—Mrs S L Stone 2.
N C—Elder S R Moore 1 John A Cobb 2 J A Cobb 2 Mary A Andrews 2 Mrs G A Stancill 2 Mrs P. Thigpen 2 Elder J W Johnson 6 John Dew 2 Mrs Eugenia Hinton 1 50 Norfolk Cutchin 2 Mrs Lydda Dixon 1 50 By Elder Thomas Felton 3 50 Elder Y I Chandley 6 J P July 2 25 R L Davis 2 D Cummings 2 W C Nelson 2 M B Williford 1 50 Calvin Rountree 2 W D Pender 4.
PENN—Miss M B Banes 1 50 J P Shitz 2.
VA—Dr A J Almond 1 50 Elder E V White 2 By Elder P G Lester 17 Elder Wm Lundy 1 50.

APPOINTMENTS.

The following Elders will preach the Lord willing :

L. H. HARRY.

May	12	Suits Schools House at night
"	13	Dutchville
"	14	Camp Creek
"	15	Flat River
"	16	Shiloh
"	17	Stories Creek
"	18	Hesters Academy
"	19	Prospect Hill
"	20	Lynchess Creek
"	21	Arbor
"	22	Gilliams
"	23	Deep Creek
"	24	Harmony
"	25	Lebanon
"	26	Eno, and Durham at night
"	27	Bro:her J. R. Young's at night
"	28 and 29	Oak Grove
"	29	at night Raleigh

I shall need conveyance.

ELLIS FAUCETT AND — GRAY, (Col.)

Goldsb'ro	May	19
Jonah Williams	"	20
Earnes	"	21
Londons	"	22 at 3 o'clock P. M.
Toisnot School House	"	23
Thomas Hill	"	24
Vaughns School House	"	25
Hills Chapel	"	26
Little Cotton's	"	27
Bryant's Chapel	"	28
Red Oak	"	29
Williamston	"	30
Peter Swamp	"	31
Deep Grove June	"	1st
Durham	"	4th and 5th

They will need conveyance.

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J. W. GILLIAM, Principal.
Morton's Store, N. C.

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P. D. G.

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated April 3, 87	No. 15, Daily.	No. 23, Daily, Old No. 48	No. 27, Daily, Old No. 40
Leave Weldon ..	1:15 a. m.	2:05 p. m.	5:38 p. m.
Arrive Rocky ..	2:28 "	1:23 "	.....
Arrive Tarboro ..	.....	4:50 p. m.	.....
Leave Tarboro...	.....	11:30 "	.....
Arrive Wilson...	3:11 a. m.	3:58 p. m.	6:58 p. m.
Leave Wilson...	.....	4:30 p. m.	.....
Arrive Selma...	.....	5:40 "	.....
Arrive Fayetteville	.....	8:30 "	.....
Leave Goldsboro.	4:00 a. m.	4:59 p. m.	7:40 p. m.
Leave Burgaw...	5:18 "	6:00 "	8:28 "
Leave Burgaw...	6:13 "	7:00 "	.....
Arrive Wilm'gton	7:00 a. m.	7:50 "	9:50 p. m.

TRAINS GOING NORTH.

	No. 62, Daily, Old no. 45	No. 75, Daily, Old No. 47	No. 66, Daily, Old No. 43
Leave Wilm'gton	11:40 p. m.	8:50 a. m.	8:50 p. m.
Leave Burgaw...	.....	9:36 "	9:28 "
Leave Magnolia...	12:54 a. m.	10:27 "	10:48 "
Arrive Goldsboro	1:55 "	11:45 "	11:58 "
Leave Fayetteville	.....	8:00 a. m.	.....
Arrive Selma...	.....	10:36 "	.....
Arrive Wilson...	.....	11:59 "	.....
Leave Wilson...	2:43 a. m.	12:11 p. m.	12:51 a. m.
Arrive Rocky Mt.	.....	1:27 "	1:27 "
Arrive Tarboro...	.....	4:50 p. m.	.....
Leave Tarboro...	.....	11:30 a. m.	.....
Arrive Weldon...	4:05 a. m.	2:40 p. m.	2:55 a. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Return ing, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albermarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 8:00 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves, Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 20:30 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:25 a. m., daily except Sunday.

Train on Clifton branch leaves Warsaw for Clifton, daily, except Sunday, at 7:10 p. m. Returning leave Clifton at 9:40 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

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VOL. 20

JUNE 1, 1887.

NO. 14

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

A. Turfington

1887

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 chords of Love.

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

A PRIESTLY FAMILY.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—The Apostle Peter says:

“Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—1st Peter 2 : 5.

In this chapter reference is made to that wonderful structure, the temple built by king Solomon, and the stones of which the walls of that building were composed. That building was a type of the church in some respects. The stones in that building were in the quarry unfinished, unprepared and unpolished for their places in that great building. But they were so prepared for their respective places, so fitly framed that in placing them in their places the sound of an iron tool was not heard. That spiritual building the church was built of lively stones prepared not by might, nor by power, but by my Spirit, saith the Lord of hosts. The power of human inventions, all the powers of earth could not polish one of those lively stones. In nature they were dead in trespasses and in sins, as destitute of spiritual life as the stones in the temple were destitute of natural life. But they by that power which raised Christ from the dead were made lively stones. None but those who were quickened by the life giving power of our glorious Lord ever did see, or ever did really enter into that church, that spiritual house. The prophet Micah says, “And many nations shall come and say, come and

let us go up to the mountain of the Lord and to the house of the God of Jacob and he will teach us his ways, and we will walk in his paths, for the law shall go forth of Zion and the word of the Lord from Jerusalem.” The prophet here foretells the ushering in of the gospel dispensation, the breaking down the partition wall between Jew and Gentile and the establishment of the gospel kingdom, that kingdom which our Lord said is not of this world. If it had been of this sin polluted world it could not have offered up spiritual sacrifice acceptable to God. But it is built up a spiritual house. Our Lord said, “That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.” To that flesh belongs all the pollutions of Sin. In that spiritual birth is sown the seeds of Spiritual, eternal life. That life which dwells in his Son. Hence it is Christ in all the redeemed and regenerated sons and daughters of the Lord Almighty the hope of glory. Our Lord laid aside the glory he had with the Father before the world was. But when he ascended up on high he had finished the great work which he came to earth to accomplish. He then could say in holy triumph, “Mine own arm hath brought salvation unto me.” The prophet then beheld him in prophetic vision coming from Gethsemane, coming from Calvary, yes coming in the power of that resurrection life a mighty conqueror over all the powers of darkness.—In that great conquest he secured the full redemption of all his people from the penalty of a violated law which was

death, and brought in everlasting righteousness to and for his redeemed. He then was alive forever more. He being the life of his people, in regeneration they are made by his power lively stones and are fitted for their places in the great Spiritual house. And they are made a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. In the temple service the priest offered the sacrifices under the law. But those sacrifices did not make the comers thereunto perfect.—Under the law there were many priests and they were all of the tribe of Levi.

But Peter here speaks of another priesthood, a holy priesthood, and he tells what sort of sacrifices they are to offer up in that spiritual house. The house and the sacrifice are alike. They are both Spiritual. All that belong to that holy priesthood are made spiritual. Hence it is a holy priesthood. Being holy that priesthood is prepared to offer up spiritual sacrifices unto God.—The high priest under the law could not offer the offerings required by the law unless he was of the tribe of Levi, a descendant from Abraham, the father of the faithful. He must be clad in the priestly robes, and must wear the plate of pure gold upon which is engraved "holiness to the Lord," and he must be set apart and anointed for and to the priestly office. Every member of this holy priesthood belongs to the family and is a son of spiritual Abraham. Hence it is written, "Because ye are sons God hath sent forth the Spirit of his Son into your hearts crying Abba, Father." Then as Aaron who was of the tribe of Levi, who descended from Abraham was clad in the priestly robes and was anointed, and thus fitted under divine authority and direction to offer sacrifices and offerings under the law which were a shadow of good things to come; so all the members of that holy priesthood must be clad in the robe of righteousness wrought out by our Great High Priest, and they must have the holy anointing of which the apostle John speaks, saying, "But the anointing which ye have received of

him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things and is truth and is no lie, and even as it hath taught you, ye shall abide in him." John is here speaking of that holy, heavenly anointing received in regeneration by every member of that holy priesthood, before they are prepared to offer spiritual sacrifices acceptable unto God by Jesus Christ. "They must be born again before they can see the kingdom of God. They must be regenerated from under the dominion of the law and made new creatures in Christ Jesus, before they are prepared to offer an offering in righteousness to the Lord. Then they spiritually are clothed in fine linen white and clean which is the righteousness of the saints. Then all their sacrifices are acceptable to God by Jesus Christ. Mark you. Their sacrifices are not acceptable in any other way except by Jesus Christ. The promise to Abraham was, "In thy seed shall all the families of the earth be blest." That seed was Jesus whose blood cleanseth from all sin, without that cleansing no member of that holy priesthood could offer up spiritual sacrifices acceptable to God, no more than the priest under the law could offer sacrifices without being anointed and set apart to the priestly office. Then all acceptable offerings are by Jesus Christ because he works in every member of that holy priesthood to will and to do of his own good pleasure; that work in them is by Jesus Christ and it enables them to discern, yea to pray.—Thy will be done in earth as it is in heaven, then to him belongs all the glory, and while here below the dear trusting saints must sweetly sing,

"Ye Gentile sinners ne'er forget,
The wormwood and the gall,
Go, spread your trophies at his feet
And crown him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

But for the comfort of those who mourn in Zion our Lord hath said by

the Psalmist, "The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite Spirit." Then dear mourning saints, ye who belong to that holy priesthood, let not your hearts be troubled, our Lord said to you, "Ye believe in God, believe also in me. In my Father's house are many mansions." That is, that spiritual house, and in it there are many places of rest for you while you are sojourning in this land of sorrow. If men should combine to cast out your names as evil remember that your Lord hath said to you, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee, For I am the Lord thy God the holy one of Israel thy Saviour. To whom be glory forever and ever."

H. COX.

WHAT DO YOU DESIRE.

EDITOR ZION'S LANDMARK, DEAR BROTHER:—As I have never written anything for you paper, I thought I would drop a few thoughts for the brethren and sisters to read: but it seems that the thoughts will be so much like the writer, imperfect, and without weight. "What is thy petition, and it shall be granted, what is thy request and it shall be granted to the half of my kingdom." The above petition and request may be found recorded in the book of Esther, in the old scriptures.

What was written afore-time was written for our learning; that we through the scriptures might have hope; for all we know is what we learn. If we are taught in the school of the world then we know the things of the world. But if in the school of grace then we know the things of God Spiritually. Natural men understand natural things, and Spiritual men understand Spiritual things. What is the use to talk to a person on a subject that he does not understand, and is not interested in? You can tell where a man's

treasure or delight is, or who his God is or what kind of a God he worships by his conversation and actions. Where his treasure is there is his heart also.— Now the above scripture proves very plainly to our mind that no person would make a request, or ask a petition unless they had some purpose for so doing, and especially on such an occasion, or at such a time, as that when the decree of the king might be death for any person to enter into his presence.— So it is with the great God, it is death to enter into his presence, unless the golden Scepter is held out. But brethren, the Golden Scepter was held out on that day, and will be held out to every one that comes with such a petition as that one was, and if you just notice there was a little predestination in that matter. The King granted the request, and gave the petition before queen Esther petitions; and the requests of all God's people are granted before they ask, and given before they tell what it is. For it pleased the Father that in him all fulness should dwell. The Lord and Savior Jesus Christ is the all in all, and all power both in heaven and on earth are given into his hand. There is no other power but the power of God. The powers that be are ordained of God. He is the first and last, the beginning and the end, comprehending all things, even the end with the beginning, speaking of things as though they were when they were none of them, saying I will do all my pleasure, and my council stand, saying what I have purposed shall stand, and what I have thought shall come to pass. Now when we begin to look at the character of our God he is a God of purpose, and is a sovereign God, ruling all things, and the destiny of all Adam's posterity is in his hands, and at his disposal: and no one has any right to say Jehovah, why doest thou this? Brethern, I am one that is ignorant, not capable of saying anything that is of any value, but never satisfied, nor never will be in this world. I am one that believes in the purpose of God in all things, that He had a purpose in every thing that He created both visible and invisible, and the God I profess to wor-

ship never failed in anything that He saw fit to do, although there is an idea in the world that He is wooing and beseeching men and women to be christians, and they will not let him. I would be afraid to trust such a God as that.—That kind of a God is not almighty. Hear what Paul said to Timothy, "who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose (See He is a God of purpose,) and grace given us in Christ before the world began. Again, according as he hath chosen us in him before the foundation of the world (that we were going to be holy when we begin to do good, or call on the Lord for or because we have lived a pious life, or kept the law, no, this is not according to my book,) that we should be holy before him in love, having predestinated us unto the adoption of children by Jesus Christ: by whom we have an inheritance, being predestinated according to the purpose of him who worketh all things according to the good pleasure of his own will. It should read this way to suit the popular theory of the day. By whom we are going to have an inheritance, provided we accept his offer of Salvation, and will be predestinated, provided the whole world will go, and we can carry all the institutions of men with us. What kind of a world would we have if man had the control? It would not be fit for wild beasts to live in, much less man. But just look what kind of a world we have with all the moral suasion and religious teaching, and the law to prohibit, and under the blaze of the gospel, as some say. The world is full of religion, but not much grace. All the grace there is in the world is with God's children, the lawful heirs, and nobody has any right to this grace but the children. There are two generations, one of these generations is in that way that Job speaks about when he said, there is a path that the vulture's eye hath not seen. Now a vulture is a fowl that soars high above the earth, so high that the natural eye cannot see him well. It looks like the vulture could see all the paths on earth when he can scan the heavens, but that path is not on earth. It is

above the vulture, and he never thought to look above, but always looks down to the earth. God's thoughts are as high above our thoughts as the heavens are above the earth, and his ways are as high above our ways as the heavens are above the earth. Now the petition and request that we speak of in the foregoing was made by somebody that had a right to make it, and to show they had a right it was the queen, and her life and the life of her kindred or people were at stake, for on a certain day the decree from the king was, that all those people whose laws were diverse from the Medes and Persians were to be destroyed. Did you ever hear of a man or woman that would not beg for mercy when his life was to come to an end on a certain day? No one but insane persons would willingly submit without begging for mercy. You see why she had a right to ask. The golden scepter was held out, and if anybody else had gone it would have been death. But according to the purpose and foreknowledge of God, who works all things after the council of his own will. If you will take notice king Ahasuerus is a figure, or represents God the Father in Point of power, and as a sovereign ruler, when he signed those instruments of writing, got up by that wicked, sharp Haman they were unalterable, unahangeable. He only had to sign or grant the request of queen Esther which he said he would do before she made known her request, or her petition. All God's people are made willing in the day of his power, for my people shall be a willing people in the day of my power.—Do not you suppose that Esther was a willing soul as ever lived to go into the presence of the king. She said I will go, and if I perish I perish, willing, counting all things lost.

Have you dear brethren said as the poet, I will go to Jesus, though my sin hath like a mountain rose. And if I perish I will perish there. For there is a time for a little while with every child of grace they cannot tell anything about, and wish the burden back so they could tell when and how it went, then they would be better satisfied.—

They think when it first leaves they are all right, no more trouble, no; but before long they come to the bitter waters and begin to murmur, and doubt. I tell you every one that comes along there does not come just because they want to, no; but because they had it to do, being compelled to do; for there is no other way that life is promised, and the promise is an old one. It seems like it went back into eternity; because they were loved before the foundation of the world. Now Moses did not try to lead the Egyptians out of Egypt, but the children of Israel. Well, why not lead out the Egyptians as well as Israel? and give all a chance, and save all that want to be saved? Well he does save all that want to be saved. O, but some one will say, you do not give all a chance. We do not have anything to do with it, but leave it with God to save all that wish to be saved. Now you know that none but the Israelites wanted to leave the land of bondage, and why did they want to leave, because they were sore oppressed, almost to death. To make a long matter short, why they were led out and delivered was because God had said 400 years before that they should inherit the land that he showed to Abraham, saying, look to the North, South, East, and West, I will give this land to you for a possession, and that is the reason his people are saved because they were chosen in Christ in eternity. Yours to serve.

T. S. HALL.

"COME OUT OF HER, MY PEOPLE."

ELDERS GOLD AND LESTER:—From some cause I had impressions to try to write to the LANDMARK. I hope it is not through vain glory that I desire to do so, but if it is God's will he may bless it to the comfort of some of his dear children who have been misled, and mistaught as I have been. There is a people in this country that claim to be the Baptists of the Primitive order, and say we the Primitive Baptists have

stolen their names, and left the old landmarks.

Now brethren, I have been a member of the Missionary or anti-Baptists for several years, and have been trying to preach among the same people for sometime. I think I know something about the doctrine they teach, though God forbid that I should throw stones by way of persecution at this people, for I believe God has a people among them. About five years ago I was led as I hope to see some beauty in the doctrine of predestination and election, and in a round about way I began to try to preach it. Some of the other brethren tried to teach it also. They taught that when sinners believed in and received Christ they were Elected, then and not till then.

I remained among them until on Saturday before the 2nd Sunday in May 1850. I and my wife were led as I do hope by the blessed Spirit of God to present ourselves to a church of the Primitive faith and order, and were received, and on Sunday were baptized. Since that time the brethren have thought proper to have me ordained to the gospel ministry. Poor unworthy dust-worm as I am, I now stand among that hated people called Hardshells, but I feel like I am at home.

Now let us see who have left the old landmarks. There is but one rule to work with, that is the word of God. We believe in the doctrine of predestination and election, as it is taught in the bible, that God chose his people in Christ before the foundation of the world. They do not believe it as above stated. They say that thousands of the brethren are starving to death, yea and sinking down to hell for the bread of life, and the church and people have it in their power to send the gospel to them in order that they may repent and live.—Yea they say, it is right for the church to hire preachers, to take the bread of life to those poor heathen. Alas poor souls, when Jesus says he is the bread of life himself, and that which comes down from heaven. They had just as well try to carry the water out of the Atlantic Ocean into the far west as to

try to take the invisible, eternal and living word. It is true they can carry the written word by God's blessings only.

Furthermore, they say, it is right to join any and all moral institutions, if you wish, it don't matter how hard the oath is to keep secrets. Surely this is not that kingdom Daniel says the God of heaven should set up that should stand forever. Yes that church that Jesus said he would build, (not man) and the gates of hell should not prevail against it. We know the law says, do and live, but the law worketh wrath, for where no law is there is no transgression. So then we must not be under the law, but under grace, that is the saved must, for Jesus says, if the son shall make you free, you shall be free indeed. But say some of my Arminian friends, the son will make you free if you will seek and ask him to do so, but if you (the unconverted) do not first seek, and ask, and believe, he (the Son) will do nothing for you more than what he has done: for he has come and died for all just alike, and has made a way for all to be saved if they will; and the matter is with you, whether you will be saved or not. So then it depends upon the act of the creature entirely; for if he never acts he never is saved.

Now, my dear brethren, I do not wish to misrepresent any person, nor throw any reflections in any way, but try to elucidate truth, and expose error according to the ability which the Lord may give me. According to the theory as above described, and also concerning sending the gospel to the heathen, the salvation of the sinner is entirely in the hands of the church and people, for if they never send the gospel to the poor heathen thousands of them that Christ died for will sink down to eternal hell, and he Christ will be a disappointed Saviour and he has suffered to a great measure in vain. Yet I hear them say, when calling on the sinner to repent, that the heathen that never heard the gospel are in a better condition than they are which have heard and do not believe. Why then make the gospel a

curse to the heathen? For if we send the gospel to them the greater portion will never believe it. The theory also proves more than they are willing to bear, for if we have it in our power to send the gospel to them in order that they the (heathen) may believe and live, their blood be upon our heads if we never send it to them. O weak mortal, sinful men, will not cease to pervert the right way of the Lord, and learn what Jesus says, all power is given unto him in heaven and in earth, Matt. 28 : 18.

Again, let us notice some of their inconsistent teaching. We notice at their annual sessions, when their great Missionary sermons are preached, although they do not name money every time, but I notice it is almost money from first to last. After they get through the sermon they take up a collection for home and foreign missions. While the excitement is up they get all, and the promise of all they can, next they appoint traveling Missionaries to go to the destitute to take the word of life to them. After they are through with this, says some brother, when will we send out our missionaries? Says another, we had better wait until after crops are finished, for it is so cold in the winter you cannot get very many together, and in the spring the people are so busy you can't get them to go to meeting; after just telling them those people were starving and dying and going to hell for want of the word. Poor souls they may die all the winter and spring, and go to hell, but after crops are over we will go and try to save a few.

Again at their big meetings hear them calling on all sinners to come and get religion right now, now is the time, just make up your mind and come on, don't wait any longer. We see some come, and do as they are taught, while others seems to be unconcerned. Then they (the preachers) say to them, now sinners the matter is just with you. We have done our duty. God has done his part, he has done all he is going to do, then they call for the brethren and sisters to come into the altar and

pray for these mourners and those hard-hearted sinners: why do this if God has done all he is going to do for them? Why ask him to do more? O no we hear them tell the so-called mourners, (I dont mean they are all the so-called, but the greater part is I fear.) now just give yourself to the Saviour, you can, you must believe, or he never will save you. Alas, poor souls. They had just as well try to make a world as to try to exercise of themselves a living faith in the blessed Saviour. O dear children of God, you who are among this and the like kindred denominations, is this the kingdom the God of heaven should set up? Is this the church that Jesus said he would build and the gates of hell should not prevail against? Surely it is not, then why not obey the solemn injunction that is at the head of this article that you be not partakers of her sins and that ye receive not of her plagues.

Jesus says again, "Verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Again, all that the Father giveth me shall come to me (not may if they will) and him that cometh to me I will in no wise cast out." Again, for the Son of man is come to save that which was lost, not want to save and fail, but save it, the church, Again and they that dwell on the earth shall wonder, whose names were not written in the Book of life from the foundation of the world. Again the Lord hath appeared of old unto me saying, "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Now my dear brethren, how much longer could he have loved them? We love him because he first loved us. Notice he first loved us. These are some of the old landmarks, and woe is to him that removes any one of them.

H. ELLISON.

NOT OF MAN.

DEAR BROTHER GOLD:—I take my pen in hand to acquaint you of my poverty, hoping to be guided by the Spirit

of God. Things that I would not do I do; and things that I would do I do not; therefore it is no more I that do it, but sin that dwelleth in me. Hence I serve the law of God with my mind, and in the flesh the law of sin. If I could serve God, I would serve him.— But I find this flesh is corrupt, it cannot serve God. It is God that works in us to will and to do of his own good pleasure.

I saw myself in a dream one night working and not working. I perceived God working in me to will and to do of his own good pleasure: therefore he is our guide and teacher. He leads us about and instructs us in the right way.

I will also try to give you a hint of my new birth. I was born August 11th, 1847, was married December 20th, 1872. May 6th, 1873, I and my brother were plowing in the field that morning. That night I was so I could not be still in the bed. My wife would ask me what is the matter with me. I would say to her, nothing. I was so troubled I could not rest day nor night. I tried to pray, I tried to sing, no comfort could I receive. I came to the conclusion that some had to go to hell, and I was one. The 5th day of May, 1873, at night, on going to bed I had a mind to pray, and I tried to hide as I had been; but it appeared to flow out of me. I asked my wife to pray before going to bed.— Resting so peaceably that night, the next day (May 6th, 1873) I was meditating about the peaceable night's rest I had. I thought I had got religion. I could tell many things which I had heard christian people say, such as dreams. So I thought I would go to preaching the coming Sunday where father would preach. On returning home I thought I would get into a talk with him about religion, not letting him know what I was doing. I would examine myself through him, and see if I had religion.

After having this thought I felt guilty and condemned before God, and I said to myself I had no religion. It appeared to me that God frowned upon me. I felt as if I were cut down as wheat in harvest. I knew I was plow-

ing, but for a little while I knew nothing. It appeared that I was in darkness, but when I came to my right mind I could view a holy and a just God, and I could not see how God could be just to save such a sinner as I am. While in this distress I had a mind to pray, but thought I, what use is it for me to pray when I am not going any where but to hell. But I would go, not that I expected anything. I went in the woods and stretched out full length upon the ground, put my head under some bushes and cried to the Lord to do his will, not mine. I saw I was a hell-deserving sinner. I went back to my plow, and went to plowing, was not studying about religion as for my obtaining it; for I saw I could not do that, and plowing along the sweetest feeling sprang up within me, as if any one kindled a fire; it kindled so fast I commenced smiling, my brother was there plowing corn meeting me, as I passed I looked at him slightly to see whether he saw me smiling. I did not want him to speak to me, and he did not speak. As soon as I passed, suddenly there came a sound from heaven, as of a rushing, mighty wind upon me, and I feel unto the ground and cried out praising God, so much so that my father and sisters, being not far off, hearing me, came hastily, knowing I had been under a complaint for a long time, and had taken much medicine. I was between them and the house. Father calls to mother at the house, to come with medicine. My mother came, but they gave me no medicine. They were all standing gazing at me in amazement. Mother asked me what was the matter, son. I tried to tell her to go away, but all I could say to her was, go mother, go mother. After awhile father told me to get up. I got up rubbing my hands and smiling, and went on plowing, speaking to no one, and plowing along looked at my hands. They did look so new. I could not help praising God.

I thought I would not say anything about it, because I did not know what it was. One evening about dusk, I went to the house from work, being very weary and restless. I made a pallet

on the floor near the door, and laid down, and tried to go to sleep and could not. There came a weight upon me, and I fell into a trance and saw myself traveling a beautiful white way eastwards. I saw no one, but heard a voice saying James is gone, his soul is free at liberty. I thought I was gone indeed. I saw myself shouting and praising God, and when I came again to myself I found I was not gone.

My wife was somewhat afraid of me, but she soon was satisfied; I commenced telling what I believed the Lord had done for me. After I commenced telling it I tried stop, and would say to myself I am not going to tell any more, but every time I would get in the presence of some one it would slip out.—“But when thou doest alms let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly. But when thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly,” Math. 6:3, 6.

I went to the Old School Baptist church to hear them preach in 1873, and when I heard them preach they preached my feelings so clearly and experience of grace that when they opened the door to receive members I went up and they said to me, tell us what the Lord has done for you. I did not know how to get at it. I had never heard any one tell an experience of grace, so I told it in such a way they did not receive me. They asked me would I think hard, I told them I would not. I went to the church four times before I was received. The fourth time I was received of the church, baptized by brother A. Black in 1875 at Old Tar River church.

I thank the Brethren through our Lord Jesus Christ that they did me good in not receiving me. They ask me still pray, I told them I did. I talked as if I had got religion myself. It was a mistake. I did not get it, but I believe it got me. JAMES HARRIS.

EXPERIENCE.

DEAR BROTHER GOLD:—I am impressed from some cause, the Lord knows what, to write you a short sketch of my experience: and being a mere babe in Christ, as I trust, I have but little to tell: though at the same time it is worth worlds to me.

I trust that it is not for any worldly honor or vain glory I write, for the Lord I believe has taught me differently. While at my daily labor my mind was impressed from some cause. An old man that was a very wicked old man died suddenly, and in a moment it appeared to me that I should die, and I should die in my sin. Oh how bad I felt. No one can tell but those that have felt it. My mind was so uneasy I did not know what to do. I went to the house. I commenced taking medicine. I thought I should die any how, I got so weak that I could not walk a half a mile without resting. I got so weak in bodily strength I could not do any thing at all. I consulted several different doctors, but it did not seem to do my troubled mind much good. I thought I was going to die. No one was any company to me, the world seemed so lonely to me.—Nothing did seem natural. Every thing looked so gloomy to me. I had lost all hope of everything.

At last one day I got to feeling so bad I thought I should die. I laid down on the bed. I told my companion that there was but one physician that would ever cure me, but I did not tell her who it was: but I knew it was God who has all power in heaven and in earth.

Right here I gave up my all to him. I continued in this way two or three months, sometimes I would feel better, then worse. My desire all the time was, Lord have mercy on me, Lord save me. Some times I would get the bible to read it to see if I could find anything that would help my feelings. I do not know that I ever did except one time. These are the words, Let not your heart be troubled, ye believe in God, believe also in me. In my

Father's house are many mansions. If it were not so I would have told you.— This gave me comfort; but I never got any better until one night I had a dream: There was a meeting in my house, and in the congregation was a minister who seemed to me the most beautiful of anything I ever saw. I thought he had some books called the good books. Oh how I desired one of them. He was giving the books away. At once he looked around to me and said, Do you not want a book? and gave me a book. Right here I received a hope. I commenced getting better. Then I became interested about the churches. I wanted to know the right church if I could be shown. One night I dreamed these words, John the Baptist, then I was satisfied about the churches.

Then I thought I would go to the church. I wanted to go, but every time I went to meeting the nearer I got to the meeting-house the further I got from it: but I made my vows to God if he would spare me I would go to the church. On the third Sunday in December 1886 I went to meeting. When the door of the church was opened I went up, but had but little to tell. On the fourth Sunday in December 1886 I was baptized by brother G. Bryan.

Brother Bryan is a much beloved brother to me, but it was not long after I was baptized before doubts and fears assailed me, and I am often permitted to grope my way in the dark, until the Lord puts forth his hand and leads me out.

Brother Gold, as I fear I have taken up too much space I desist, but the half has not been told. While I have written what I have in much weakness I hope it is from the Lord. Look over all mistakes, and I hope the Lord will pardon all that is said amiss.

Yours in hope,

DAVID W. SLOAN.

WHO IS MADE WORSE?

ELDER P. D. GOLD, DEAR BROTHER:—I see in LANDMARK of Feb. 15th, your editorial on Matt. 12th: 43, 44, 45-

Since I first commenced taking the LANDMARK, 15 years ago, I have noticed several pieces written on the same subject, and all to some extent pointing in the same direction. Of course therefore I feel the more confirmed, that you and others that have written on this subject in some sense must be right: but still there are some things connected therewith (taking your view of the matter) that seem too inconsistent.

If Satan goes out of a man of his own accord, he certainly has some motive in view for doing so. That motive must be one that tends to the promotion of his own kingdom, therefore if he by going out of the man subjects himself to a dry thirsty land, he has brought on himself a calamity. To do this it seems to me he would have to make a better man, which of course he did not intend: and if he by going out makes the man a pharisee, self-righteous, making him profess that which he does not possess then to my mind he has made him a worse man, and therefore he would be the better pleased, since it is a fact that false religion is what he loves most. To my mind the text alludes to the pharisaical profession of the man altogether and not to the departing of Satan at all.

When I was about twenty years old I became alarmed by an awful consuming fire that passed through the neighborhood, and concluded to get religion, and did not think it would be much to do, as I had been raised up moral and so it did not take long. At that time I thought that I could afford to leave off such habits as I was guilty of for the sake of going to heaven, but pretty soon I found it to be a dry place to me. I saw others enjoying the amusements of life, and the church (so-called) became a prison to me. However I continued to walk in dry places seeking rest and found none. But the war closed and the restraining crash rolled back. I then said to myself, I have been spared to get out of the war, and now I am going to enjoy myself the balance of life, and of course my old dwelling place was in tune. Then I took with me all the evils that belonged to Satan's

kingdom (except the profession of christianity which I had worn out,) and we dwelt there together, and thus my last state was worse than my first, (before I ever made any profession.)

Brother Gold, these are some of my thoughts on the text. Now if am wrong show me wherein, in a private way, for I am one that does not believe in publishing a Baptist when he gets wrong. Show me between me and thee alone, and if you and I differ in our view on a subject like this let us not fall out by the way.

Affectionately yours.

JOHN R. ROBERTS.

Remarks.

My love for brother Roberts is too strong for me to fall out with him, I hope, even if we were to differ in our view of a scripture. His view of this matter is published because it seems to me to be so true. He has expressed my own view so much better than I did. For Satan or the unclean spirit and the man are not apart in spirit when he (the unclean spirit) goes out of a man voluntarily. Indeed it is the prince of the power of the air that works in the children of disobedience, and there seems to be no place that the devil enjoys so much as in his corrupt work in the disobedient children of wrath.

The point to be taught of great note is that Satan can be cast out of his palace *only by a stronger one than he is.*

P. D. G.

WAXING VALIANT.

DEAR BROTHER GOLD:—I feel deeply impressed to write a few lines for the Landmark, that is if I am worthy; but feel the least of all. About sixteen years ago I felt as though the work was begun in me. I would often go to my mother and tell her of my troubles, and she would say it was the Lord's works and that he would not commence any-

thing that he would not finish. I could not get one word of comfort from her, and then I prayed to the Lord to reveal to me in a dream. I had a dream to trouble me worse than before. In the dream I went to the church and everything was as dark as could be, and I thought that in the midst of the church was a light hole, and it was said to me if you can enter that hole then you can become worthy to take the Sacrament. I went through without any trouble, and everything was light to me as could be, and I refused to take thinking to myself that I was not worthy. Then I was carried to a pit of fire with a small pole lying across it, and it was said to me cross on that pole, and then I might know that I could take the Sacrament. When I awoke and found it a dream, Oh I felt that if it was all done as I dreamed I would be so well pleased, but I thought if I went to the church and told it I would be laughed at, and then I was troubled again. I loved the Primitive Baptists, but I felt that none of them loved me. I went on a number of years in this way troubled and loved to be with the Baptists of all things in the world, but would not let them know it; for I felt so small in their estimation I did not even feel worthy to be with them. About six months before I thought I would join the Missionary church, and made three attempts, but did not go, then I thought surely that was not the way for me. After that I was taken very sick and had two physicians called in, and the more they did for me the worse I got, until I thought my time to die had come.—Then the next impression was I would send for Mr Gold to see if he could relieve my mind, for I felt like I was overwhelmed with grief. Then the next thought was I felt that I was not worthy to send for him. I felt like I had not a friend in this world. I then prayed if that was the way for me to go, that the Lord would send them to me, and the next Saturday Mr William Woodard came, and Oh what a God-send that was. You know I felt that my prayer was answered, and on next Friday Mr Gold came to see me, and

talked with me, and he asked me if I wanted to be baptised. I told him I did, and he said that the church would meet here at my house, Sunday Nov. 28. 1886. On Saturday before I was baptised on Sunday I had a doubt of my strength, if I would be able to be baptised on Sunday and mentioned to one of my friends, but the next thought came to me,

“Come ye sinner, poor and wretched,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, love and power,
He is able, he is willing, doubt no more.”

Then I felt like I was perfectly satisfied, and felt like I wanted to praise God. My feelings I cannot describe.—I have been improving in health ever since I was baptised, but am not well yet. Hoping the good Lord will restore me to health again,

I am yours in hope of eternal life,
MARY J. MERCER.

Wilson, N. C., March 22d, 1887.

EXPERIENCE.

DEAR BROTHER GOLD:—As there has been an impression on my mind for the last eight years to write my experience I now make the attempt.

I was born in Orange county, N. C., the 22nd, of April 1856, and married in December 1872, baptised second Sunday in October 1880. In the year 1867 my father moved from Orange to Pitt when I was sixteen years old; but before that I had some serious thoughts about eternity. I would go to preaching sometimes. Brother Andrew N. Hall was the one I heard the most. It seemed sometimes while hearing of his voice my heart would burst. He would put his handkerchief up to the side of his face, tell of the cloud rising in the west, he would say, you would think it was going to kill you. It seemed that my heart would burst for some cause, and until this day if I have a favorite preacher he is the one if I never hear him any more. Still these troubles seemed to increase, but it seemed that I hardly knew what it meant, though hop-

ing that it was the Lord working in me both to will and to do of his own good pleasure, that I might through him have eternal life. Some times I would try to pray but it seemed my prayers prevailed nothing. I would read the bible but could find no relief. Sometimes I would go to the table, get up and leave without eating anything, but would go out in the orchard and try to pray, and would weep, lament and cry, until bedtime, then would quietly come in and go upstairs not wanting anyone to see me, would lie down and wet my pillow with tears; no sleep for me, thought I was hiding but did not hide from my mother, for she knew what my trouble was. She has been a member for 22 or 23 years. I kept my testament upstairs where I could conceal myself and read. Sometimes mother would come up there and she would say, what is she doing. I would say nothing. After I was married awhile it seemed that my troubles doubled and almost thribbled. At length I became desirous to be baptized. When I would be at my work it would be baptism, and finally I became disable to do anything. I tried everything that I could do, but found no relief. I tried the doctor yet no relief. I had a severe pain in my side. I was almost exhausted trying to get my breath. A sister that lived near told me to be bled. She said her husband would bleed me. I sent for him to come and bleed me; he came and stuck the lancet in my arm, but it did not bleed over two spoonfuls. Finally my side got better and my head became so painful and miserable I could not rest with it. I made some mustard plasters and put them on each temple, but while I had them on my head these lines came to me, there is but one physician that can cure a sin-sick soul. I said to myself if that is the case I had just as well quit: so I laid them aside. I felt light, my fingers felt little. I could see better, kept mending by degrees, and by Sunday evening I thought I was well. I could not be still, I had to be walking about singing. There I found relief. I never felt so good in my life. The wind blew the sweetest. I could sit down under

the apple tree and the fruit was sweet to my taste. Everything was lovely, I could sing and praise God from whom all blessings flow. My strength was so much above what it had been before.

I had been trying to hill up some potatoes near the house, could do but one or two rows. The next morning I hilled up eleven and then did not appear tired. Oh glorious hope of perfect love, well might it be said, it is enough for a poor trembling mourner to be exalted on eagles' wings. What glory and what love there is in the resurrection. Might every living creature know the love of God. My desires were strong to go to the church, when an opportunity offered I went but came home without offering. But the plainest preaching I ever heard I heard then, that was in April. Brother John Ross preached, and then brother Alfred Ross. The next opportunity was in Oct. nearly two years. But as I spoke of the medicine I fully thought that it was the medicine that was helping me, but after I realized the beauty and enjoyed the love of God so much it must have been far beyond the power of medicine.

The second Sunday in September was yearly meeting at Briery Swamp.—I wanted to go to preaching. My husband asked me why I wanted to go so far. I told him. He said to me, wait until the next meeting, the crowd will be large to-day. So next preaching I went and offered to the church, and was received: but I could not tell anything. My fear and trembling were so great, but after that great fear passed off, and I was baptized I became reconciled and peacable, and for the next three weeks I thought my troubles were done: but after that my enjoyments wore away, and from then until now they have been mixed with trouble all the way along. But for the past three years my afflictions have been worse than ever before. Somtimes while meditating on the power and goodness of God towards us, I can rejoice and thank God that it is no worse with us than it is, because he can shut and none can open, can open and none can shut.

Suppose he should withdraw what would be the consequence? My desire is to be humble and thankful to my Lord and Saviour, but sometimes I fear that I am not thankful enough. But hate the evil, and love the good, and establish judgment in the gate. It may be that the Lord God of hosts will be gracious unto the remnant of Joseph.—I feel so unworthy. I will close. Remember me at the throne of grace.

Brother Gold, this is badly done, for I am not in practice of writing.

May the Lord bless you is my humble prayer.

RUTHA TRIPP.

Keelsville, N. C., April 4th, 1887.

DEAR BROTHER GOLD:—By the goodness of God I am spared and permitted to write a few lines to you. I most assuredly think I love the truth as it is in Jesus, and love those that love the same. I see that the sisters are writing yet, and I have a great desire to let the brethren and sisters know that I believe alone in the power and goodness of the Lord to save sinners. One thing is true, if the Lord does not save me then there is no hope for me. I think he has shown me my weakness and his great power over us all. John said, and we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. He also said, he that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. I hope that I believe in God for life and salvation. I would just as soon think that a sinner could make a world like this as to think that he could change his heart. I know that I could not change my heart. I did all that was in my power so to do, or at least I found that I could do nothing but stand still and see the salvation of the Lord.

SUSAN C. MITCHELL.

Near Hunt's Store, Va.

ZION'S LANDMARK.

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

P. D. GOLD.

Editor.

P. G. LESTER.

Associate Editor.

VOLUME XX

No. 14

WILSON, N. C., JUNE 1, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

THE SABBATH QUESTION.

BROTHER GOLD:—I would be glad to read your views, in the LANDMARK, on the following questions:

Why? when? and by whom was the Sabbath day changed over from the 7th to the 1st day of the week? And is it right for ministers of the gospel, or any class or profession, to use the Sabbath to make money for themselves or others, and especially under the pretence to save souls with, or to help to save souls?

I believe that the ten commandments were given on the mountain top and are to be in full force and effect as long as time shall last, and I cannot see where the observance of the Sabbath is any more abrogated or altered by divine authority than is murder, perjury, adultery, or any other one of the ten commandments, and the penalty for breaking the Sabbath was death, ranking with murder. I am satisfied with keeping the first day as I would the seventh, as I have been born and raised under it, but do not think it was right to change the day. I believe that when Paul told the brethren at Corinth to lay by their gifts on the first day of the week that that first day was Monday, and that he meant that they should not trespass on the Sabbath, although that was for a real case of charity. The first day then was in order with the creation time and should be on Monday. Christ evidently arose on that Monday (see

(Luke 23:36 and 24:1, and Mark 16:12, and Matt. 28:12, and John 20:1 to 10). When Paul taught the Corinthians to lay aside their contributions upon the first day it was only about twenty six years after the resurrection, and I am bound to think that the Sabbath was changed over long after Paul's day.

I believe that preachers should be helped liberally, but that they should not be greedy for lucre, and that when people meet together at the churches they should hear the gospel preached, and not a hurricane for money. I believe that it is a poor, dead sort of a christian that needs much dunning to help those that labor for him or his people in the gospel. I pity such as I do the preacher that cannot bear to preach except he is assured of a salary.

I hope you will give your views freely on these inquiries. If I or the world is condemned let us have it. If I know my heart I wish to know the truth and do it, and I see and read so much of your views on divinity and things thereabouts that I have enough confidence in your honesty in the gospel to stop and consider well when ever you cross my views or path, and I generally have the point to yield.

Respectfully yours in Christ,

ELIJAH WINSTON.

Wilton, Granville Co., N. C., April 14th, 1887.

Remarks.

A friendly exchange and interchange of opinions and views will do no harm where all are seeking the truth. It is those who have the mind of the Lord that are instructed in spiritual affairs. One that has not the mind of the Lord does not desire to be taught good things.

Is the church in any sense under the law to Moses? The law came by Moses, and if he is now the law giver of Zion then we are under the law to Moses, and must be obedient to that law. We contend that our natural, mortal bodies are under the law to Adam, reaffirmed by the law that came by Moses

and hence these bodies die, for where law is there is transgression, and where transgression is there is death: hence our bodies die; still that which is born of God doth not commit sin, and is not under *law*, but under grace: or that in the gospel there is no death, for he that believeth in Jesus shall never die.

As Christ is no longer under law, after he was raised from the dead, so they that believe in him are passed from (out of) death into life. If we walk after the flesh we shall die. There is nothing but death in the flesh. When we sin there is death, death to our comfort and joy in the Holy Ghost.

The gospel is ceasing from our own works, and resting in Jesus. He that believeth hath ceased from his own works as God did from his. The gospel then is Sabbath or rest. Under the law there were six days for labor in which all *labor must be done*. Then followed the Sabbath day or day of rest. If any one labored on the Sabbath day he had neglected his duty of the six days, as well as encroached on the Sabbath day. He that failed to do his six days labor in the six days trespassed. If he attended to any of it on the Sabbath he must be stoned.

The Sabbath day then is a great and wonderful figure of gospel rest. As the Sabbath means the seventh day, and day of rest after all work is finished, as typified when God made the heaven and the earth in six days, and rested from all his work on the seventh day, and hallowed and sanctified it, and commands his people to remember it and to keep it holy forever; so in this sense we should remember the Sabbath and keep it.

Then to the child of God or the believer in Jesus this is the Sabbath or the last day. The work of redemption is

finished. Jesus is the Lord of the Sabbath day, and it was made for man. It is the seventh or last day, for there is no day after the seventh, because it is the last day. In that sense we live in the seventh or last day. That is Jesus kept the six days work of the law for us, or fulfilled all that was written in the law, the Psalms and the prophets, and is the end (or full requirement the law makes) of the law for righteousness to every one that believeth. They that receive Jesus therefore have ceased from their own works and rest forever in Jesus. This is the gospel Sabbath or rest day.

To do any part, or to attempt to do any part, of the work of our redemption is to violate the Sabbath. We are the children of the day, and this is the day the Lord hath made.

Now if one is in Christ Jesus he has *no mind in Christ Jesus* to steal, nor to commit adultery, nor to murder, nor to violate any part of the law of Moses, and in that sense we are free from the law, or dead to the law, or alive unto God, and the law is fulfilled in us.—Where there is no law there is no transgression.

In the flesh we sin and die, but we, through the Spirit are to mortify the deeds of the body. There is no end or limit in the liberty, joy and peace of the believer in Jesus, and whoso looks into this perfect law of liberty in Christ Jesus, and is not a forgetful hearer, but doer of the work, this man shall be blessed in his deed; nor is there any end to the bottomless pit of corruption and death to those who walk after the flesh.

We find that when Christ was crucified he lay in the grave and rested on the Sabbath day. It was rest indeed where he saw no corruption even in the grave. Early on the first day of the week God raised him from the dead. A new

world swings into view full of life, joy and peace. It is the beginning of days, the exodus of Israel from the Egypt of death, the entrance of Israel into the land of promise, when a nation is born in a day. Now labor, yet not under the law, not to obtain life, not as Jacob first served seven years as he thought for the beautiful Rachel whom he loved, but the weak-eyed Leah, whom he did not love was given him, but it is as marrying Rachel, and then serving for her whom he loved, and serving for her after he married her, and he loved her so much the time seemed but a few days.

How different is the service in the gospel. It is not to obtain life, but it is because we are already alive.

It is a new world, a new day, a new creature. The spirit of the Sabbath day is manifest. For as works of mercy could be performed on that day, so the gospel is a work of mercy. It was a joy to a true Israelite to enter the Sabbath day, so the gospel is a day of joy. It was a true rest day to a weary Israelite who had toiled six days under the law, so the gospel is a true rest to the weary in the finished work of Jesus.

Under the law the Sabbath was a day of worship to the spiritual, so the gospel is the worship and praise of the God of heaven, and is symbolical of the rest of heaven.

You observe in the Epistle to the Romans especially the question of the observance of days is considered by Paul, (Rom, 14: 5, 6.) who teaches that one day is as another day. It is all the Lord's day. He (the believer) who observes a day does it to the Lord, and he that observes not a day does it to the Lord. That is a christian should be an honest, faithful man every day, and every where. One literal day is no more than another literal day. It is

all right to observe one day in seven as a day of rest from ordinary labor, as a day of rest for man and beast as the law of the land requires, if for no other reason. But one day is no more holy than another day. Every day is holy and joyful to him who is raised with Jesus. It is all one Sabbath day to him. The disciples met on the first day of the week as well as on the Sabbath to worship. They would worship on the seventh day, as Old Baptists hold their worship on Saturday now which is the seventh day, as well as on Sunday which is the first day of the week. They would enter into a Jewish synagogue when the doors were open unto them, or when requested, and teach them on the Sabbath or on any other day in the week: but they always preached Jesus and the resurrection, when and wherever they were. Still the types point to a new Sabbath. The feast of Pentecost was found by numbering seven Sabbaths and one day after to make fifty days, and that day after is the *first day of the week or our Sunday*; (See Lev. 23: 15, 16.) This represents the resurrection or new order, and it was on this day, the first day of the week, that the day of Pentecost came, the great and notable day of the Lord when Jesus came in great glory as head of the church.

It was on the first day of the week or our Sunday that Jesus arose from the dead. It was eight days after this or on the first day of the week that Jesus appeared again to the disciples, and not on or under the Jewish Sabbath, or under the law: (See John 20: 19, also 26.) Again Jesus showed himself to the disciples when they were fishing; of course they would not go fishing on the Jewish Sabbath. So that Jesus did not, so far as we can see,

recognize the Jewish Sabbath after his resurrection, for there is something so much better.

Paul tells the church at Corinth, as he has given orders to the churches of Galatia, on the first day of the week (our Sunday) to lay by, &c.

It is not right for preachers to preach on Sunday, nor any other day for money. It is a profanation of the true Sabbath for preachers or any other man to do his own work on that day. There should be no servile work in the gospel. That is the Lord's day. We should do all our service to the Lord, and none of it to man. Like our friend, I think that we need no hurricane or storm after money on any day by preachers.—The men who preach for filthy lucre, or who beg for money, do not serve the Lord, but themselves. It is right for the brethren and friends of Jesus to lay by, as the Lord has prospered them, and give to those that labor in the word and doctrine, and to do so freely and of a ready mind; and it is as wrong perhaps for them to withhold from those in need as it is for preachers to refuse to preach unless money is given them, or to charge for their preaching. The people should labor to have something to give to their preachers, and the preachers should freely give to the flock, or feed the flock of God.

The love of money is the root of all evil. It shows itself in preachers who will not preach without money, or who have their price, and who also claim that money will convert the heathen. It also shows its power in church members who will not give freely of their worldly goods or money to help their preachers, for pastors of churches certainly should be helped by the churches that they serve. If you feel that Jesus is

in your pastor, and that God has given him to you to feed and serve you, you will love to help him along by your prayers and your sympathy, and your money. It is a labor of love, a Sabbath labor, a rest, a joy, if you rest under the shadow of the wing of Jesus whose rest is glorious.

As I have no right to consider a man a gospel preacher who will not preach except for money, so I have no right to consider a man or woman a christian who never ministers of his worldly goods to God's preachers. It is freely given on both sides where there is a true gospel rest. In the gospel the labor is not for the meat that perisheth, but for the bread of heaven of which if a man eat he shall never hunger.

P. D. G.

REFRESHINGS.

If our lives were made up altogether of toil and sorrow day after day, surely our hearts would faint within us, and our souls would grow weary of life and long to fly away, even into unknown realities. But our heavenly Father, in his great and abundant goodness, is graciously pleased to send us divine refreshings from his glorious presence, and in his own time, and we are again and again revived and made strong for the Lord, and feel to humbly lift up our drooping heads, and bless his holy name for his unspeakable blessings.

One of the most consoling thoughts that we are privileged to entertain, is that he does not bless us because of our worthiness, or refuse to bless us because of our unworthiness, but that his blessings are purely of grace through his dear Son Jesus Christ. And yet how often does a sense of our unfitness in ourselves seem to engross our almost entire at-

tention, and how arduously do we strive to be something worthy of notice in ourselves; and when Jesus reveals to us our worthiness, as in him, how lowly do we feel to bow to him and with a heart full of indescribable minglings of soul thrilling ecstasy, nestle as little children near his sacred heart and feel for a moment, though brief it be, to lose ourselves in him. O could we always be thus near him, and hear the heavenly accents of his heavenly voice, speaking peace to our oft troubled souls. But still this cannot be, and we remain in this life, nevertheless it is one of the marks of a christian to thus desire, and he will not despise his little ones for thus aspiring.

God does not only refresh us in our personal experiences, but he gives us general refreshings. The churches are revived, the ministry is invigorated with renewed strength, and those of like precious faith that seem to follow in the distance are stirred up in their pure minds, and are ushered into the visible fold with rejoicing and gladness of heart.

At this time the Lord is refreshing the churches in this section. Several in the Pig River Association under the care of Elders Petter Corn and Z. T. Turner I learn are having large ingatherings. There is quite an interest manifested in this immediate section among the churches served by Elder Amos Dickerson. Several have joined the churches, some of whom I have had the pleasure of baptizing.

May the Lord continue to revive his work, and to gather in his elect, and his name have the praise. P. G. L.

In many sections there is considerable increase in membership, and a coming of bone to his bone.

P. D. G.

HOW CAN YOU PAY?

DEAR BROTHER GOLD:—I tried to keep the account of your receipts for money to the LANDMARK year before last, and if I remember correctly it was only about \$2,500. I hardly see how you can publish it for that. All your subscribers ought to respond promptly.

Brethren, I have long thought I would write my experience of God's grace for the LANDMARK, also my call to the ministry, if I have experienced either. I know there have strange things happened to and with me. Brother Bodenhamer's writings on preachers (that is on their different motives) have caused me many thoughts and enquiries of the Lord and myself, as to whether I am called and exercised by the right spirit and faith, or not. I know I suffered terrible things (as my wife, and some of my brethren and sisters, and father know) before I attempted to speak in public. There is so much I dread to undertake to write it, besides, if published, it might crowd out better matter. I have written on my experience, twice, but it fell so far short of telling just how everything was connected with it that I have laid it aside each time.

Brother, pray for me; and may the Lord direct all the Israel of God, and save them.

J. F. GILBERT.

Shaban, Etawah Co., Ala., Jan. 27th, 1887.

Remarks.

Brother Gilbert may well ask the question how can I afford to publish such a paper as the LANDMARK for \$2,500 a year. If each subscriber would pay up promptly it would enable me to get along with it, and have something left over to help support my family.

I have found it difficult the last few years to support my family on what I receive from all sources, and I am not laying by anything to pay some debts I owe. I make this statement that my friends may know my condition.

I hope brother Gilbert will publish his experience and call to the ministry.

For those called of God to that work have a peculiar, separate and additional experience, and have somewhat therefore they can speak and write about of that sort which is profitable to the household of faith.

P. D. G.

FOURTH YEAR.

Four years have filled up their measure of time, and brought forth, by the hand of God, those incidents allotted to be developed during their rounds of duty, since I first attempted to furnish the readers of the LANDMARK a thought now and then, as associate editor. I have never felt sufficient, of myself, for the various and somewhat arduous tasks that devolve upon me to perform, but have always looked to him, the sufficiency of whose grace is equal to all emergencies, however formidable their character. The sufficiency of God's grace is, in its character, alike in all cases, but its extent is only manifested as he intends to accomplish. Whether any thing has to any extent been accomplished through my feeble efforts I leave for our readers to decide. My desire, in both preaching and writing, is to comfort and establish the people of God in the belief of the truth as it is in Jesus. And if one is thereby comforted I feel to give God the praise, while the benefit is theirs. I am often refreshed in my toilsome serving along the way by assurance that one here and there has been sufficiently interested in my thoughts as to keep in mind the fact that I sometimes try to speak a word of comfort to him that is weary, hungry and thirsty—and those responding thoughts are comforting in that I find one who has journeyed along the way which I take.

I have never felt to ask any one to

believe what I say, nor to say anything that God's people do not know, in its effects, if not in character. Preaching in any form, whether orally or otherwise, is not so much for the transmission of truth as it is to search out and discover truth, as being already in the heart of the hearer. John says, "I write these things unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye might believe on the name of the Son of God." And I think I express the sentiment of the spirit that prompted the publication of the LANDMARK in its inception, and at present, when I say that the good of Zion and the glory of God were and are the prime considerations. The LANDMARK aims to adhere to the plain teachings of the scriptures, and to present what it understands to be bible truth as plainly and simply as possible. It makes no pretensions to superiority. It claims no merits beyond those cheerfully awarded through its permanent and increasing circulation, and the manifest appreciation of the comfort received through the contents of its columns. Its most appreciative readers are among the best Primitive Baptists in the country, and therefore it may with this assurance move quietly on in the future as in the past, feeling assured of three things—first that it knows its object in going forth; second that it knows the character of its general reception, and third that it cannot fail while these facts exist.

By the grace of God I hope to continue in the future as in the past, to earnestly contend for the faith once delivered to the saints—determined to know nothing among our readers save Jesus Christ and him crucified, in the salvation of sinners.

P. G. L.

IS IT RIGHT?

I take this opportunity to write to you asking for an answer in and through your paper, the LANDMARK. The question is this, Is it right to keep a Sabbath School after this manner, namely, to teach the children the bible or scripture, and to teach them that so they will know what the bible says about the death and suffering of the Lord and Saviour Jesus Christ. That is what the school will consist of. It will not be like the old fashion schools were twenty-five years ago, when a child had to carry a spelling book, and grammar, and geography, and arithmetic, and all such studies. So now you see what we want; and if it is right in the first part say so, if it is wrong in the first part say so.—Some of our children want to go, so that they can learn about the bible like others. We are based on the bible where Christ entered the synagogue and taught the scriptures on the Sabbath.—From that we think the children could be taught the same on the Sabbath.—The prophet said one time who hath believed our report and to whom has the arm of the Lord been revealed.

I am your unworthy brother in the Lord,
 MATTHEW D. WALKER.
 Durham, N. C., April 11th, 1887.

Remarks.

Is it right to have a Sabbath School to teach the children the bible? The one raising this question does not seem to want such Sabbath Schools as they had twenty-five years ago, when children were taught to read, &c., then.

The plea then for these schools was that there were many poor children that had no opportunities to go to day schools, and hence it would be a good thing to take them up and teach them their letters, and how to read, write, &c., on Sunday: but now there is another object, namely to teach the children the bible.

It is important to get at the question and to exclude all foreign matter from it, or subtract all else from the ques-

tion by not allowing any book used there but the bible.

Where will you find such a school? At Tarboro recently when the Fullerites were considering the text books for their Sunday Schools, some one suggested Scott's Novels as a good work, another said Dicken's works. A lady friend of ours suggested Elder Hassell's Church History to one of them as a book needed.

Where would my friend find a Sunday School where the bible is the book, and *the only book* taught? I do not know of any such an one in any of their synagogues.

They have a great variety of different sorts of text books and papers in their schools.

Then again where will you find among these denominations any that can teach the bible?

Do you suppose that any one could teach the New Testament in spirit and truth who endorses the present popular Sunday School idea, when the New Testament does not authorize it? Who can teach the bible except they have received a gift of teaching? It is by revelation that the scriptures are understood. Then they that truly teach the bible must themselves be taught of God. None can in truth teach the bible that hold to institutions the bible does not warrant. There is not a single instance in all the bible where a Sunday School is once named or authorized.

The true method of teaching the bible is this. God has set in the church first apostles, secondly prophets, thirdly pastors and teachers, for the perfecting of the saints (they are the children taught,) and for edifying the body or church of Christ. That is the bible way of teaching.

But says one, it is fashionable and

popular to have Sunday Schools, and every one goes, and our children want to go too, and be in the fashion, and be like other people. Yes, that is a common plea, and one that has always been urged, and has its force with human nature.

But what is there in it, unless the multitude is right? If the crowd, the multitude, the broad way is right then follow the multitude, and be in the fashion. The question assumes to be true what is not true, namely, it assumes that *the bible is taught in Sunday Schools*.

Every denomination that has a Sunday School teaches *what that denomination believes*. It would be absurd to suppose that people taught what they do not believe. I should suppose that a man had no honesty if he taught what he did not believe, and did not teach what he did believe.

If we believe that none of these denominations preach the truth, how can we send our children there? A true bible school where the bible is taught, and nothing else, is what I want, but that would be a very unpopular school, and but few children would go there.—Take away the rewards, the prizes, the pic-nics, the anecdotes, the funny speeches, the novelty, the fine dresses, the flattery that teachers bestow on their pupils, &c., &c., and Sunday Schools would die soon.

Encourage your children to read the bible at home, and read with them.—Do not attempt to warp them yourself, nor send them to any school where this is done. Take them with you to preaching, and encourage them to sit down and listen to the preaching. Set a good example before them generally. Try to commit them to the Lord and his keeping, who is able to save both you and them. God has put it in the

parents to train and bring up their children themselves, and not to commit them to Sunday Schools. P. D. G.

TO GLORIFY HIMSELF.

The redeemed are formed of God for himself. He said, this people have I formed for myself, they shall show forth my praise. No higher motive or purpose could be conceived, or acted upon, than the revelation of the glory of God. Inasmuch as God is above all, most holy and perfect in spirit and character, the revealing of himself is the highest act of wisdom and holiness. Hence the salvation of the redeemed, which shall be to the praise of the glory of his grace, reveals the wisdom of the great and blessed God, and will show forth the riches and glory of God's grace forever and ever. This revelation of God then is most holy and glorious, and God is most righteous and holy in the salvation of sinners, and they shall be to the praise of the glory of his grace in Christ Jesus the heir of all things. God communicates or gives to his chosen people by communing. We never give him any thing, nor can any thing be added to him, but he adds to us, or gives by imparting eternal life. Jesus is the gift of God, and if God spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? Of his fulness have we all received and grace for grace.— Now when God gives Jesus who is God manifest in the flesh, and thus conforms us to his image, what a wonderful revelation of God's glory as grace and truth are multiplied.

P. D. G.

"The legs of the lame are not equal; so is a parable in the mouth of fools."

Obituary.

NATHANIEL SNELSON.

Brother Nathaniel Snelson was born Oct. 12th 1813. He received a hope in Christ about 32 years ago, and shortly after joined the Primitive Baptist church at Cross Roads, Buncombe county, N. C., and was soon thereafter set apart to the deaconship. He was a faithful deacon and, though there was for years no preaching there, he and brother David Parrish, then the only two male members, for years kept up a monthly meeting at Cross Roads. They met on the Saturday of their old preaching day, and continued there together reading and talking the greater part of the day, and I hope praying.

He died April the 11th 1887. His last words were "glory, glory."

P. D. GOLD.

NARCISSA M. BRIM.

DEAR BROTHER GOLD:—By request I write and send to you for publication in LANDMARK a notice of the life and death of Mrs. Narcissa M. Brim, wife of Mr. J. H. Brim, and daughter of Mr. B. F. and Sarah A. E. King.

Mrs. Brim was born in Houston county, Ga., December 29th, 1854, moved to Terrell county, December 1867, and was married to Mr. J. H. Brim Feb. 5th, 1875.— By whom she had six children. The children are all living except the infant babe, which preceded her to the grave but a few days.

Mrs. Brim came to the Primitive Baptist church, at Union, in Terrell county, on September 11th 1886, and was received and baptized next day, Sunday, by the writer. She told the church she was brought to see herself a great sinner several years back, and she tried to pray, but seemed that she could not pray, only to ask God to have mercy on her, a poor lost sinner. The more she tried to pray the worse she got. So she decided she would not try to pray any more, for it seemed that it was a sin for her to try to pray. But she could not help trying to pray: so she would try to pray and try to quit, viewing it just in God to cast her off forever. At last when she was feeling undone forever, willing for the Lord's will to be done, her trouble was all gone in a

moment, and she was praising God, filled with love to God and his people. Though soon she was made to doubt and fear that she was deceived. Without were fears, and within are fightings. Having many doubts and fears to contend with for many years on account of sin and her imperfections, looking for perfection in the flesh, she battled for many years not letting any one know of her trouble. Another great trouble in her way was her dear husband was of a different persuasion from that of the Primitive Baptists. She could not get her consent to join the church and leave him, for he was so very good and kind to her in every thing pertaining to this life, and always cherishing her as a man should his wife: But at last after six long years of trouble on that account, she was made willing to go to the church and leave her husband. She was a loving and obedient child, a wife excelled by none, always honoring her husband in everything, a perfect lady in every respect, always having a kind word for those she met. To know her was to love her. She was a kind mother, always discharging her duty towards her children. She was a neighbor indeed, and as a christain, she was without a fault, a lover of the doctrine of God, but alas she is gone, gone from time.

She departed this life Feb. 16th, 1887, at her home in Terrell county. She died with Typhoid fever, after twenty days suffering. The unworthy writer and wife visited sister Brim a few times during her sickness. She was never heard to murmur at her affliction at all, but endured her afflictions with humbleness and meekness that characterize a child of God.

She leaves a father, step-mother, two brothers, two half brothers, and one half sister to mourn her death. The church has lost one of her brightest ornaments, the community a good and useful neighbor. Her delight was to accommodate her friends. She is sorely missed by us all, but we mourn not as without hope; for we feel confident that she has gone home to rest in that bright world above, where the weary are at rest, and where the wicked cannot trouble. We believe that she is with her blessed Saviour to sing praises to God, and to the Lamb forever more.

Farewell dear sister, farewell, we hope to meet you in heaven above, where all is love. May God bless the dear, grief-stricken husband and the little children,

bless them with every blessing that is necessary to prepare them for heaven when they are called from time to eternity. I will say to you, Mr. Brim, that we know your affliction is great in the loss of your worthy companion, and I pray to the God of heaven that he may bless you and your dear little children, and give you, dear friend, strength to enable you to bear your trouble in that way that will be honoring to God, and give you grace to help you in all your afflictions, and when you come to die that you may be prepared for heaven and eternal glory. Weep not dear kindred, since God has thought it best to take her home to himself above.

W. T. EVERRETT.

J. J. ADAMS.

Gospel Messenger please copy.
Dawson, Ga., April 15th, 1887.

MRS. D. J. CHERRY.

ELDER P. D. GOLD, DEAR BROTHER:— Please publish the death of my dear wife, who died April 8th, 1887, of consumption. She was confined to her house and bed ten months, amid all earthly joys, surrounded by loved ones at home, with its many indwelling hours of happiness and contentment.

How loth we are to realize the sad fact that time in its eventful and rapid flight can make changes, yea! an empty void the world can never fill. Hence it behooved us to write the fact, that home is made desolate, and a heart stricken and wounded, a seat vacant, and a loved one passed away to the realities of another world. How hard it is to part from and give up our loved ones. "But the Lord giveth, and the Lord taketh away; and blessed be the name of the Lord."

We were married January 3rd, 1871.— The time seems short that I spent with her. She was good and kind to me and the children, which are six. She joined the church at Bare Grass, June 1878, was baptized June 1878 by Elder Levie Rodger-son. Her funeral was preached by Elder John Rodger-son who used for his text, "If in this life only we have hope in Christ we are of all men most miserable." But we are not as those without hope, for we believe our loss is her eternal gain.

May the blessed Lord prepare me to meet her above is my prayer for JESUS sake.

D. J. CHERRY.

May 2nd, 1887.

IN MEMORY

OF NARCISSA M. BRIM, AS WRITTEN BY J. J. ADAMS.

Gone, but not lost, our sister dear,
Gone home to glory and to God.
We meet to-day and drop a tear.
Where rests her body 'neath the sod.

Gone, but not lost, our sister true,
She rests in everlasting day.
This monument a tribute due,
We dedicate to her to-day.

Gone, but not lost, oh no, not lost,
Although she fell in battle strife,
She fell a soldier at her post,
And now she wears a crown of life.

Gone, but not lost, just gone before,
Where Jesus and the angels dwell,
She rests in peace, her labors o'er,
And we to-day her triumph tell.

RECEIPTS.

- ARK.—J. J. Harris 2.
ALA.—By Elder R Jenkins 3
GA.—J. R. Callaway 2
MISS.—T B Waldrip 2 By B. F. Wil-
kinson 5 50 R P Wright 4
MICH.—J Gorball 2
MO.—D C Putman 3
NEW MEXICO—L J Dawson 2
N. J.—J H Hill 1 50
N. C.—H C Boyd 2 J F Smith 1 50
G T House 2 W T Hales 2 Wm Thig-
pen 1 50 D Jones 2 Jethro Howell 2
Rosa F Yancy 1 Moses Turnage 2 A J
Austin 3 M Vincent 1 50 H O Strickland
1 50 N Hales 3 H D Barnes 1 L W
Brown 1 W A Ogburn 1 Mrs Sallie A
Bradley 1 50 Josiah Barnes 75cts W H
Saunders 2 By G C Farthing 30 M H
Suit 1 50 Elder F L Oakly 6 50 Elder
J E Adams 10 E G Dixon 2 J P Gully
3 Elder Thos Felton 2 Elder J W
Gardner 1 50 Jonathan Dail 6 Mrs P E
McGowan 2 J W Harris 3 Elder D N
Gore 9 75

TENN.—M D Cox 1 50

TEX.—S Phelps 1 50 F E Johnson 1 50

VA.—J R Odell 2 D B Herndon 3.

W. VA.—W T Harris 2.

APPOINTMENTS.

The following Elders will preach the Lord willing :

I. J. TAYLOR.

- Flippen's Mill, Monday after 5th Sunday in May
Malmaison,.....Tuesday
Banister,.....Wednesday
White Thorn,.....Thursday
Keesee's School House,.....Friday
Weatherford,.....1st Saturday and Sunday in June
Union,.....Monday
Galilee,.....Tuesday
Strawberry,.....Wednesday
Mt. Ararat,.....Thursday
St. Matthews,.....Friday
Cascade,.....2nd Saturday and Sunday

D. N. GORE.

- Dudley, Wayne Co., Saturday and Sunday May
the 21st and 22nd
Monday.....Elder Robert's House
Tuesday.....Goldsboro
Wednesday.....Nahunta
Thursday.....Friendship
Friday.....Mewborns
Saturday and 5th Sunday.....LaGrange
Sunday Night.....Goldsboro
Monday.....Chapel
Tuesday.....Cross Roads
Wednesday June 1st.....Union Johnston Co.
Thursday.....Bethany
Friday night.....Raleigh
Saturday and 1st Sunday.....Oak Grove
Monday.....Willow Spring
Tuesday.....Middle Creek
Wednesday.....Sandy Grove
Thursday.....Fellowship
Friday.....Newhope
Saturday.....Clement
2nd Sunday.....Juniper
2nd Sunday at night.....Smithfield
Monday.....Bethany
Monday night.....Goldsboro
Wednesday.....Newport
Thursday.....Hadnots Creek
Friday.....White Oak
Saturday.....North East
3rd Sunday.....Wards Will
Monday.....Yopps
Tuesday.....Bay
Wednesday.....South West
Thursday.....Muddy Creek
4th Saturday and Sunday.....Wilmington
Monday.....Hinsons Williamsburg Co., S. C.
Wednesday and Thursday.....J. D. Sandsbury's
Darlington Co., S. C.

- Friday.....Mount Pleasant Sumpter Co., S. C.
1st Sunday in July Bethsaida, Sumpter Co., S. C.
Monday.....Beaver Dam, Kershaw Co., S. C.
Thursday.....Cool Spring, Greenville Co., S. C.
2nd Sunday.....Hinson's, Williamsburg Co., S. C.
Tuesday.....Trial, Berkeley Co., S. C.

I will be dependant for conveyance.
I hope that Elders Hardee, Roberts and Edger-
ton, and all the dear brethren will circulate the
above appointments for me, and that the brethren
in South Carolina will also see that my appoint-
ments are understood.

Your humble brother,

D. N. GORE.

J. E. ADAMS.

1st Saturday and Sunday in June. . . South Quay Virginia.

Thursday night E. City

Friday Bethlehem Church

2nd Saturday and Sunday Flat Creek

Tuesday Coinjock, Currituck Co., N. C.,

Tuesday at night On Churches Island

Wednesday and Thursday Elni, Powell's Point

3rd Saturday and Sunday Lebanon (East Lake)

Dare Co., N. C.

Thursday Church at Matamuskeet Lake

Hyde Co., N. C.

Friday Swans Quarter

Saturday Rose Bay

4th Sunday Beulah

Tuesday New Lake

Wednesday Shallops Creek

Thursday Pungo River

Friday North Creek

1st Saturday and Sunday in July. . . White Plains

I shall need conveyance.

N. P. REED (Col.)

Piney Grove Friday before 1st Sunday in June

Peter Swamp Saturday

Williamston 1st Sunday

Red Oak Monday

Bryants Chapel Tuesday

Little Cotton's Wednesday

Hills Chapel Thursday

Vaughns School House Friday

Thomas Hill Saturday

Toisnot School House 2nd Sunday

London's Monday

Barnes Tuesday

Jonah Williams Wednesday

Goldsboro Thursday

Durham Saturday and 3rd Sunday

The colored brethren at Durham may arrange

for brother Reed to preach near Durham one

week. He is an excellent preacher.

He will need conveyance.

THE WARREN SOUTHERN TEACHERS AGENCY.

1st. Supplies schools and families with Teacher's free of charge.

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3rd. Rents and sells all kinds of school property,

Teachers out of employment, and those who

are now engaged, but desire better situations,

should register at once.

Write for blanks and full particulars,

SILAS E. WARREN, Manager. Wilson, N. C.

TARBORO FEMALE ACADEMY.

The Fall Session of this Institution will commence

September 6th, 1886, with a full corps of

competent and experienced Teachers. Every inducement

of a first-class Boarding School is offered. A thorough

and High Course of study, pleasant home, healthy

location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including

Board, Washing, Tuition, Fuel and Lights \$70.

Send for Catalogue and Circular to

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WILSON COLLEGIATE INSTITUTE FOR YOUNG LADIES.

This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable, Home School for their daughters. Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The course in Art includes the History of ancient, Mediaeval and Modern Art, artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel,) Modelling, Repousse, Wood-Carving, Painting in Oils, Water colors and Pastel-Crayon, and Decoration of China, Silk, Satin, &c. Course in Music, embraces History of Music, Theory of Music Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 40 weeks. Small extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

The Fall session of 1886 will close on February 18th, 1887, and the Spring Terms opens February 21st, 1887.

Pupils can enter at any time.

For further information and circulars write to

SILAS E. WARREN, Prin.,

Wilson, North Carolina.

GILLIAM'S ACADEMY, FOR BOTH SEXES.*Strictly Non-Sectarian.*

The 10th Session will open Oct. 19th, and continue twenty weeks. An opportunity for full Academical course will be given.

TUITION:

Primary, per month,	\$2 00
English Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

The principal can accommodate twenty boarders. Others will take boarders.

The school is situated ten miles Northwest of Company Shops. Alamance Co., N. C., Location healthy, society good.

There were 40 pupils enrolled the past session.

Pupils will be met at Company Shops, and conveyed gratis; and at close of term, to railroad gratis, provided each write me the week before.

J. W. GILLIAM, Principal.

Morton's Store, N. C.

JOB WORK!

I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders.

P. D. G.

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated May 15, 87.	No. 15, Daily, Sunday.	No. 23, Daily.	
Leave Weldon		2:05 p. m.	5:38 p. m.
Arrive Rocky		3:24 " "	.....
Arrive Tarboro.. ..		4:50 p. m.	.....
Leave Tarboro... ..		10:50 " "	.....
Arrive Wilson... ..		3:57 p. m.	6:58 p. m.
Leave Wilson... ..		4:15 p. m.	.....
Arrive Selma... ..		5:44 " "	.....
Arrive Fayetteville		7:55 " "	.....
Leave Goldsboro.		4:40 p. m.	7:40 p. m.
Leave Wilm'gton... ..	8:00 a. m.	5:40 " "	.....
Leave Magnolia... ..	8:11 " "	6:00 " "	.....
Arrive Wilm'gton	10:00 a. m.	7:40 " "	9:55 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex, Sunday.
Leave Wilm'gton	11:40 p. m.	8:50 a. m.	5:00 p. m.
Leave Magnolia... ..	1:03 p. m.	10:12 " "	6:46 " "
Arrive Warsaw... ..	.....	10:40 " "	8:38 " "
Arrive Goldsboro	2:09 " "	11:50 " "	7:00 " "
Leave Fayetteville	.....	7:30 a. m.	.....
Arrive Selma... ..	.....	10:50 " "	.....
Arrive Wilson... ..	.....	11:59 " "	.....
Leave Wilson... ..	2:50 a. m.	12:38 p. m.	12:51 a. m.
Arrive Rocky Mt. ....	.....	1:12 " "	1:27 " "
Arrive Tarboro... ..	.....	4:50 p. m.	.....
Leave Tarboro... ..	.....	10:50 a. m.	.....
Arrive Weldon... ..	4:25 a. m.	2:40 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Return ing, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:20 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 6:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 5:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:20 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 50. Northbound is No. 51. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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Plain sheep binding, single copy, by mail 60cts. Per dozen, by mail, \$6.00.

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Send money in Registered Letter, or Money Orders, or by Express. Address

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Wilson, N. C.

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The third edition of the Hymn and Tune Book will be ready by the middle of April. A few copies have been bound in Turkey Morocco which will be sent post paid for \$2.50.

Price of common binding \$1.25 sent by mail post paid. Per doz. sent by freight or express at expense of purchaser \$12.00.

To any one sending an order for a dozen with the money, \$12.00 we will send an extra copy.

SILAS H. DURAND,
P. G. LESTER.

The above books are kept by me and will be sold at above rates.
P. D. GOLD.

REDUCTION IN PRICE.

I will hereafter sell my books, entitled "The Sovereignty of God," at 50 cents per single copy, or \$5.00 per dozen. My pamphlets of 40 pages on the subject of Predestination, at 15 cents per single copy, or 8 copies for \$1.00. Agents having my books or pamphlets on hand will please send me the money for any number they may have sold, if any, retaining enough to pay them for their trouble, and sell at above rates hereafter.

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P. D. G.

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BY ELDERS C. B. AND S. HASSELL.

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It contains 104 pages, with a full table of contents in the first part, and a very full alphabetical index in the last part, making it most convenient for reference, and it is well worth twice the price asked for it. Every Old School or Primitive Baptist, and every honest inquirer after truth, in the United States ought to own and read the work.

PRICES PER SINGLE COPY :

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6 Leather,	13 50
6 Imitation Morocco,	22 50
6 Best Morocco,	27 00

6 Assorted Bindings, at the same rates, that is, \$1.75, \$2.25, \$3.75, and \$4.50 for each of the 4 styles.

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G. BEEBE'S SONS,
MIDDLETOWN, Orange county, N. Y.

VOL. 20

JUNE 15, 1887.

NO. 15

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

For \$2.25 cash I will send both the "Gospel Messenger" and ZION'S LANDMARK one year to any subscriber.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

DEAR BROTHER GOLD:—The following lines occurred to me in a refreshing season, and I hope, from the presence of the Lord. I having long feared I was a deceived soul, and while languishing between hope and despair, my dear Saviour was pleased to overshadow me with his glory, embracing me in his love, a poor sinner, saved by the Lord. I sang the praise to his holy name, who loved me and washed me from my sins in his own blood.—Having never heard or read it in any book, and as it was so clear to me then I have never forgotten a word of it; and as it is yet so precious to me at times I send it to you as I received it that you may do with it as seems good to you. May God bless you, and all his poor afflicted and sin-oppressed people everywhere. With grace, mercy and peace through our blessed and glorious Saviour, Jesus Christ, and to his name be everlasting praise, in hope,

This earth to me appeared,
To be a heavenly place,
When God my load of guilt removed.
And first I felt his grace.

Oh could I here proclaim,
The fullness of his love,
Which sprang up in my soul to him,
When he my sins removed.

His angels too desire,
To look into his grace,
Which makes me heir to mansions there,
And gives an equal place.

His grace of which I sing,
Is from his righteous hand,

'Twas given me in Christ my King,
Before this world began.

This grace was ever mine,
In God's eternal Son,
And by his power and love divine,
'Tis here to me made known.

Oh Lord, thy name is dear,
Since thou to me hast given,
Thy love to guide and bless me here,
And be my joy in heaven.

H. PARRISH.

A TRUE CHRISTIAN.

DEAR BROTHER GOLD:—I have been impressed for some time to write for publication in ZION'S LANDMARK on the above named subject, or try to tell the readers of the LANDMARK what I think it takes to constitute a *true christian*, or a circumspect follower of the Lord Jesus, and in so doing I desire to write in the spirit of meekness and godly fear, at the same time confining myself strictly to the scriptures of eternal truth. Though I have a very limited knowledge of the same.

The Primitive Baptists with whom I have a name have their "Articles of Faith strictly based on the scriptures," and the second of these articles says: "We believe the scriptures of the Old and New Testament" (King James translation) or the written word of God, and take it as our only rule of faith and practice."

Do we strictly adhere to our rule of faith and practice? I fear we do not. Brethren everywhere, let us examine ourselves closely. Every one that has

"passed from death unto life," has had his burden of sin and guilt removed, feels and can realize that there has been some kind of miraculous change from some source, but after this change there is necessarily something else ahead. But in order to scrutinize this subject closely I will briefly enumerate some of the changes and conflicts through which God's children have to pass.

1st. A sinner is born into the world, probably grows to manhood or womanhood, and they are sinners by nature and by practice, they roll sin under their tongues as a sweet morsel, probably wild and reckless: desperately wicked and probably imbibe all the Pharisaical traditions (which make them the worst of sinners) and if they are permitted to continue this course where God and Christ is they cannot go. But the sinners of God's people who are known in the covenant of grace are only permitted to continue such a course until his appointed time when he sends his quickening spirit and convicts or cuts them in the heart; then they cry out for mercy and probably go mourning for weeks, months or years; then the Lord at his own appointed time delivers them from that load of sin and guilt. Then they rejoice with that joy that is unspeakable and full of glory.— Now after all this is done for them are they christians? I answer no. There are other things yet to be done. Now let them go to their friends, the church, the people called Primitive Baptists, which is the true church, and tell them what great things the Lord has done for them. I have been astonished at some of my brethren that I have frequently heard say, I believe there are christians in all denominations.

I cannot conscientiously call them or recognize them as such taking the view of the scriptures and our articles of faith as I do. They have not come out from among them, and are not separate. They are not following Jesus in all of his ordinances blameless, and I say they are yet in the church of Anti-Christ, and consequently cannot be strictly called christians. I believe there are

many in the church of Anti-Christ that have had a change, but are in the wrong place, and are blind to their true condition, and when the Lord commands them to come out they will come out. If our preachers tell them publicly and we acknowledge them as such, they will probably reason with themselves in this way, If I am a christian why not stay where I am. I belonged to one of the so-called churches (Methodist) eight years, and thought myself a christian while there, but when as I hope the Lord showed me what I was, I could not claim the name, nor do I believe it yet.

2nd. We believe that all believers are born again of an incorruptible seed, and as I have herein before stated that sinners are convicted and quickened into life thus pass from death unto life; but now I will try to explain more explicitly in a brief way what I know by experience of the travail from nature to grace. Firstly there is a begetting or quickening, then the sinner has a knowledge he is a sinner before God because his blinded eyes have been opened, and his deaf ears are unstopped, and then he is cognizant of his true condition.— Secondly, there is a travail of soul, and as I have said he probably mourns for weeks, months or years. Thirdly, then at an unexpected and appointed time he is delivered of his load of sin and guilt, and is freed from the law of sin and death, "old things are passed away, behold all things are become new." I possibly might say more on these points, but this I consider enough for the present. A very important thing is yet to be considered, and in my weakness do I not feel qualified to discuss or set it forth in a proper manner. I have not sought out the definition of the term christian, but I believe the term signifies *Christ-like*, a strict follower of the Lord Jesus. I have found only three places in the new testament where the term is used. In Acts 11:26 we find, "And the disciples were called christians first in Antioch:" same book 26:28: and 1st Pet. 4:16. Some say the Jews thought to stigmatize them by calling them christians.

My dear brethren, if we are worthy to be called christians, Hardshells, Iron Jackets, or anything else for the sake of Jesus let us glory in such stigmas.— But I have not yet touched the main point, and it is with some hesitancy that I say anything relative to it, and that is what we term *Practical Godliness*, the christian's life, the christian's walk. There are a great many claiming the name in the so-called churches, but "by their fruits we shall know them."— While we see their fruits do not accord with their profession, let us carefully examine ourselves. Are we truly followers of Jesus indeed and truth? I am not an advocate for entire sancity or sanctification in the way it is construed by some in our country, but I do believe in God's people adoring their profession by an orderly walk and Godly conversation. Let me direct your minds to what James says about a hearer and not a doer. In the 1:21, 22, 23, 24, 25, verses, "Wherefore lay a part all filthiness and superfluity of naughtiness, and receive the engrafted word which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer he is like unto a man beholding his natural face in a glass." &c. James says, "If ye love me ye will keep my word." Now let us strictly adhere to the scriptures, for we take them as *our only rule of faith* and practice.— It seems that some try to take Paul's confession of sin in the flesh as a cloak or license to commit sin. "Shall we continue in sin that grace may abound?" "God forbid. How shall we that are dead to sin live any longer therein?" I know after we have done the very best we can we are unprofitable servants.— We cannot take sin out of the flesh, but we are not at liberty to commit sin or live after the flesh, because if we live after the flesh we shall die; but if we *through the Spirit do mortify the deeds of the body* we shall live. Now after the apostle says emphatically, "If ye live after the flesh ye shall die." (The scriptures cannot be broken). If we do not heed this declaration we will

suffer the consequences. We shall die to the enjoyments of communion of the Spirit, to the love and fellowship of the brethren. My brethren, *Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof.*— For sin shall not have dominion over you, for ye are not under the law, but under grace. We profess to have been "made free from the law of sin and death by the law of the Spirit of life in Christ Jesus." And now as we have received Christ Jesus the Lord so walk ye in him. Paul says again, As many as are led by the Spirit of God they are the son of God. Then it is evident none are led by the spirit but his followers, but true christians, and a leader is always ahead, and if we are led by the flesh we will get in darkness, and if we walk in the dark we will stumble. Paul our pattern asks this question, "After ye have known God or rather are known of God, how turn ye again to the weak and beggarly elements of the world whereunto ye desire again to be in bondage? When we received Jesus we were made to hate anything pertaining to this world; abhor the weak and beggarly elements, and even loathed our old nature, and Paul exhorts us as we have received Him so walk in him. Every one of God's children who has tasted that the Lord is gracious has received the kingdom as little children, as babes, and what has more appearance of innocency than a babe; and he is really innocent so far as practical sin is concerned.

Now dear brethren, let us endeavor to keep in view the blessed "time when we first felt our blessed Saviour's pardoning love."

But I will venture further on my subject. If we have faith sufficient to "remove mountains" and have not works our faith is dead, for faith without works is dead being alone." A man may have the wisdom to expound the scriptures, and nobly contend for the faith, and be qualified in all points of doctrine, but if lacking in the essential thing *good works*, all of these are dead in a sense, and of none effect. But now some may ask what are these good

works? I answer,

If ye fulfill the royal law according to the scriptures ye do well, Thou shalt love thy neighbor as thyself.—What? love thy neighbor as thyself? Yes. Our blessed Saviour says it was a new commandment, and the whole law is fulfilled in so doing, and as ye would have men to do unto you, even so the same do also unto them. Can it be possible a brother having the love of God shed abroad in his heart, (and he cannot have the love of God if he does not love his brother,) would covet fifty lucre to the extent as to extort on his brother, or seek opportunity to oppress him? Ah my brethren, I fear some of us have been weighed in the balances and found wanting.

Now let us turn to the 13th chapter of 1st. Cor. In this Paul treats on the precious grace charity. Some define charity as the love of God shed abroad in the heart. I do not object to this definition, but Paul defines it as the "Bond of Perfectness," and in the above named chapter he plainly tells what charity does, and what it does not, and calls it the "more excellent way." Paul enumerates several principles, gifts, &c that were possible for him to possess, but not having charity he was a "sounding brass or tinkling cymbal." I will tell you what the apostle says charity does. Charity suffereth long and is kind. Do we suffer long and are we kind? "Rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things." Charity never faileth."

Now I will tell you what charity does not do. 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. Paul concludes this chapter by saying, "And now abideth faith, hope and charity, these three, but the greatest of these is charity." And now I conclude if we have the spirit of Jesus we have charity, if not we have not charity." Except we have the spirit of Christ we are none of his.—

Peter exhorted the brethren to have "fervent charity among themselves." So let us endeavor to sow to the spirit and not to the flesh, for if we sow to the flesh we shall reap corruption. And do not willfully yield to the promptings of the flesh, and lay all the blame on the flesh.

Now dear brethren, let us endeavor to let our light shine before men so that they may be constrained to glorify our Father in heaven, and always try to walk worthy of the vocation wherewith we are called; and may the Lord enable all his children to love one another and discharge their duties as true christians, is the prayer of,

Your unworthy brother.

P. H. JAMES.

Clarksville. Ark., March 31st, 1887.

REASON OF HOPE.

ELDER P. D. GOLD, DEAR BROTHER:—I have been asked several times to write something to the LANDMARK for publication, and have attempted to write several times, and my heart would fail me for fear it would be a burden to the brethren and sisters who read the LANDMARK. But you will see my weakness in the Spirit, and my ignorance in education. Though if the Lord is willing I will write something. I have a hope to believe that the Lord has pardoned my sins, and the greatest change I see or know is this, I now love the people and doctrine I once hated, although I may be deceived. I feel like there is danger of people being deceived in self, for I use to think I had got religion by works of my own, and I joined the Missionary Baptist church, where a lot of young soldiers had enlisted through a two week's meeting. I do not mean soldiers of the cross. I think from their habits they enlisted to practice their home made religion by holding prayer meetings at the neighbor's houses. Some of them did get in good practice, but I failed at the first attempt. They wanted me to help them hold prayer meetings, and I concluded I would get a prayer by heart that was in a book I had. It was a beautiful

prayer, and a very long one. I said to myself that I would be called the champion prayist of them all. When they called on me to pray I was so well pleased to think that I had an opportunity to show them how I could pray without much practice. The Lord suffered me to give out the hymn all right, but when I got upon my knees it appeared to me that my mouth was stopped, and I felt just like a block of wood looks when it is sawed off square, and set up on the end; not one word of my prayer could I think of. I strained every nerve in myself trying to think of the first word: if I could only think of one word the rest would come to my mind. I don't know how long I remained on my knees hunting for my prayer, but found it not, and I felt like I had sinned against God, and had brought shame upon myself and family.

The scripture says, whosoever ye shall bind on earth shall be bound in heaven, and I believe I was surely one that was bound down by the power of God, and I lost all confidence in myself, and I believed every thing I had done was mockery, and this trouble followed me at times from 1881 until 1882. In the fall I felt if I was as good as the other folks how glad I would be. On Christmas evening of 1882 a thought struck me that I was going to die before next Christmas. This troubled me, but nothing like in the spring of 1883 when I was made to believe that I was going to die and destruction was my position without a doubt. It seemed to me I could see my place in hell, and that I was just as sure of it as I was a man ever was born, and if I could have had my way I would rather have been a dog than a man.

About this time I thought I was finding out something about trouble. It seemed to my mind the worst trouble to me was this, when I would beg the Lord to have mercy on me I would think I was still mocking him. I would appeal to the scriptures for relief, and the word itself would condemn me. I believed God was just, and I saw no chance for me unless I could be a better man, and all hope was

gone, for every time I tried to get better I got worse, and I would promise myself I would never beg the Lord for mercy any more, and the first thing I would know I could find myself groaning and begging the Lord for mercy, and this would trouble me, seeing my mind was so restless that I could not control it.

In October I was walking along the road in the night, grieving about my condition. I had found myself not worthy to even groan within me for mercy. I was willing I believed for the will of the Lord to be done in all, only to send me to hell. I felt like I was willing to be bound on earth, but not willing to be cast off to the left hand of God. I felt like the power of God had bound me down on earth to show me that I was one of the tares that should stand until the harvest, and also to show me that I was not a branch of the true vine.

Now my dear brethren and sisters in the Lord, I will give you a short hint of my fatal distress, all at once I felt like my time had come, that the Lord had kindled his wrath against me. I felt that every nerve was giving way, and I cried out, Oh Lord what shall I do to be saved, and it seemed like I felt my whole body, soul, mind and strength cry out, O Lord, thy will be done, and all at once all my troubles left me.— For a few minutes I thought I had only forgot them, my trouble was gone, and I stood for a moment wondering what does this mean. About that time I was made to rejoice over my suffering and it seemed like I could almost see the blessed Saviour in the boughs of the trees. It seemed like the roads, trees and everything else was praising the Lord. I thought at that time I could have told the whole world how Jesus loved a sin-sick soul, but before I went far a thought came to my mind, don't be exalted, its the same as before, you have only forgotten your troubles.

Then I concluded I would tell no one of my hope for fear I was deceived, but soon I found myself telling what I had a hope to believe the Lord had done for me, and right then I thought

of contending once with a member of the Primitive faith Clayton T. Snider. He contended for what I now believe and I tried to show him he was wrong, and I was right. Now I see he was right and I was wrong, and everything I had ever done was wrong.

My dear brothers and sisters, if I am worthy to be ranked with you as a brother, I believe that every soul that has ever been convicted, being made to see that he is a sinner, is a child of God, and he will reveal himself to such at his own time and pleasure. I believe we have to come to the Lord through trials, and tribulations, but the world could not make me believe there was any chance for me.

After I felt there was a change some way in me I wanted to hear the Primitive Baptists preach, and there was a church in about eighteen miles of me of that faith. In the years 1884 and 1885 by going a good way I got to hear three Elders of that faith preach, J. B. Hill, R. W. Snider and Isaac Jones, and I thought they all preached the same gospel, giving God all power to save, and not of man's works. I think they all said something about their troubles before they were converted, and I could not pen to you in a time how it fed my poor soul.

In August 1886 Elder Isaac Jones and Elder R. W. Snider preached at my house, in a community where the people knew but very little about Primitive doctrine. After an able sermon from both of them they opened the door of the Primitive church: myself and wife and A. B. Jackson related to the church what we hoped the Lord had done for us. The church received us and we were baptized that day by Elder I. Jones. Then we wanted a church at this place. They left an appointment for the 18th and 19th, of Nov. 1886 to meet an arm and constitute the church. They met an arm from Mt. Tabor church, James H. Boroughs, Isham Bean, W. D. King and Elders I. Jones, R. W. Snider, and J. B. Hill, with brethren from other churches met. Brother Jones was appointed Moderator. They examined

us and constituted us a church according to the Apostolic faith.

On the 18th and 19th I thought I never saw as many tears shed under solemn preaching in my life. It is said by all, there never has been such a sermon preached as was preached by brother Jones. Some of the people at first held up their heads as brave watchmen, but before the sermon was closed their heads were down as they had forgotten their business. Some of the people seemed to love the doctrine they preached. They constituted us with three: now our number is ten.

I believe God has got a people about here, and if he has they will be found and fed in due time. I have a friend living near me that is an upright honest and fair dealing man with all his neighbors, he belongs to the Methodists, and I put confidence in his hope of eternal life. He seems to love the Baptists, and believe their doctrine. He helps to take care of the Baptist brethren, and is glad to do so. He is sixty-five years old I guess and never heard a Primitive Baptist preach until August 1886. I will close.

Remember us little few at Rock Hill when it goes well with you,

Yours in hope of eternal life,

W. H. LAWRENCE.

Mechanic, Randolph Co., N. C.,

EXPLANATION.

The following remarks, made by the editors of the *Signs of the Times*, in reply to a letter published in the LANDMARK, May 15th, and signed by brother Wm. R. Raulerson, N. R. Raulerson and Joel W. Swain, of St. Lucie, Fla., is copied from that paper to explain the manner of their sending out the Histories, which appears to be as good a plan as any one could follow.

Elder Hassell says that the editors of the *Signs* have been entirely lovable and prompt in all their business dealings with him, and I have no doubt but that

they are faithful.

I publish the letter to give an opportunity to have the matter explained, as I have heard a good many complaints made by subscribers not receiving their books. But I do not see wherein any one is to be blamed. It is just such a difficulty as happens in all large operations. Let all that have paid for the books, but have not received them, write to the publishers informing them of that fact, and state that they have receipts.

P. D. G.

REPLY.

"The books referred to in the above letter were all three mailed February 1st, 1887, to St. Lucie, Brevard Co., Fla., and if not received it was from no neglect on our part; and if the two letters were received and needed replies they were answered. We mailed the books as fast as they were received from the bindery, sometimes as many as five hundred in one day. In order that the subscribers to the History may judge for themselves whether or not we have been tardy or careless in filling their orders, we will give a statement of our system in doing the work.

Owing to the length of time since the first subscribers' names and addresses were sent in, we did not deem it safe to send the books until we heard from them again.—We therefore, at an expense of over fifty dollars, sent cards, last August, to all on the list up to that time, requesting them to answer immediately if the card reached them; and all but about four hundred and fifty replied, and were marked "correct" on the list. Then, to hasten matters as much as possible, we had those names and addresses written on slips, and afterwards revised by two persons, one reading the list and the other reading the slips. Then the whole list was gone over again by two others, one reading the slips and the other reading the list; making sure that the slips agreed perfectly with the list, after making sure as stated above that the list was correct, with the exception of the four hundred and fifty who had not answered the cards. The slips were then pasted on the wrappers, so that when the books arrived from the bindery we only had to do them up in their wrappers, and they were all addressed, ready for mailing; but be-

fore they left this office they were again compared with the list, after the book was in the wrapper.

To sum the whole process: We wrote to the subscribers to know if we had their addresses correct on the list; and after making sure of that, we drew the addresses off on slips, and made sure they were correct by revising them twice with the list; then pasted them on the wrappers, revised them again, to enable us to be positive that the wrapper with the book in it had a slip on it directed correctly. If the above shows carelessness, we do not know how to be careful.

As to the insinuation of dishonesty of intentions on the part of brother Hassell or ourselves, we do not think it necessary for us to occupy space to reply."

WHAT HE SAID AND HOW I ANSWERED HIM.

DEAR ELDER GOLD, AND TO ALL THE HOUSEHOLD OF FAITH.—As I am once more at home from a trip among the churches of the Abbott's Creek and Bear Creek Associations, I wish to state that I left home on the 2nd day of April and reached my first appointment at Jerusalem church in Stanley county on the 5th. I reached Polkton on the C. C. R. R. about one o'clock in the afternoon of Monday the 4th and as I got there sometime ahead of schedule, no one met me. I however soon found a kind young gentleman, who did not know the way to Jerusalem; of course I did not blame him for not knowing the way, as I meet with plenty all along who do not know the way, but he furnished me with a horse and buggy and only charged me \$1.50; and a Mr. Sinclair who does know the way to Jerusalem in Stanley, and I hope will know the way to the New Jerusalem, kindly conveyed me to a friend's house near the church. His name is J. T. Edwards, he kindly cared for me and conveyed me to my appointment at Joneshill. I met with many good warm and wide-awake Baptists all the way along, such as our good brother Morton, Clerk of the Bear Creek Association, Elder Clark, brethren Honeycut, Poplin, Vanhor, Safley, and

others. At Mountain Creek our dear brother, Elder J. B. Hill met me and accompanied me to Suggs Creek, at Big Creek I met our faithful and worthy brother, Elder J. E. Adams, at Sugg's Creek we enjoyed one of those good old seasons of refreshing. The brethren at that place have learned the lesson, which most other people have never experienced, viz., "The Lord loves the cheerful giver." They are loving, kind, and generous. Brother Hinson conveyed me to our dear brother James Borroughs, where we spent the night so happily that I forgot my toil, and so on all the way around.

Space will not allow me to speak of the worthiness and good merits of such great and good men, as dear Elder Gilbert, Sisters Reece and Jones, at Old Sandy Creek, of Elders Snider and Hill, of how much I enjoyed brother Borroughs' prayers and exhortations &c. But I had to encounter with some things that made me feel sorry and yet more determined than ever before to strive (God blessing me) to declare the whole truth. Oh my dear Father's children! when I meet with high toned, honest men and women, who are striving with all their might to get to heaven under hard task masters, who tell them, "do this and that, and you shall live," and after all their giving and working, watching and praying at last are driven to despondency and despair, in the midst of the vivid conviction that all their labours have accomplished nothing, save the erection of a Babel, and themselves standing in the midst of a sad confusion of tongues, for indeed it must be a Babel indeed, when they are told by one of their Task-Masters, "That your salvation depends upon your own obedience, benevolence and efforts." And in the same discourse, will tell them, "That their salvation is altogether of grace." What a confusion? One very good man, (I think he means well) a leader in an Arminian Sunday School, (I could tell his name and refer to witnesses of his own church and ours also if I would) asked me if I did not think that God was striving to save men, and also if I did not believe

that God's Spirit strove with all men alike, and if I did not believe that the more a man worked for God the brighter his crown and the greater his reward would be heaven? I told him that when I had arrived at a point (if I ever should) that I could not believe the scriptures, that I might perhaps become depraved enough to cherish such ideas, but while I held to the holy scriptures as the only standard which God had given us for the regulation of our faith and practice, I most positively demurred from any such opinions as his. On his asking me for an explanation, I informed him that the scriptures inform us, that Christ is to deal prudently, "He shall not strive nor cry," &c. and that "his word shall not return unto him void," And that his counsels shall stand and that he will do all his pleasure, and also who hath known the mind of the Lord or who hath been his counselor. Evidently if God is striving as they claim, then it necessarily follows that the scriptures present God in a false light. If God would save all men, and is striving to save them, if he is Almighty, Eternal, Infinite, and Allwise, what, I ask, is the cause of my failure? But they say, "The world, the flesh and the devil all are opposed to God." Very true. So they are, but has not our Lord Jesus Christ overcome them all? "Has he not led captivity captive, and given gifts to men?" Why did the dear redeemer say in the garden of Gethsemane, "I have finished the work which thou gavest me." What are we to understand from his dear parting words, "It is finished?" If indeed he is still striving, wooing and pleading with men to accept of the salvation which they say he has wrought out for them. How are we to understand salvation? What does the word mean? I have been taught by the letter, and I hope by the Holy Spirit, to understand that the word salvation means deliverance. Now if I should see a man drowning, while I stood on the strand, and exclaimed to him that there is salvation in store for him if he will only accept of it, viz.: That I had swum for him and worried myself half to death,

and had gone in heat and cold, in day and night, swimming in seas, in oceans, lakes and pools, in order that he might see me swim, and thus be enabled when he should fall into deep waters to effectually save himself from being drowned. What advantage would that be to the sinking man? Could I say that I, by any such demonstrations, or remonstrances, had completed that man's salvation? And just so if Jesus Christ has only died for the purpose or sake of showing sinners how to get salvation, or to let them know that they can be saved, provided however, that they will do as he has done. The merits of Jesus are a mere figure head in the salvation of sinners, and nothing really has been completed by his dreadful death, wonderful condescension, or glorious resurrection, and salvation is still to be sought in and through the law. If men are so strong as to reject God, outdo him, grieve his Spirit, wade through the blood of Christ, the tears of mothers, the prayers of saints and sermons of *their dear preachers*, and at last land in hell. It really seems strange that an all-wise God would trifle time in trying to save man.

But another suggestion comes up just here. They say that you must show your faith by your works, very good. This is, (as I have observed) invariably true, men always do show their faith by their works. The man who believes that his own works will save him, repents himself, so did Judas Iscariot. He also makes long prayers covets to be called of men Rabbi, distinguishes himself by his style, &c., so did the Pharisees and Doctors of the law. He makes great and even extravagant expenditures of money; Simon the sorcerer offered to do the like thing. But what of it, after all? Suppose I were to ask a man to give me a job of work, telling him that I was in great necessity, hungry, naked, and must die unless he should employ me, but he tells me that he has no job at all that will fit me, that all positions upon his premises are filled, and still I go and get some sort of tool outside, get out in the forest, go to work and work

hard, for a month or a year and return to the man and demand a settlement and ask pay at his hands for my work upon the grounds that I had worked faithfully, confidently believing all the time, that his clemency would not turn me away empty. Is there any court or jury in all christendom that would render a judgment in my favor? No, no. The fact is, Christ sent his laborers into his vineyard, he knew who to send and how many, he directs their work, "For it is God, that works in his people both to will and to do, of his good pleasure."

But still another idea, can't men merit some degree of their salvation? Yes, by living sprightly, morally, &c., pay their debts, refrain from drunkenness, and other vices and intemperances, by being good loyal citizens, &c, &c., surely they can and do enjoy the highest degree of time salvation, by commanding the confidence and respect of their fellow men. Who is it that does not respect a high toned moral man? who would not trust, relieve, befriend, and even protect to his or her full extent such an one, hence of such God says, "They have their reward." That is, they get it now, here in this world; Upon what hypothesis could one ground a hope that God would acknowledge, bless, save, and by distinguishing by honor in heaven. One who in time had simply lived up to a high moral standard? If I should borrow \$10,000, of my neighbor and invest it in business for myself, use it ten years and gain \$10,000 more, should I expect my friend to reward me by giving me the principal and interest as the reward of my industry? Then again mankind are all sinners, by virtue of their fall in Adam, shapen in iniquity, and conceived in sin, as such they are born into this world in sin, in debt to the law, under sentence of death, shut up and can't come forth, dead in trespasses and sins, how can they ever make an atonement? But one says, why repent, but how can they repent? Jesus has been exalted a prince and a Saviour to give repentance to Israel, and the forgiveness of sins. How can the dead do

anything? "The living know they must die, but the dead know not anything." "And you hath he quickened who were dead in trespasses and sins." It is the spirit that quickeneth, the flesh profiteth nothing."

So suppose that a man when he comes to the years of accountability as it is called by some, could begin and live up to and in strict conformity to the law of God, could that save him? No; from the very fact that his old Adamic debt of original sin is still hanging over him; and besides all this there is really no eternal life in the law, Paul says, "That if a law could have been given which could have given life, then verily righteousness should have been by the law."

So you see said I in conclusion, that Jesus Christ of necessity became a curse for those who were under the law, being made sin for us who knew no sin, that we might be made the righteousness of God in him." Hence, "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 after all, good works, such as God will own and bless, are but the fruits of regeneration. But men-made religions, and pompous shows, and parades of men, under color of religion are vain; "For in vain do they worship me touching for doctrines the commandments of men."

And so I left my poor bewildered friend. May God who alone has the power to give life eternal; open the eyes of many to see their true state.—But I hasten on to the Bear Creek Association, at Lawyers' Springs. Well here we are, and Elder Little who is a modern Saul among common men, being his head at least over a great many, and David in one respect at least being good looking, and a Solomon in another being wiser than any around him, but he is meek and humble, he rises at the stand and in a soft sweet voice deliberately lines out a hymn, prays and preaches to us one of the finest sermons that we ever listened to.

Brother Gold I thought of you and the "big deer." After preaching a

short intermission and the Association organized, Elder Little the former Moderator was re-elected, and brother Ashbury Honeycut was elected Clerk. Everything went off smooth'y, lovingly and brotherly, not a jar or wrangle; these are surely dear good brethren. after the Association adjourned we went out and spent a pleasant night with our dear good brother C. P. Griffin, he is surely a model man.

Sunday morning our dear young brother Elder Chaney preached a good sermon to us, he is faithful and sound in word and doctrine. Elder Adams and I tried to preach, and I am quite sure I have never met a more quiet, orderly and better behaved congregation in all my life, and if I had to change my home and settle again, judging from the good behaviour and serious attention of that vast assembly, I could risk my doctrine and that of my family among them, for if they did not all endorse what we said, they were well-bred and high-toned enough to show us respect, excepting a small number, that were not used to buggy riding, or at least acted so, had either bought new ones, or had borrowed ones; just a little number of that class, not many, left before we were through. All things considered, it was a good time. Monday was a happy day; and yet a sorrowing time as we all took our leave one of another, but rejoicing in this hope to soon meet where parting is no more. I went home with dear brother E. C. Jones, and oh what a dear good brother he is; brother Adams and I preached at Bethany next day, and I do think if there is any place on earth where a christian might enjoy life better than in another it is in the Jones, neighborhood, at Bethany. I wound up at Scranton S. C., and reached home safely on the 8th, and found all quite well and doing finely.

Thanks to my dear good Lord for his mercies.

D. N. GORE.

Iron Hill, N. C., April 9th, 1887.

"For he doth not afflict willingly, nor grieve the children of men."

JOURNEYINGS.

DEAR BROTHER GOLD:—I feel this morning like offering a few thoughts to the loved ones who are kept by the mighty power of God, through faith unto salvation ready to be revealed. My thoughts are carried back to the most holy principles that have ever arrested the human family, that message of love as borne from the eternal kingdom of our God to the fallen sons of Adam, to give them the light of the knowledge of the glory of God. Wonderful thought to every translated soul who has realized in his first love some foretaste of that eternal rest that remains for the people of God! Yes, that holy love which these powers, principalities, things present or things to come, cannot separate us from. It seems Paul could say of a truth to the Thessalonians, "For ye yourselves are taught of God to love one another." So I feel to know that holy principle is felt among his dear children to-day. Now, dear child, many years may have passed since your translation from the kingdom of darkness to the sweet fellowship with Christ and his bride; but the happy time will never be forgotten. Oh, yes, when my thoughts glance back to the happy season when the Holy One of the Father came to my relief, to take me from the horrible pit of ruin and placed my feet upon a rock, with a new song in my mouth, oh how I can rejoice within that, however dim my pathway may seem, yet the little hope is not all gone; but will again revive with the sweet thought of the dear one who never leaves or forsakes his child. Yes, he will be with him in the sixth trouble, and not forsake him in the seventh.—Oh how undutiful I feel to be to such a friend. Oh what a dark and thorny path I have been traveling since the precious words of the poet were applied to my poor soul:

"How happy are they,
Who their Saviour obey,
And whose treasures are laid up above."

Now in thinking over the past, since I could hope in his mercy, I often think

of the unequal yoke of the poor child and wonder if any motive but love constrains me, or any power but that almighty power, that is the way, the truth and the life, that sweetly forced me to forsake the ways of the dearest friends of an earthly tie, and unite with the dear people. Yes, I could bid farewell to every precious mother, brother and sister, hoping to follow in the footsteps of the flock and ere long to gain the prize of the high calling of God in Christ.—When the little babe is brought home to the fold, the church militant; when the holy banner of love seems to sweetly wave with triumphant songs of joy in their heart, they know but little of the warfare, they poor children that have been chastened these many years, can tell the new born babe of a trust that is too pure and holy for poor contaminated mortals to live in. We are all prone to wander, though there is no peace for the heaven born soul only in the pathway of duty. Now we feel there are some of our Father's children much more dutiful than others. Yes, to those most humble ones the yoke is easy, and the burden light. We have to endure much chastening to keep us in that straight and narrow path that leads to joys on high. When the natural child has been severely punished for bad conduct, he is very apt to become cautious. Our heavenly Father is too wise to err, and too good to treat a child wrong. Humanity desires much prosperity, but many of the dear children would not know how to act in too much prosperity, they would soar too high upon the hills of earthly fame. Nothing in the world can lead the corrupt mind of human nature farther into error than money. The self-made christian, as they claim to be, have taught in all ages that with plenty of money man had power sufficient to convert and christianize the world. We wander off and get into trouble. Yes, many times all of the members are not present at their monthly meetings, perhaps dying for mercy in some way. So dear children if we love him who has called us with a holy calling let us press forward in hope of gaining the prize ere long, that peace and love may flow from

bosom to bosom, throughout all the chosen family of the living God. David said, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Oh may his dear children, wherever they may be, mark the way of the perfect man, ever looking forward to his second appearing to gather his ransomed home to the peaceful clime of never ending eternity, to sweetly rest forever under the banner of his holy love.

Your little brother in hope of eternal life.

THOMAS E. AUSBORN.

Palmyra, N. C., May 20th, 1887.

DEAR BROTHER GOLD, AND BRETHREN, SISTERS AND FRIENDS, READERS OF OUR PAPER, THE LANDMARK:—As many of you with whom I met on my late tour and took sweet council together, in speaking of the things of our precious redeemer, requested me to write through the LANDMARK that you might hear from me, I feel under obligation to do so, and hope I feel constrained in spirit and love to God and you his dear people to write.

I was blessed to return safely home and find my wife in usual health, though quiet feeble. I remember you all with feelings of thankfulness to God I trust, for your kind words and acts of encouragement and care for me, a poor sinner, in helping me on after a Godly sort. It would be too tedious, to make special mention of the many interesting incidents to me, of as long a tour as I took among you and the many brethren and sisters with whom I had never met before. I hope our meetings and spiritual interviews were not in vain in the Lord. Especially do I remember the dear and beloved brethren of Philadelphia church in Rutherford county, and Pleasant Hill in Iredell county, it being my first visit to those churches.—There I met with kind and warm hearted brethren and friends for whom I shall ever cherish in memory a fond recollection. I hope I feel for them in their isolated condition, and may the good Lord of the harvest send laborers in that part of his vineyard to feed,

comfort and encourage his people, and especially those without the visible fold, to take up the cross and follow their Lord in his ordinances.—I mean those who gave me evidence of a good hope and love for Jesus and his people. Jesus says to such, "ye shall find rest to your souls." I will say to you all dear brethren of the churches I visited, that I felt glad and thankful that generally I found you in peace, and that love and fellowship seemed to abound. How good and how pleasant it is thus to live. It is living unto the Lord, I would exhort one and all to strive for peace among yourselves, for all ye are brethren.

The Baptists of the Bear Creek Association are as good Baptists as I find any where. I never witnessed a more harmonious and lovely meeting of brethren, nor a more attentive and orderly congregation than I met at Lawyers' Spring. The business of the Association was transacted in harmony and love. Elder S. C. Little is its Moderator, and a good one too. He is an able minister and much beloved by the brethren. Elders Clark and Chaney are also good and useful ministers. —

The Clerk, A. G. Morton is a good efficient Clerk, and a lovely and precious brother.

In conclusion dear brethren, let me say to you and to all Primitive Baptists everywhere, be faithful and obedient to the Lord and to one another, and to all men, and I am sure you will be blessed with a good conscience towards God and man: and may the God of all grace be with and comfort your hearts, and strengthen you in every good word and work, working in you and enabling you to do his will, causing you to triumph over all your enemies; and to his name be all the praise, honor and glory, both now and forever, Amen.

Your brother I hope, in hope of eternal life,

JOS. E. ADAMS.

Plymouth, N. C., May 9th, 1887.

Grace alone can afford hope for sinners.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 15

WILSON, N. C., JUNE 15, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

FORGIVENESS.

A friend requests my view of Mark 11: 26.

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

The kingdom of God is within you. While the manifestation of that kingdom and glory is through you, yet the beginning or root of the matter is first in you. Therefore Jesus says: What things soever you desire believe that ye receive them, and ye shall have them. If one when praying believes in his heart that those things which he saith shall come to pass, he shall have whatsoever he saith. Notice, he must *in his heart* believe that the very things he saith shall come to pass. Prophecy is in his heart foretelling or saying the things that shall come to pass. Hence the kingdom or power of God, the Spirit of God is in his heart speaking according to the will of God.

As there were lions guarding the approach to the throne of Solomon, and slaying all enemies, and admitting in the figure, only that which was according to Solomon's character; so truly none can pray in faith to God for any thing that is contrary to his will. It is

also true that the possession of the mind or spirit to pray in faith is itself the first fruit of the kingdom of God, is itself a harbinger or forerunner of salvation, and is a blessing most precious, showing that the kingdom of God is *within* you.

Hence no child of God, (for it is a child of God praying to its Heavenly Father here named,) could find forgiveness of God, if it does not forgive the trespasses of others against itself. A child of God, while he has not forgiven the trespasses of others against it, could not pray to God truly because he is not controlled by the kingdom of God; but is controlled by an enemy. If one regards iniquity in his heart the Lord will not hear him: indeed he cannot pray in faith while under any spirit of hate, or while he fails to forgive others their trespasses against him.

But when one truly forgives others their trespasses, that is proof that the kingdom of God is in him, and he has the witness at once within him of peace and love. The fruit of the Spirit, or of that kingdom, is shown first in the heart. How true it is that the kingdom of God is within us, and works out or brings fruit of love, joy, and peace. As soon as Job prays for his friends his captivity is turned. God is love and he that loveth is born of God. As soon as love buds out of the heart the proof of the spiritual is felt and manifest. As soon as you forgive the trespasses of another you have the peace of God in you. But as long as you do not from the heart forgive others their trespasses against you, you are bound under a barren and rebellious spirit, and dwell in a dry, barren land, and are without fruit of love and joy, nor can you pray in faith.

These things are taught me by ex-

perience and confirmed by the word of God. It is wonderful to see how the kingdom of heaven is in a child of God, and that prayer is not changing the mind of God, but it is the language and sign that the man is already changed. Saul never prayed until he had been changed or quickened. It is the man that is saved. He is the subject of grace, and the power of the kingdom opens his heart to attend to the things of God, looses the tongue of the dumb to sing, opens the prison doors to them that are bound, says to the afflicted soul that God is gracious, calls on the Lord in the day of trouble and he delivers him. How wretched then is that child of God who does not from his heart forgive. How blessed is that one who in his heart does forgive the trespasses of others.

But says one who has not forgiven the trespasses of others, "Let the one who has trespassed against me come and confess his faults to me and convince me that he has repented, then I will forgive him. True it would certainly be to his peace to confess his wrong. But what should you do? should you cherish hate toward him until he does this? If you do you are yourself locked up in prison and cannot approach the throne of grace. While you stand praying, forgive, if you have ought against any. *Even while you stand* in the very act of prayer, forgive, if you have ought against any. Do not wait for them to ask your forgiveness.—So true is it that the kingdom of God is in the man bringing forth the fruit of righteousness, peace, love, joy, forgiveness and meekness. . . P. D. G.

ELDER P. D. GOLD, DEAR BROTHER :
—Will you please write a short editorial for my benefit, on the passage found

in Luke 9:62, "And Jesus said unto him, no man having put his hand to the plow, and looking back, is fit for the kingdom of God:" and in St. John 17:21, the words of our Saviour, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me;" and 23d verse. It is the world of his people that Jesus came to save. As John says, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2:9. We know also that there is a world that lieth in wickedness.—1 John 5:19. "And we know that we are of God, and the whole world lieth in wickedness." And would like to have your views on St. John 10:8, "All that ever came before me are thieves and robbers; but the sheep did not hear them."

Yours I trust in the best of bonds,

WM. F. SLOANE.

Clay Village, Shelby Co., Ky., Dec. 14. 1886.

Remarks.

I feel inclined to make brief remarks on each of these texts as they are repeated by brother Sloane.

1st. Luke 9:62.

Jesus made reply to one proposing to follow him, but first wished to bid farewell to those that were at his house.

But if one is a true follower of Jesus he never turns back. He is dead to the world he once loved. He has left Egypt forever. He is passed out of death into life. When he puts his hands to this plow he never looks back.

It does not mean that man has not natural affection for his people and for mankind. His compassion, good-will, kindness and love for all classes of mankind are increased. But the case is a characteristic one, to show that one before he is a spiritual follower of Jesus must be dead to all false gods, and to all false systems of religion. He must put away all strange wives in the sense that he is dead and freed from all other

dependencies of salvation, divorced from all self-righteousness and flesh-works for salvation, and is married unto the Lord Jesus, and is one spirit with him, and worships and follows none other. It represents the fullest devotion to Jesus forever.

2d. John 17:21.

The prayer of Jesus is that all his people may be one, that the world may believe that God sent Christ. Why is not that *world saved* that believes that the Father sent Jesus into the world? Is it not true that every one that believes that the Father sent Jesus into the world is saved? There is another world which holds that it does not much matter what you believe so you are sincere, and that the world is not at all troubled because there are so many different denominations believing diverse things, but is ready to fellowship any of them, and that world thinks there are many ways to heaven, and does not look for unity in the church of God.— Now is that the world here intended by Jesus, who prays that all his people may *be one*, that the world may believe that the Father has sent Jesus into the world?

There is a world that believes that God's people are one, all led the same way, and of one mind, and all saved by the same righteousness, one Lord, one faith, one baptism, even as ye are called in one hope of your calling, one God and Father, who is above you all, and through you all, and in you all. When that world sees God's people all one, they believe that the Father hath sent his Son into the world.

3d. 1st John 2:2.

This is the whole world including every one of both Jews and Gentiles that Jesus died for, for he is the propitiation for their sins, God so loved this world, or the world, that he gave his only be-

gotten Son, that whosoever believeth on him should not perish, but should have everlasting life. A propitiation for sin atones for it, and propitiates or pleases God so that his wrath is passed away, and he is reconciled or pleased in Jesus who is our propitiation.

4th. 1st. John 5:19.

Christians know two things. 1st. They know that as christians they are of God absolutely in the fullest sense of that word. They know that every one that is saved is of God, for salvation is of the Lord. Of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. That our glorying might be in the Lord.

2nd. They also know that the whole world lieth in wickedness. The world that lieth in wickedness is that which is not of God. Everything that is not of God is of wickedness, is from beneath, is of the earth and corrupt.— We know that every one that is not of God lieth in wickedness, and that by nature there is none good, no not one.

5th. John 10:8.

Before the time that Jesus was manifest in the flesh or born of the virgin many pretenders came, or appeared among the Jews claiming that they were Christ; but the sheep did not hear them. It requires the voice of the Son of God to make a sheep hear.

Those that thus came were thieves and robbers in the fullest sense of that word. They were claiming that which belonged to God, and not to man.

In another sense this is true. All that now, since Jesus is manifest to take away our sins, pretend or claim that works of man of any sort can, in any sense, advance us in the place of Jesus are coming before Jesus, or preferring and setting up these works, and thus re-

jecting Jesus. Nothing can go before him or take his place. He alone is exalted in the day of salvation.

How many thieves and robbers now are coming in the name of Christ, such as Sunday Schools, Seminaries to make preachers, money given without which the heathen could not be saved, works of men of various sorts which they claim are saving souls. They all reject Jesus, the one thing needful, who contains in himself every perfection of divinity, and is touched with a feeling of our infirmity.

P. D. G.

LAMENTATION.

A friend requests my view of Jer. 8:20. "The harvest is past, the summer is ended, and we are not saved."

Various phases of the character of Jesus are shadowed forth in different servants of the Lord. The prophet Jeremiah suggests the sorrows of the Son of man. Perhaps no prophet bewailed the sins and sufferings of Israel as Jeremiah did. He lived in days of impending evil, and he foresaw the doom of that people. Full of pity and compassion for them, he is melted to tears as he foresees their captivity.

Though he has assurance that they shall return to their own land after seventy years of sorrow, still he cannot but sigh by reason of the desolations of the land.

In proportion as one loves Israel and is zealous of the glory of the Lord, does he lament the downfall of that people, and the reproach cast upon the worthy name of the Lord. None can ever know the sorrows of the Son of man, as he bore the iniquities of his people, and bare their sins in his own body; nor can any one feel as Jesus did when he wept over Jerusalem, and declared that

their house was left unto them desolate. This is shadowed forth in Jeremiah's lamentations.

He says, "For the hurt of the daughter of my people am I hurt. I am black: astonishment hath taken hold on me." Here you see how their blackness has marred him, and their consternation has seized him. He has no hope of their escaping captivity in Babylon. He sees that they are doomed to go to that terrible land of misery, and hence he says the harvest is past, the summer is ended, and we are not saved. There is not in the prophets mind the least ray of hope of deliverance: all hope is gone, and he feels this far more keenly than any of them.

It seems a strange matter to him that they must thus go. Is not the Lord in Zion? Is not her king in her? Is there no balm in Gilead? Is there no physician there? Why then is not the hurt of the daughter of my people health: why is not the health of the daughter of my people recovered? You often wonder why it is that tears of bitterness are wrung into your cup which you must drink. Why you say, are such bitter sorrows appointed for me. Mine is a peculiar distress. I have no hope. Am I doomed to this as long as I live here on earth? The harvest is past. The time of deliverance is gone. The summer is ended.

The day of grace, says the poor convicted soul, is gone. Hope is expired. There is no hope for me. Do you observe that none ever feel that but the Lord's people. There is no trouble like Jacob's trouble. Jesus said, behold and see if there be any sorrow like unto my sorrow.

Absolutely all hope of salvation is forever gone, through human suffering, labor, penance work, toil or perfor-

mance. The harvest is past, the summer is ended, and we are not saved, in the sense that there is no hope in man. The decree has gone forth that by the deeds of the law no flesh living shall be justified.

But because Jesus is in the vessel because the poor wise man is in the city, therefore all her guilt must fall on him, and his heart is melted within him, his soul is made an offering for sin, he is stricken, smitten, afflicted of God, despised and rejected of man, a man of sorrows and acquainted with grief. He is the man that hath seen affliction by the rod of God's wrath: "For the transgression of my people was he stricken." So that when the harvest is past, so far as man is concerned, when the summer is ended, as to all man's help or hope, and we are not saved, then when we were without strength in due time, in the good time or the right time, Christ died for the ungodly. For Jesus the son of man is come to seek and to save that which was lost.

P. D. G.

DEAR BROTHER GOLD:—It has been for sometime with me that I have been in trouble about a little matter. It seems that it is not my place to try to write to you about it, being as it is.

There are plenty of old brethren and sisters that could write as well or better than I can. Though it be as it is, I feel like I want to know something, and I can't get rid of the impression. Did not Jesus seem to signify that the poor are the class that are dearest and nearest to him? If it is the case, I expect then that none of those poor ones ever get fed unless they are near a railroad, or at some noted place.

Now I think that when God lays this duty on a man, he wants to go every where in the country, as well as in towns, and at nearest places on a railroad, (please don't get offended at poor me). And if this should offend you

brother Gold, and that you don't think it is worth publishing do not publish it. Though I am inclined to think that a number of the preachers are very much bloated with pride. Do not you think so? Please don't take my words for true judgment. But simply they are signs of what I am inclined or driven to believe.

Now in the beginning of this letter I stated that I was troubled. True it is, and that is what induces me to try to write to you. I want you to give your sentiments about it through the LANDMARK, and tell me whether I am meddling with something that is not mine to meddle with, or not.

I have joined the Primitive church, (and for what?) Because I thought they are poor in Spirit, like I am, and therefore I could not help loving them. And since then I have been to some Associations and noticed some as proud as any Mr. Methodist. Now is that encouraging to me? Or is it running parallel with my feelings? I have once tried to fellowship such but found that I could not in peace, so I told you I loved the Old Baptists. But I cannot love pride in myself, or any one else, that is I cannot love the corruption of the flesh with the mind of the Spirit.—Though I with the flesh serve the law of sin. But I hope the good Lord has given me that spirit to serve the law of righteousness.

I have been more lengthy than I thought I would be, and being so unlearned as I am I expect I am putting self in too much any how. I beg you to sympathize with me, and to correct my mistakes. I would not have sent you this letter but others are interested in the same subject, and desire me to send it to you.

Your little brother, in Christ I hope,
U. J. WESTBROOK.

Remarks.

We are inclined to put the complaints as well as praises of the brethren in this paper. There is no doubt plenty of pride among our people. By nature we are not different from other

flesh. If it were not that the Lord leaves in our midst an afflicted and a poor people none of them would be here.

Though I am not aware that our preachers shun any churches because they are far from Railroads. Some of the preachers travel on railroads to their appointments which I do not consider wrong. Jesus rode on boats.—The apostles did the same thing.—Whatever is sold in the markets east.—Nothing is of itself unclean. So whatever way of riding or traveling offers itself, use. Old Baptists take their places just like other people in eating and drinking, travelling, wearing clothes, marrying, laboring &c., for all things are yours. So that they can ride if they have opportunity, or walk if they prefer, or cannot do better.

One thing about them should be true namely, they will go to their appointments if they have to walk to get there.

What right has a preacher to refuse to serve a church that calls him, if he can go? None. Do our preachers refuse to serve churches because they are not on railroads? I know of no such case. Look at the appointments of our brethren that travel and preach. You will see that they go to many churches far away from railroads to preach.

I consider it right to go any where in towns and out of towns, near railroads or far from them, to preach as we have opportunity. I do not think any should be neglected, and above all do not neglect the poor; for they are the Lord's, if they are poor in Spirit.

Pride is a bad thing, a great curse to any of us, and brings its trouble on all affected by it.

P. D. G.

BROTHER GOLD:—I desire to ask you a few questions concerning the prohibition movement that is agitating the world so much at this present time. What think you of it? What principal is it that is trying to put whiskey away? Is it the Spirit of Christ, or is it the spirit of anti-Christ? What sect is it so hotly engaged in trying to put it away? Is it not the so-called religious world that is engaged in this great prohibition war as they call it?

Are they doing this for the good of the people? or are they doing it for mere ungodly gain? Do you think that it is becoming for Primitive Baptists to be aiding in their prohibition movements, going to their temperance meetings and giving temperance lectures, and writing temperance pieces in the newspapers? I am as much against whiskey drinking to an excess as any one can be, but I don't think it is the spirit of Christ that is trying to put it away.

Yours in hope,

W. H. MULLIS.

Remarks.

The scriptural method of living for God's people is clearly pointed out, namely, that they should be temperate in all things. (Would one swear a little to be a temperate swearer? No. The *all things* we are to be temperate in are *all things that are right in themselves*, and their effects. We are to shun the *appearance* of evil, or totally abstain from evil.

The individual, personal example of righteous living is the scriptural way for each follower of Jesus to show forth the marvelous work of grace.

Primitive Baptists abstain from all sorts of societies and organizations of men, and own that Jesus is their king and leader, their Lord and Saviour, and they serve him directly, and do not owe allegiance to men. Whatsoever we do we are to *do as unto the Lord and not*

unto men: so that we have no need of joining parties of men of any sort.

Of course we regard all unscriptural methods and ways as prohibited for us to engage in. Let the potsherd of the valley strive with the potsherd. Let men of the world and other denominations war as they please. One thing we are to do, and that is keep sober ourselves, and still while we abstain from worldly societies, let us not do anything to encourage drunkenness; for that is expressly condemned in scripture. If we in shunning a danger on one side fall into as bad a hole on the other side of the bridge, as a mule blind in one eye, how much better off are we? Each hole is a bad one. Do nothing to encourage unlawful attacks on men's liberties, but still be careful not to encourage men to abuse their liberties by becoming drunkards. Let all we do be to edification, and nothing we do tend to destruction, or encouraging any man to do wrong. The poor drunkard, already about ruined with liquor, and the toper who is far gone, regards us as their special friends if we encourage drinking, though we are not really their friends, if we do this. Let your moderation be known to all men. Be sober, be vigilant, be watchful, for the end of all things is at hand.

P. D. G.

TALENTS.

Brother Wm. Hawkins requests my view of the Talents, Matt. 25:15.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

The kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto

them his goods. Observe that the kingdom of heaven is as this thing. In what sense is it as this? In the sense that Jesus delivers talents to his own servants according to their several ability, and goes straightway to receive a kingdom, telling them to occupy until he returns. When he returns he calls his servants to account, and commends or condemns according to the faithfulness or unfaithfulness of these servants. It is his *own servants* that Jesus commits the talents to, and not to the servants of another. Then it is not to *male* them christians. For he commits these goods according to the several ability of these servants. If the bestowal of these talents is upon men in nature then there is a difference between men in nature, some naturally having more ability than others; but all having *some natural ability to serve God*, which we do not believe. Nature does not furnish the nucleus or native purity on which to grace acts. By nature we are children of wrath even as others, without any predisposition or ability to serve God.

Yet when the subjects of grace are quickened from the dead the spirit or gift of grace does appear more beautiful and active in some than in others. As one man differs from another man in the manifestation of principles, gifts, or powers, in nature; some being much more active, energetic, careful, and successful in the pursuits of men, and some escaping blunders that others commit; while some receive and enjoy much more of the benefits of food, health, knowledge, and other things than others do; so in the kingdom of heaven, as manifested in the churches of the saints, and in the deportment of the members of the body, as well as in the degree of obedience rendered by some, or disobedience of others, as well as in

the amount of comfort enjoyed by these, there is a difference here in time. So that we conclude there are gifts bestowed more upon some than upon others, according to the several abilities of God's people; for to each is given gifts according to the several abilities of these servants. An earthly sovereign would not confer the choicest trusts and most responsible gifts within his disposal to the most untrustworthy of his subjects.

The talents are as money in a worldly kingdom which is the medium of exchange, or standard of values, by which all business is transacted. So in the kingdom of heaven the talents are not christians, any more than talents are the natural people or subjects of a political government; but they are the gifts bestowed upon christians who are the servants of their Lord.

As talents or money answers all things, or is that with which we buy or purchase what is needed for supplying the wants of natural life, paying taxes or tribute, and thus helping us along; so the talents or gifts in the church are the means by which the flock of God is fed and nourished, directed, controlled and preserved in this present state of infirmity and vanity. Now the various gifts bestowed for this perfecting of the saints, and building the body of Christ, are given to regulate the affairs of the church until the Son of man comes in glory.

The reckoning time is in some degree foreshadowed even now as we behold those servants more gifted and useful having still other trusts bestowed upon them, or still more burdens in the way of serving confided to them, which is indeed a labor of love. For when we commit important trusts to one we seek

the most faithful and useful; but if there are servants that we do not esteem highly, either as fearing they are unstable or unfaithful, or weak in ability, we commit only smaller trusts to them.—Those too are much higher in our confidence, and receive much more fully of our rewards that are faithful, than do those who are less faithful, while such as are derelict in the performance of duty are condemned without stint as guilty. Is it not true even now that those servants who are faithful are far more blessed in the church, not only by sharing more liberally of the confidence of the brethren, but in receiving that far higher and more enduring blessing, the answer of a good conscience, and the growth in the grace and knowledge of our Lord Jesus, and the sweet comforts of the Holy Ghost. While the wayward and disobedient have barren souls, and fallen countenances, and a certain fearful looking for judgment, the faces of God's faithful ones shine in the joy and glory of their Lord.

Do not such things that are palpable to our observation, and sealed in our experience, here in time forecast as prophetic events the coming righteous judgment of all God's people by Jesus the appointed judge of the quick and the dead, who will reward every man according to his work. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2nd Cor. 5: 10.

While we are sure that man cannot anticipate what that judgment or appearing is, and while we are sure that the popular theories of a general judgment day are falacious, still we are taught in God's word—and in our own experience

—that there must be such an appearing.

The servant who by drunken or unfaithful conduct says, my Lord delays his coming, or who says he is a hard master to require such and such things of me, or who hides his talent in the earth or flesh by walking after the flesh, or who walks as did the Jews in the corrupt traditions of unbelief, shall be cast out into outer darkness, as were the Jews at the coming of Jesus, and they still remain where there is weeping and gnashing of teeth.

What gross darkness even now covers the disobedient christian who sows to the flesh? What anguish comes on the rebellious souls? But what great grace and peace rests on the faithful and obedient? He giveth grace to the humble. The yoke of Jesus is easy, and his burden light to all that truly take his yoke. The service he requires is the most reasonable, and the rewards the most wonderful even to the entering into the joy of their Lord.

P. D. G.

The consciousness of that unceasing warfare with which the child of God is exercised day by day, and will be exercised while travelling through this howling wilderness, O how it doth endear the Person of Christ, and render him increasingly precious, as he becomes increasingly necessary to bring through and bring home all his redeemed to glory! With what endearment of affection will Jesus daily and hourly appear more and more lovely, as the soul daily and hourly feels the need of Jesus amidst the conflicts of sin and Satan!—*Hawker*.

The approbation of God and the testimony of an honest conscience are better than thousands of gold and silver.—*Pilpot*.

Obituary.

JOHN J. THORNE.

John J. Thorne was taken sick 28th of April, died May the 4th. He was 69 years old.

On Saturday night my husband turned over towards me and said, "my tongue is most clean." I made answer, I hope it is. I took it to be he meant it was cleansed from the evil of this world. In about three hours after that he died away as fainting. After that I felt that he would never recover, and my prayers were more earnest than before asking the Lord, if it was his good will to take him from me, to wipe all tears from my eyes, and give me a willing mind and heart to give him up willingly and freely, for the good hope I had for him. On Sunday morning my sister came in, and he said to her, "death is sure to come, and there was some one else to fill his place." On Monday morning about sunrise he woke up apparently from good sleep praising the Lord, and repeating, "Lord revive us, Lord revive us, all our help must come from thee," repeating over and over; then he said; I have seen life and death divided. And I struggled and struggled and got over death, and he had died the spiritual death. He said there were some trying to cross that never crossed. Apparently he suffered but little pain, never murmured at his affliction; but bore it with patience. He said he wanted to go home to rest.

DELPHIA THORNE.

Remarks.

Deacon John J. Thorne was a member of the church at Wilson perhaps 35 years or more. When I came to Wilson in 1871 he was then a deacon, and so remained until he died. I have been therefore associated with him very closely; for a pastor of a church and her deacons are peculiarly drawn together, and should have special fellowship for each other. Good deacons are a great blessing to a church. Who will take brother Thorne's place?

He was not a man that cared for worldly riches, nor that made any show in his style of living. He was a plain, humble man. He was peaceable and truthful. I never heard of his causing any trouble. He was a peace-maker.—

He possessed one rare virtue of telling the truth under all circumstances. He did not seem to fear the face of man, yet he was courteous, kind and pleasant.— If deacon Thorne was not at the meetings you might conclude that something was the matter. If he failed to keep his promise there was a reason for it.— He loved the cause of truth, and counted it no loss of time to leave his home or business of a secular sort, to attend to matters of the church.

He was a good, kind neighbor, and passed through life without a blot on his character, or without enemies, so far as I know.

Should we not miss such a man as this? Should we not try to live so that when we die others will miss us? How precious is the death of such a man?— He did not see death. It was swallowed up in victory: for he that keeps the sayings of Jesus shall never see death.

He has gone from the evil to come, and has entered more fully, than in this life one could, into that rest that remains to the people of God.

Sister Thorne, his widow, is blind.— But how calmly she bore his death.— Truly the Lord does all things well.

Many dear brethren have been called away from the church at Wilson since my lot was cast with them, still many dear ones yet survive and remain. Who will go next none of us know. The time is short with all of us. The best time for all God's people is *not behind* them, but it is before them, ever near by.

P. D. GOLD.

ELIZABETH DAVIS.

It has pleased an all-wise Providence to take from me my loving wife, for which I wish to write something in her memory.

She was the youngest daughter of Nelson M. and Elviny Ball. She was born May the 30th, 1851, and departed this life March the 6th, 1886—making her stay on earth 38 years, 9 months and 6 days. She professed saving faith in Christ when quite young, perhaps in her sixteenth year, and united with the Missionary Baptists at New Salem church, Jones Cove, Sevier

county, Tenn., and lived in said church, without aught being laid to her charge, until in February, 1881, and then becoming dissatisfied and thinking she was not in the true visible church, she joined the Primitive Baptist church in the aforesaid Cove, where she lived for sometime, after which it was so ordered that we moved to the town of Sevier, and the writer having the pastoral care of a church which was nearer to us, she, together with myself obtained letters and moved our membership to the Grassy Gap church in Emert's Cove in this county, where she lived in said church, a consistent christian until it pleased the Lord to remove her by death from the conflicts of life, to her final resting place at his right hand. Her death as before stated; occurred the 6th of March, at 6 o'clock, P. M.

Angels of light came down
From realms above,
And bore my loving Betty
To that bright world above.

I'll grieve no more for Bettie,
But raise my trusting eyes,
To where the angels took her
Above the starry skies.

Betty is gone, I hope to heaven,
Blessed rest to her is given,
A rest from sorrow, pains and groans,
A rest forever around God's throne.

She was afflicted with consumption, with which she suffered for five months, but she bore her sufferings with patience and never murmured, but said it was God's will for her to suffer, therefore she was resigned to his will, but said the only thing she hated to leave in this world was her husband and two little children, but said the Lord would take care of them, and she therefore committed them to his trust.— And a short time before she died she said to one of the neighboring woman, Minerva Webb. Minerva said my wife, you have been faithful to care for me, while in my afflicted state. Now life is soon over with me in this world, and my last request to you is, when you are where my children are, I want you to give them good advice, tell them how their mother lived, and how she died. Tell them never to depart from the training of their mother. Two weeks before her death was the regular meeting time at her church, although she was not able to attend, but it just being a few hundred yards from our house, when meeting

was over on Saturday, some of the brethren and sisters came to see Betty, and it was very delightful to Betty to see them come. She was remarkably glad, for it was the last meeting with some of them till they meet beyond the river. But what a happy meeting was the last one, they talked about the pleasures of heaven and sang the sweet songs of Zion, one of the songs was, "Ho, every one that thirst come ye to the water, freely drink and quench your thirst with Zion's sons and daughters." And while singing this song she began to shout the praises of God, and tell us all that she would soon be at the fountain head, to drink out of the well-spring of heaven and to enjoy all its pleasure. I want, said she, to be buried at the old family grave-yard where mother is buried. I want my funeral preached at New Salem. She said she wished Elder William and John B. J. Brickey to preach her memorial discourse, provided they both could be had together. Not either of them could come at the time set for her funeral. Her funeral was preached the 5th Sunday in August, 1886, to a large concourse of people, by Elder William Brickey, from the following scriptures, "If in this life only we have hope in Christ, we are of all men most miserable." And now, perhaps, I the writer, her bereaved husband, will soon be at home with Betty.

Now to reconcile myself I cannot be content without something upon which to base contentment. I have to think, plan, hope and pray and then I trust that God will lead me out of dissatisfaction, and point me away from earth. O loved Betty, my beautiful Betty, may God smoothe down my heart ache, and wipe away all tears from my eyes. God bless your aged and loving father; God bless your two little children, is the prayer of your bereaved and heart-stricken husband.

Darling Betty, though I've laid thee,
In the cold and silent tomb.
May thy spirit still be near me;
Guide me to my happy home.

Darling Betty how I miss thee,
Here no more thy steps shall roam,
I shall meet thee, I shall greet thee,
In a brighter, better home.

Darling Betty, still I love thee,
Though thy form no more I see;
May myself and little children
Go to heaven and be with thee.

She leaves an aged father, three broth-

ers and two sisters, two small children, a kind and heart-stricken husband, a host of relatives and friends to mourn their loss; but their loss is her eternal gain.

ELDER JOHN W. DAVIS.

Emert's Cove, Sevier Co., Tenn. May 6, 1887.

RECEIPTS.

GA.—Jno. F. Lord 1.

IND.—B Crandall 2.

KY.—By Elder B B Pullum 14 S W Owsley 7 50.

N. C.—A Reed 2 Henry Bryan 2 J W Sherill 3 G Cornelson 1 Elder N H Harrison 3 Wm M Farrow 2 25 J M Yarboro 2 D L Wells 1 50 Alien Hamilton 1 50 Mrs J J Kerner 2 Jacob Aycock 4 Geo Yelverton 2 B H Baker 2 H F Peedin 1 50 B M Harrolson 3 Mrs L Bardin 1 50 Mrs Lucinda Taylor 1 Col G W Stanton 1 50 Mrs E A Albertson 1 50 J I Crews 1 50 Mary J Owen 1 50 R W Jones 2 Amanda Phillips 2 Richard Hagens 1 S Atkinson 1 50 By Elder J M Harris 3 A J Turlington 3 D Fields 3 50 O B Amy 12 Elder H Peele 1 50.

S. C.—By Thos Bell 1 50.

VA.—Mrs E A Harvey 2 W B Ashworth 2 Mrs C W Kellinger 2 By Elder P G Lester 24 50 Elder J C Hall 7 50.

APPOINTMENTS.

The following Elders will preach the Lord willing :

JAMES S. DAMERON.

Monday after 2nd Sunday in June. Abotts Creek Tuesday.....Waightown Wednesday.....Muddy Creek Wednesday night.....Shiloh Thursday.....Pine Church Friday.....Brother William Workman's Saturday and 3rd Sunday.....Tom's Creek Monday.....Big Creek Tuesday.....White Oak Spring Wednesday.....Sugg's Creek Thursday.....New Shepherd Friday.....Hickory Grove Saturday.....Sandy Creek 4th Sunday.....Mt Tabor Monday.....Park's Cross Roads Tuesday.....Bear Creek Wednesday.....P. Howards' Thursday.....Big Meadow Brethren and friends will please meet and convey him.

JOSEPH LAWRENCE (Col.)

Staton's Chapel.....July 27th Tom Dickens.....28th

Nancy Lyons	29th
Little Coiton's	30th
Bryant's Chapel	31st
Long Branch	August 1st
Daniels	2nd
Hills Chapel	3rd
Barnes	4th
Pleasant Grove	5th
Thomas Hill	6th
Jones	7th
Toisnot	8th
London's	9th
Barnes's	10th
Jonah William's	11th
Durham	13 and 14th
Mill Grove	15th
Hillsboro	16th
Mebanville	17th
White Oak	18th
Snow Hill	19th

He will need conveyance.

3rd Sunday in June	Wards Will
Monday	Yopps
Tuesday	Bay
Wednesday	South West
Thursday	Muddy Creek
4th Saturday and Sunday	Wilmington
Monday	Hinsons Williamsburg Co., S. C.
Wednesday and Thursday	J. D. Sandsbury's Darlington Co., S. C.

Friday.....Mount Pleasant Sumpter Co., S. C.
 1st Sunday in July Bethsada, Sumpter Co., S. C.
 Monday.....Beaver Dam, Kershaw Co., S. C.
 Thursday.....Cool Spring, Greenville Co., S. C.
 2nd Sunday.....Hinson's, Williamsburg Co., S. C.
 Tuesday.....Trial, Berkley Co., S. C.
 I will be dependant for conveyance.

I hope that Elders Hardee, Roberts and Edger-
 ton, and all the dear brethren will circulate the
 above appointments for me, and that the brethren
 in South Carolina will also see that my appoint-
 ments are understood.

Your humble brother, D. N. GORE.

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WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated May 15, 87.	No. 15, Daily, Sunday.	No. 23, Daily.	
Leave Weldon		2:05 p. m.	5:35 p. m.
Arrive Rocky		3:24 "	"
Arrive Tarboro... ..		4:50 p. m.	"
Leave Tarboro... ..		10:50 "	"
Arrive Wilson... ..		3:57 p. m.	6:38 p. m.
Leave Wilson... ..		4:15 p. m.	"
Arrive Selma... ..		5:24 "	"
Arrive Fayetteville		7:55 "	"
Leave Goldsboro... ..		4:40 p. m.	7:40 p. m.
Leave Warsaw... ..	8:00 a. m.	5:40 "	"
Leave Magnolia... ..	8:13 "	6:00 "	8:35 "
Arrive Wilmington	10:00 a. m.	7:40 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	11:40 p. m.	8:30 a. m.	5:00 p. m.
Leave Magnolia	1:03 p. m.	9:32 "	6:46 "
Arrive Warsaw... ..		10:49 "	7:00 "
Arrive Goldsboro	2:00 "	11:50 "	"
Leave Fayetteville		8:30 a. m.	"
Arrive Selma... ..		10:50 "	"
Arrive Wilson... ..		11:50 "	"
Leave Wilson... ..	2:50 a. m.	12:35 p. m.	"
Arrive Rocky Mt.		1:12 "	"
Arrive Tarboro... ..		4:50 p. m.	"
Leave Tarboro... ..		10:50 a. m.	"
Arrive Weldon... ..	4:25 a. m.	2:40 p. m.	"

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamson, N. C., 8:30 p. m., 6:40 p. m. Returning, leaves Williamson, N. C., daily, except Sunday, 7:30 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:35 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:20 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 60. Northbound is No. 51. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

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VOL. 20

JULY 1, 1887.

NO. 16

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
Zion's Landmark Print.

Eldredge
1887

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 chords of Love.

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

EXPERIENCE.

ELDER D. BARTLEY, DEAR BROTHER:—I have been impressed in mind to write my experience ever since I joined the church, but feeling my unworthiness, ignorance and inability, it is a heavy task, though trusting the Lord will direct my pen to write nothing but the truth, my hearts desire is if it does no good that it may do no harm. I can remember when I was but three years of age. Father and mother moved from Columbia county Fla., to where they now live, which was then a frontier county, with but few settlers. The Indian and wild beast roamed the forest, but in a few years a sufficient number of people moved in the surrounding country to build and constitute a Methodist church, and a Missionary church. There being no Primitive Baptist church in this country, father and mother would sometimes go out to hear them preach, and would take us children along with them, which was a sad day with me. I felt like I had to die on that day while at meeting when the preacher would commence to preach. I was so sure I had to die I would cry in spite of all I could do.—When meeting was over and I found I did not die I was so glad and was hoping they would leave me at home, for I suffered so much when we went to meeting. I had some feelings, but not so much everytime I went to meeting on Sundays, until the Lord I feel to hope spoke peace to my poor soul. I

was brought up in a pioneer country, and had no opportunity of an education. Instead of going to the school room I shouldered my knapsack and my rifle in defence of the Confederacy. My oldest brother was with me to serve in the war, and while camped at Knoxville East Tenn., he was taken sick with Pneumonia, suffered six days, and fell asleep in death, which was a heavy stroke to me. I felt as one left alone to mourn the loss of a dear and affectionate brother.

While mourning his loss it occurred to my mind that I must go next in death. I had a little pocket testament with me which father gave us to read, so I commenced to read at the first of the book, and continued reading to see if I could find anything in there that would give me some encouragement concerning death, as I was sure to go into a world unknown in a short time. I continued to read until I read through, and came to the conclusion that I was not going to die so soon as I thought for, but would become a christian and be prepared to meet death and be saved. So I would read my testament and go to meeting which I thought was the way to be a christian, and would try to pray two or three times a day, as the preacher would tell us that was the way to become christians. Finally one night while at meeting in camp at Glade Springs, Va., the preacher came to me (a Missionary) and asked me how I felt, not knowing how to answer him I said, I feel very well. He then said, do you feel like God for Christ's sake has par-

doned your sins, and believe that Christ died for you. I said yes. As I then looked upon preachers to be perfect and holy, and it would not do to tell him no, he then told me I was a fit subject for the church and then I believed. It was because he said I was, and was going to join the next day and be baptized, but got orders to go back to Tenn.

Early next morning we took the train bound for Tenn. Thus I was disappointed in joining the church, and felt very sorry for awhile, but after examining myself I found I was not killed to the love and practice of sin, and was glad I did not join. I then commenced to make promises to God in this way if he would let me live to get back home once more I then would be a christian, and join the church, and not do as I had seen others do, but would live perfect and holy, and be without sin.— These promises I would make to God were a great consolation to me, for I was sure I could be a christian by my own works of righteousness at any time I saw fit. I was under promise to God to do good if he would let me live to get back home.

The good Lord spared my life to get back home, and I thought of these promises I had made, but did not feel ready to fill these promises just then: but when I got married and had a home of my own then I would make all my promises good, as I believed God was waiting on me, and was ready to save me when I got ready to be saved. When I went to meeting the preachers would tell us we could get religion and be christians if we would try, for Jesus was wooing and beseeching you, and knocking at the door of your hearts, and trying to get in and save us, but we would not let him in so he could not save us: and if we were lost it was our own fault. I then could feast on such food, and was glad to hear the preachers tell us we could get religion so easy, that it was all left to our will, and all we had to do was to commence first to do good, and then Jesus would meet us half way and embrace us in his arms, and love us. I then could give him

honor and praise for preaching such a good sermon, because he preached just what I always believed. I could understand that kind of doctrine because I trusted in man as they do. So that is the way I then believed, not that I had been brought up by parents of such belief, for they were both members of the Primitive Baptist church, and father was a great fighter for the Primitive doctrine, and contended earnestly for the faith once delivered to the saints; and they were as lambs among wolves, but stood firm and unshaken, and put to flight all the enemies of the truth of Jesus and his righteousness.

In 1866 there came a Primitive Baptist preacher by the name of Jas. Moseley, the first one that ever preached in this country. He gave out his first appointment in this section at a Missionary church called Shiloh four miles distant from where we live. We all went to hear him preach, I was anxious to hear what he would tell the people, so when we got there he was there, a very old man. I said to myself if he was the chance to preach we would hear nothing to-day. But to my great surprise I never heard man speak like this man spoke, and was sure I heard strange things that day. He spoke as one having authority. I felt like Christ had come and spoken to the people, and I feel so yet. So I was left to wonder and marvel at what he had preached, giving God all the power and honor and the glory, and condemned man's works which I was depending on. This left me in a pretty bad fix as I thought; but still believed there was something for me to do first before I could be saved. I became somewhat troubled about my soul's welfare, would try to ask the Lord to have mercy on me, then would think it was all imagination, and tried to leave off such thoughts: but would become more troubled at times, and would do all I could not to be in any trouble, would go to the ball room and pass off the time with my comrades the best I could; but this did not keep off these troubles. I went on in this way for sometime wondering why I had such troubles,

and asked the Lord to have mercy on me, and deliver me from this heavy trouble; but all I could do or say was a failure.

One morning while plowing in my hammock field about a quarter of a mile from home, being there alone and thinking of my condition, I heard something like some one preaching close by in a low sweet voice which I thought was imagination, and would not stop to listen to it; but could keep hearing it about the same distance from me.— At last I stopped and looked the direction it appeared to be, but could see nothing. I then thought it was nothing, and went on with my plowing; but could still hear the same voice preaching. I wondered if this was a voice from heaven preaching to me, a poor vile sinner. My eyes filled with tears, so I could not see how to guide my plow. I stopped to wipe the tears from my eyes, looked to see if I could see anything, and every thing looked different from what it ever did before, everything looked lovely and submissive to the God of heaven. The sunshine was of a soft ray, and I alone to look upon the beautiful scenery of the mighty works of the Lord, and I being disobedient to his laws, felt to be left out.

I then sank down in tears, and called upon the Lord to have mercy on me a poor helpless creature. When my tears were gone I was left to wonder what this could mean, and kept it to myself a long time. Finally came to the conclusion I had committed the unpardonable sin, and the Lord just let me see some of his goodness and power which he manifested to his people so I would know the difference between them that serve him and them that serve the devil, and mercy was forever shut against me. I would feel miserable at times being without God and without hope in the world, and would search the scriptures to see if I could find any word that would give me any comfort, but found none. Then I would give up all for lost, and would have been glad I had died before I saw the light of the sun, and be at rest. But alas, that was

not the case with me. I had to answer for the crimes I had done, and felt sure the Lord would say to me, depart from me, I know you not. I became reckless in mind, and would go to the glass and look at myself to see if I thought the Lord could have mercy on me, but would turn away with a sad heart feeling sure the Lord could not have mercy on such a looking being as I was, and be afraid to ask the Lord to have mercy on me, lest he would destroy me at once. At other times I would think it all imagination. There was no use in being troubled about being lost when I can be saved if I will.

While in possession of these thoughts my troubles would leave me for a season, then the scripture presented itself to me, if the righteous scarcely be saved where shall the ungodly and sinner appear.— This was continually presenting itself to me for a long time, which gave me much trouble, and my answer to this was, in torment, which I felt would be the case with me. I went on for some months in trouble upon the account of this scripture being pressed in mind so often, and would try to ask the Lord to have mercy on me a poor lost and ruined sinner. Lord save, I perish. All my weak efforts seemed to be of no effect. So time passed on and I then came to the conclusion I was going crazy and that was what ailed me all this time. I became frightened and took notice of my feelings, and thought I could detect it and strove against these feelings, and tried to keep them off; but could not. I said to my wife, I was afraid I would have to be sent to the asylum. I had such strange feelings. I was afraid the people would detect it, and send me to the asylum.— This gave me considerable trouble in different ways. I did not want to be taken from my family, but felt it would be just and right for I was not fit to live, and my family would be better off if I was taken from them and God would be just in destroying me, and not let me live any longer. I went on in this way some length of time thinking I was crazy but kept it hid from the people. This I believed had come upon

me for being such a sinner. My life was not much pleasure to me at such times, as this.

My continual cry was for mercy when these troubles would commonly leave me I would think they could not come upon me any more, but at a time unexpected to me something said to me, you have got to die. My answer was, I know I have and there is nothing good I have done. I tried to put off such a thought as having to die, but could not. I became uneasy and concluded there was something the matter, and it was some deep and unknown disease. These words were constantly in my mind, you have got to die. I became so alarmed about my feelings, and the doctor said, it was my liver, and he could give me some medicine which would help me, and asked me a good many questions concerning my feelings, trying to locate my disease to be liver complaint. I only had one symptom of the many he asked for. I said to him no doctor could do me any good so my disease still grew worse and these same words would say, you have got to die, I would say yes, I know I have, and call on the Lord for mercy, and if my crimes were too great to be forgiven, Lord grant that thou will let me live so I could work for my wife and children if nothing else, for I saw myself guilty and already condemned in the sight of God. One evening while plowing in my field these words came to my mind with force, you will die this night, I did all I could not to think so but failed, I then started home, the sun was sinking low, and I looked at it for the last time for it was the last with me when I got home, I felt so weak I laid down on the piazza floor feeling like I could not live much longer. I then saw some pond birds alighting on top of a pine tree not far from the house, I was sure they had come to witness my death, and I thought I could feel death on me, and felt for my pulse, but scarcely felt it move. I then thought death was on me and said to my wife, I feel very bad somehow: she said what makes you feel so. I said I did not know. I could not tell

her, it was upon the account of my being such a vile and wretched sinner, and was bound to go into outer darkness, and God would be just in sending me there.

After I had given up all for lost, and counted myself good as dead, I began to feel some better, and these deathly feelings left me, and I thanked God my life was spared which was a miracle to me. Then the devil would tell me I was mistaken in my feelings, it was nothing but a delusion of the mind, and I was doing wrong in thinking of such things, that I was not such a sinner as I felt to be, but was just as good as anybody and quit thinking of dying, and go on and enjoy yourself while in the world, and live in the pleasures of this life which are your rights. Then I would cheer myself up the best I could, and try to rid myself of all my troubles, but failed in all my efforts, and had lost all confidence in the flesh, and it now depended alone on the mercies of Jesus, but could not see how he could be just and save such a wretched sinner as I was, but would beg the Lord for mercy, and the sincere desire of my heart and prayer to God was to have Jesus preached to me in the same manner as Phillip preached him to the Eunuch before. I would go to meeting hoping to hear him preached to me, but would come off feeling sure he was preached to others but not to me, and a Saviour to others but not to me. I would look at the church members, and felt like I would give all I had if I could feel like they looked to me they felt. I wanted to live with them, and die with them, but alas it was too late now, mercy was forever shut against me and my time close at hand.

This was my condition, dear brother Bartley, when you and brother Z. H. Bennett came to Mt. Enon church and preached on the 3rd day of April 1883. I don't know exactly what your text was, but this I know while you were addressing the congregation you called the name of Jesus and said, this means something. I was anxious to hear the meaning, and you said it meant Saviour. I felt my heart leap at the word Saviour.

My heart was full and my eyes filled with tears while you told my feelings so plain I was sure some of the brethren had told you all about my feelings concerning my soul's welfare, and was made astonished at the close of your sermon. I heard the sweet tone of music like unto some large instrument which seemed to fill the house. I looked around to see what this meant, but saw nothing. The congregation were all quiet. Then this sound of music hushed.

Then brother Bennett came next, and closed the services by offering prayer, and at the close of his prayer I heard some sweet tone of music just like the first which seemed to be encircled around me and then hushed. I could but wonder what this could be. I never heard anything like this before. I then went to brother Clemmon's in the evening of the same day where you and brother Bennett preached at night, and the whole sermon seemed to be preached to me. The very thing I was desirous to know you explained. Then in the morning and evening sermons, and I felt like I had evidences that I never knew I had before, and came back home thanking God for what I had been hearing. My whole heart's desire and prayer to God was to be delivered of this heavy burden which was so wearisome to me. I finally went to sleep. Next morning I awoke, the first I remember I heard these words in a low sweet voice, Jesus is your Saviour. My poor heart was so full of rejoicing and praise to Jesus I could not give him praise and thanks enough. Oh how sweet the name of Jesus was to me. I could not stay at home. I must go now and have Jesus preached to me this day in the same manner, as Phillip preached him to the Eunuch. There being no church members near by, I started to go where my brother was at work, and ask him to preach to me Jesus, as I believe he is a brother in Christ, but has not made an open confession. As I went on my way rejoicing in Jesus and praising his holy name, I heard this same sweet voice say to me in

plain words, this is the same Jesus preached to you that was preached to the Eunuch. My heart was filled with joy unto the end and full of glory, and so plain that brother Bartley, that you began at the same words Jesus meant Saviour, and preached Jesus to me, as Phillip did to the Eunuch, and you were caught away by the same Spirit Phillip was, and I went on my way as did the Eunuch rejoicing in Jesus as my Saviour. This is the Lord's doings and not man's. So on the second Saturday in May 1884, I offered to the church and was received, and on Sunday following received baptism, and feel thankful to the blessed Lord for his kind and tender mercies which I feel to hope I have received from the bountiful hand.

Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

I will close, as I have already written more than I expected to, and very poorly spelled and written. You will please correct all mistakes and excuse ignorance.

Your brother in Christ, I hope,

W. L. WIGGINS.

Plant City, Fla., Jan. 23rd, 1887.

PENITENCE.

"In against God only."—Psalm 51:4.

DEAR BROTHERS GOLD AND LESTER:—The words in the verse named above, for a number of years, have seemed very solemn and awful words to me; and at times have engaged my thoughts very much. In this time my view of them has not changed, though that view has become enlarged, I think, somewhat. I have thought also, for sometime, of putting some of these reflections on paper, and sending them to you. This morning I will endeavor to do so, hoping that what I may write will be to the edification of the brethren, and to their comfort in some way.

The whole verse reads as follows:—"Against thee, thee only have I sinned

and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest."

There is, I think, no question in the mind of any, that this psalm of confession and penitence, and of prayer for forgiveness and cleansing was written by David, after Nathan the prophet had come to him, and denounced his sin in the case of Uriah and Bathsheba. In this act he had been guilty of the crime of adultery; and afterwards, in order to conceal the first crime of murder. But even if this were not the immediate time and occasion of the writing of the psalm, it is evident that he bewails some great enormity, which, in verse 14th he denominates by the term "blood guiltiness." His sin, whatever it was, had come home to his conscience, and by the sin he learned the inward depravity of his nature, as is seen in verse 6th, verse 10th and verse 17th.—By this we may also learn that the real trouble is in the heart. What we DO is but the disclosed stream whose origin is an impure fountain. We ARE wrong and therefore we DO wrong. We ARE alienated from God, therefore we DO evil to God's creatures. We love not God and therefore we love not our fellow men. David had *done* wrong, and this led him to consider the fact, that he *was* wrong. And therefore we hear him pray, not so much for forgiveness for this he had *done*, as for an inward cleansing. He was sure that if truth filled the inward part, the outward would be true and right. Our relation to God and our standing before him is the thing of chief importance. Forms of worship, manifold sacrifices, outward morality, will avail nothing before our Judge.—"Behold thou desirest truth in the inward part," is David's discovery and therefore he can pray for nothing less than this "Create in me a clean heart oh God; and renew a right spirit within me." Also, out of this experience of present wrong doing, David learns that the doctrine of "Original sin" is true. And he says, "Behold I was shapen in iniquity, and in sin did my mother conceive me."—Sin *in act* is not an excrescence, with no

proper root, but is the *natural product* of a fallen nature. I *cannot* rise because I *am vile* in nature. I believe that every one, who has ever lamented over any act, viewed by him as a sin against God, has also been compelled to the conclusion that "in him that is in his flesh dwells no good thing." "Behold," Job says, "I am vile." We see in this psalm also, that David has been forced to consider *not his* RELATION to Uriah and Bathsheba but unto God. When Nathan had brought the matter home to him in saying "thou art the man," we hear David at once saying, "I have sinned," and henceforth see him coming at once to God, as the only one with whom he has to deal. In this psalm there is no mention made of those whom he has wronged, but all is spoken of his sin against God, and to him he makes confession and of him he asks forgiveness. And this brings me to consider the words of the text named in the first place: "Against thee, thee only, have I sinned and done this evil in thy sight."

David had wronged his fellow man, but he had, in so doing, wronged himself more. The injury to others was only against the body and for time.—But he had wronged his own soul, and prepared a sting for his own conscience. He had deprived his fellow men of lawful earthly delights, of God-given temporal rights and enjoyments, but he had shut himself out from the peace of God and from the joys of his salvation. He had laid up for himself a harvest of corruption for many days to come.—This is always the case. A man can afford to suffer a wrong, but he cannot afford to do a wrong. He may rob his fellow man of gold, but he has robbed himself of what is more precious than gold. A child of God has treasures that are heavenly. His companions are the pure in heart. Jesus, the just one, is his elder brother, and God is his father. As he indulges in sin he loses the joy of these things. He is not lost, but he loses the joy of salvation. When Adam sinned, he could but strive to hide from God. Sin has the effect of shutting us out from God always. And so he that sins wrongs his own soul first and

chiefest.

If then my brother wrong me should I not pity and pray for him more than for myself?

Some have been perplexed that David should say, "against thee, and thee only have I sinned." "Why," they say, "had he not sinned most grievously against Uriah and Bathsheba? How could he say that he had sinned against God only? Perhaps this difficulty would vanish if we would consider a few things for a moment. And first this confession of David is not a voluntary one. In the parable the prodigal son is represented as making the same confession, "father I have sinned against heaven and in thy sight." The same is implied in the confession of the publican and of the penitent thief. The same is true of every convicted sinner. The soul is shut in with God. It is called to answer at the bar of God. This, to every convicted soul, is the *supreme court*. So that this confession of David is in harmony with every poor sinner's plea. If there be any difficulty here it is a difficulty common to every soul with whom God has dealings.

But in the second place it will help us to remember the use of the word "sin." Sin is defined as "the transgression of the law." God is the great law-giver. When therefore we sin, we transgress his law, we sin against him. We have, strictly speaking, no other law-giver, therefore we can say, "against him and him only have we sinned."—This is true of every government among men. If I steal from my neighbor, or take his life, or rob him of the wife of his bosom, HE must not exact the equivalent from me, but the STATE must take the matter in hand. This is well understood where government exists at all. I have wronged my fellow man, but I have sinned against my government. So in David's case, and in every case, a man is a sinner because he has transgressed the law of God. There have been instances where "God commanded men to slay other men." The deed was the same, but the act was not sin, because it was in harmony with the command of God. What is an injury to

our fellow man, or what is meant as such by us, is sin against God. The sin abides, but the injury can be remedied. My child may strike its playmate. An injury has been done. It may be remedied, but the violation of my command cannot be remedied. I think more, (and if he ever becomes penitent my child will think more) of the transgression of my command, than of the few moments hurt of the child he has struck. The sin will trouble him more than the injury of his playmate.—It seems to me that this is the state of feeling expressed in the words of the text. David had wronged Uriah and Bathsheba, but his sin was against God and God only. Men have sinned against God when they were doing the best possible thing for men, but doing it ignorantly. Joseph's brethren meant evil against their brother and sinned against God, but God meant it for good, and the thing they did saved much people alive. Wicked men, meaning wickedly, crucified the Saviour, but in sinning against God they did what secured the redemption of untold millions. We do not always know that what *seems* an injury, to men is really an injury but sin is sin all the same. Therefore the penitent heart will feel like David and lament the sin, while he may say little about the injury done to his fellow.

God had given to Uriah, as he has to all men certain rights and privileges.—They were his, and he has a right to bestow them as he will. While industry, frugality and power of calculation, are all things which help us on in our mortal life, yet we must remember that if one man has more of these faculties than another it is because God has made him so. He alone makes us to differ. And so, no man can claim what he has upon any other ground than that God gave it to him. And on the other hand, if in anything we lack, we must remember that God has so ordered it. This lesson well learned will keep those who have, from praising themselves above others, and those who have not from repining and envying and hating those who have. Now

David had robbed Uriah of his portion of this world, which God had given him, to enjoy, and which no one save the giver had any right to take away, could David have remembered this he could not have robbed his brother, since he would have seen that in so doing he would sin against God, who had given Uriah these things to enjoy. On the other hand, God could make up to Uriah in some other way, more than he had lost. On David's side, there must therefore, be deep repentance for his rebellion against God in taking away what he had given Uriah, and on Uriah's side there was the remembrance that God was his rich almighty friend, and could and would still supply all his needs. Of course I speak as though he were a child of God. And these reflections are for ourselves rather than for him. Summing it all up, it seems to me that if in anything I wrong my fellowman, I am a sinner, not against man, which would be a light thing, but against God which is an immeasurable thing. And while I should confess my fault and endeavor to make full restitution to him whom I have injured, yet after all, the chief trouble will be, that sin stands between me and God. And while I shall mourn to have incurred the censure and displeasure of my fellowmen, and to have lost the full fellowship of God's people, yet my chief mourning will be, to have lost the joy of communion with God. It was so with the penitent thief. He does not speak of his offenses against man, and of losing their regard, but of his just condemnation before God. And Paul was not accused of persecuting men and injuring them, but in his conscience the arrow of conviction came, "why persecutest thou me." And when any man is arraigned at the bar of God, he does not THINK of having sinned against man, but "against God and God only has he sinned and done this evil in his sight." And on the other hand if I am wronged, it is mine to commit my cause to God, who governs all and bestows all, and not to strive for myself to set matters right; sure that my heavenly Father will not suffer me to be really

a loser, but means my good somehow, in all. By these things he tries my faith and patience and hope and love, and brings out his own divine nature of which, as a child of God I have been made partaker. I do not say that we have attained to this, or are already perfect, but this is the mark towards which our faces are set. Jesus was and is our example, and this he did all the days of his earthly life. He wept over Jerusalem, which had rejected him and hated him, and in the last extremity he so pitied his enemies, that he prayed for them to be forgiven of his father.— He was being injured and filled with pain, and reproach covered him as a garment, yet this was not what moved him so much as the thought that *they sinned against God*. And so he prays to God "Father forgive them they know not what they do."

From all this some practical reflections arise. Herein I can see why I must not avenge myself but rather give place unto wrath. They who do me wrong sin against God and he is sure to vindicate his outraged law. My affairs also are altogether in his hand and I must not try to take them into my own hands. I must not make use of *lynch law* in his kingdom. He will surely administer his own affairs by his own appointed means, I must therefore leave all to him. And beside he will give me all that I need in any event.— If he suffers me to be robbed in one way, he thereby will try my faith on the one hand, and in some hitherto unseen way, supply what I need on the other hand. And he has uttered very solemn words "vengeance is mine I will repay," saith the Lord. I do not allow my little child when a stronger brother or sister snatches away what I have given her, to snatch back again, or to strike, or seek revenge. I require them to bring the case to me and I settle the matter as I think is right. If I do not restore the exact thing taken away (and perhaps it has been broken or eaten) I give something else as good, and I visit my displeasure upon the wrong doer. This is precisely what God does in his family. I require my child that

has done wrong to confess its fault and frown upon him until it is done. And sometimes the child who has been injured begs me to forgive the wrong doer. And the wrong doer has laid up for himself more suffering and has lost more than the one who has suffered wrong. And these things are all true in the family of God. It is said that our God deals with us as with children. Oh may we all remember that when we sin it is against heaven and in the sight of the Father. In this view how solemn and awful is our position.

Herein also I find good ground for patience, submission and forbearance. Since all is in the hands of God, since I have to do directly with God, and since he who wrongs me also has to do directly with my Father and Friend, I can see my way to wait his will patiently, to submit to the hardship that I suffer, and to forbear returning evil for evil. Only as I learn to see all things in God and to see him in all things; can I grow up unto any of these graces. Is not all this involved in the word "be still and know that I am God."

Both then, for the wrong doer and the wrong sufferer, it is most good to remember that we have to deal with God rather than with men. Oh may we all have the spirit in us that was in Elijah when he spoke before king Ahab. "As the Lord liveth before whom I stand."

I trust these reflections, if published may not be in vain. And that if any one is comforted in them they and I alike may remember that it is all of God and of him only.

I remain your brother in christian hope.

F. A. CHICK.

Reisterstown, Md., May 25th, 1887.

TRIALS.

DEAR BROTHER GOLD:—It has been some time since the readers of the LANDMARK have heard from the unworthy writer through its columns. With your permission I would make bold to address the household of faith once more. The Apostle Peter in his 1st Epistle 4th

chapter 12th, and 13th verses use to our comfort and consolation the following remarkable words: "Beloved think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

Whatever the circumstances of believers in this life may be, whether they are poor or rich, full and abound, all must be tried. Trials they must have more or less, tribulation they shall have, and all that will live godly in the present world, shall suffer persecution.

The fiery trial spoken of in the text, seems to be the great trial, of which all the children of God are or shall be partakers, and hence they are said to be partakers of Christ's sufferings. Christ suffered and died for our sins. Sin is the transgression of the law; the penalty of sin is suffering and death.—Christ bore the sins of his people, and because he was or is the head of the body with all its members, he was held responsible for all the iniquities, transgressions and sins, which the members of the body had committed. Justice demanded satisfaction. Christ the head of the body rendered satisfaction, and divine justice was satisfied when Jesus paid all his people owed, when sin was overthrown, captivity itself led captive, and all for whom Jesus died were justified, as though they themselves had paid the uttermost farthing, yea as if they themselves had fulfilled the whole law, and bore the penalty of all their crimes themselves. When Jesus gave his life for his sheep, he beheld the cup of suffering and death before him. He prays, Father if it be possible let this cup pass from me. But no it was not possible. The people he had come to save from their sins must be saved to the uttermost, that law and justice might completely harmonize with mercy and truth, and together rejoice in the salvation of Israel, whom Jesus had come to save from their sins, according to the will of God. Yea to save them from their sins and the damning power

and consequence of their sins as well.

And Jesus says: Nevertheless not my will, but thine be done. Thus he underwent this fiery trial. Our sins were consumed in it, and our souls were saved. Even our bodies now await their change, to be fashioned like unto his glorious body, in the resurrection morn.

But while his members are dwelling on this his footstool, they all must also be partakers of this fiery trial. When they are quickened by the spirit of God into life, then their trials begin.

What knew n thing of this trial until life had been communicated to them.— For they were dead in trespasses and sins, under the powers of darkness, being alienated from the life of God through the ignorance (death) that was in them, because of the blindness of their hearts, yea they were without hope and without God in the world. But now being made alive they have become the subjects of feeling, understanding, seeing, and hearing &c. They feel in their heart that they are sinners. They understand now that they are the ones whom the bible calls: "lost."— They see, as it were, their own prodigality: they hear from the law their own condemnation. Now they are brought to trial. Think it not strange, beloved, think it not strange. For so has God himself ordained it. You dare not come to God in filthy garments.— No strange thing happened to you; you shall be stripped from polluted rags, and clothed with garments of salvation. You must be brought to trial. You are guilty and will not dare deny it. You stand a condemned criminal before God. Beloved think it not strange? The holy Spirit is reproofing you now, and is bringing you to trial.— You are to be convinced in the court of justice now set up in your conscience.— The holy law charges you with transgressing of the whole law. Satan is against you as a matter of course, and accuses you before God day and night of having been in his service all the time, even when you fancied to serve God, as you also had professed perhaps when in nature's darkness. Your own

conscience knows that it is even so, and justice says: Put the guilty one in prison. Beloved think it not strange, God has said: This is the way, walk ye in it. Shut up in the horrible pit, you can but lie down in sorrow. And should sentence at time be pronounced against you, consigning you to the regions of dark despair forever, you can see the justice of the Judge even there. Oh yes alas! alas! I have deserved it.—

"Should my soul be sent to hell,
Thy righteous law approves it well."

Beloved think it not strange concerning this fiery trial, ere long the Holy Spirit will make known to you that your debts are all paid. Your guilt which was laid on Jesus, was nailed with him on the cross. Your sins Jesus bore in his own body on the tree. They are blotted out in the person of Jesus. They are burned up in the fiery trial of Jesus, and you are now made a partaker of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. You are now to taste a little of what Jesus suffered, when he destroyed our sins, and saved our souls. When salvation comes in your heart, you will be able to see Jesus, then you will be able and willing, gladly willing to receive Jesus. The prison doors will fly open, you go out of prison not merely a pardoned wretch, but rather a justified saint, as though you never had committed one single sin.— An heir of God and a joint-heir with Jesus Christ. O then the year of Jubilee has come, and Jesus brings his ransomed home. He gives them faith by which they now believe, hope, pray, rejoice and sing; for the morning of eternal life has come to them, the day star has arisen in their hearts. Think it not strange therefore beloved brethren, God has from of old ordained this grace to come to you, quickening grace to make you alive! Convincing grace to convince you of God's holy demands in his holy law. Convicting grace to stop your mouth, and to bring you in guilty before God. Saving grace, to forgive you freely all that you have ever

said and done against him. Justifying grace to show you that your surety has done all things well, and God now sees no condemnation in you. He beheld not iniquity in Jacob nor perverseness in Israel. Sanctifying grace, to set you apart not to wrath, but to obtain salvation through our Lord Jesus Christ.—Which was to make you holy and without blame before God in love, and without which you could not have seen the Lord. Redeeming grace, to ransom you from the power of the grave.—Comforting grace to remember, that as ye are partakers of Christ's sufferings, ye shall also be partakers of his glory. Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. 8 : 33—39.

Now may the dear Lord give us that now live, and all those who yet shall live in God, sustaining grace to uphold us in the trial of life, which greatly is made up of doubts, fears, slips, falls, stumblings, and misgivings of various kinds, may he give us the grace of wisdom, of power and of a sound mind, that we too may be able to rejoice at the appearing of our Lord with exceeding great joy.

Brother Gold examine this, if you please. If in your judgment it should not be profitable to appear in the LANDMARK, reject it, otherwise give it a place in our paper, if it does come, as it also does, from the poorest to the poor among you.

May the dear Lord revive his work in our hearts, and may his people all so live, as to adorn the doctrine of God our Saviour with a godly walk and conversation and may they love one another as he has given us commandment.

Yours to serve,

B. GREENWOOD.

Wilson, N. C., May 16th, 1887.

I feel my wounds healed every now and then by thee; but I feel not an exemption from them.—*Augustine.*

CHARITY.

ELDERS LESTER AND GOLD, DEAR BRETHREN IN CHRIST:—It has been some time since you, and the dear readers of the LANDMARK have seen a communication from my pen. It is not because I do not appreciate the LANDMARK, for truly, it is a welcome visitor, and it is not because I do not want to write to the dear brethren and sisters; but it is because I feel so weak and unworthy, and think my feeble efforts might crowd out something more worthy.

In this communication I will try to pen a few thoughts upon these words, "And now abideth faith, hope, charity, these three, but the greatest of these is charity," 1st Cor. 13 : 13.

Since quoting the text I see that there is too much contained in it for one letter, therefore I will only speak of charity.

What is charity? Says some one, it is giving alms to the poor; but, I answer, that simply giving gifts to the poor is not charity. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it will profit me nothing." Now, if the giving of gifts to the poor be charity, I could not bestow all his goods to feed the poor without having charity. There are different designs in giving alms.—Some give alms to the poor because they have charity (love) in their hearts; while others give them to be seen of men, and of the latter Jesus says, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. "Verily I say unto you, they have their reward." Matt. 6 : 1, 2. What is the reward of the hypocrite who does his alms before men to be seen of them? Why, men see him, and he receives glory from men, this is his reward, and the heavenly Father has promised him

nothing more. "Verily I say unto you, they have their reward."

Charity is LOVE, and we may manifest the love we have in our hearts by administering to the poor and needy.—Then, the giving of gifts is only a manifestation of charity, and is not charity, no more than the shadow of a tree is the tree. "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."

"But the greatest of these is charity." Why is charity greater than faith and hope? Paul says "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away.—When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see (by faith) through a glass darkly; but (faith is done away) then face to face: now I know in part, but then shall I know even as also I am known." We see faith and hope is done away; faith is turned into sight, hope into possession; but charity, which is love, abideth forever.

Your unworthy brother,

F. P. BRANSCOME.

Quaker, Carroll Co., Va., May 30th, 1887.

ELDER P. D. GOLD, DEAR BROTHER: I am doing all I can to circulate the LANDMARK among the brethren, and when opportunity is presented will try to get those that are not our brethren to subscribe for it. It seems to get better with each number, and hope you may live long to wield and orally defend the truth, because if there ever was a time for God's ministers to cry aloud and spare not it is now. Evil men and seducers are waxing worse and worse.

The second beast seems to be exercising the power of the first. He is wresting the scriptures and propagating all sorts of theories for the purpose of beguiling unstable souls. He would "deceive the very elect if it were possible." The whole world is wandering after him, going on "as an ox to the slaughter, and a bird to the snare." They cannot see the mystery of Godliness, neither the "mystery of iniquity."—Every now and then the "Mother of Harlots" has another daughter born unto her, and by reason of her the way of truth is evil spoken of. She comes in a very deceptive, fascinating form, and unsuspecting souls don't, "know that it is for their lives, till a dart is struck through their livers." I have just received a copy of "the stumbling stone," a little sheet edited and published by Lyman H. Johnson, Toledo, Ohio. It is a so-called Holiness Paper, and I presume the organ of the so-called Holiness People. They advocate sanctification in the flesh, that is an entire exemption from sin in the flesh. He (Johnson) pretends to fight "wickedness in high places," and uses a good deal of scripture, but we see it is only a sugar coated pill. Counterfeits so near the genuine are the more dangerous.—They have no foundation for such a theory. We "have not so learned Christ." They have beguiled some of every denomination around us but the Old Baptists. They, the Old Baptists, are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—My sheet is full so will close.

Yours in hope of a better life,

P. H. JAMES.

Clarksville, Ark., Apr. 22nd, 1887.

Steadfastness in believing does not exclude all temptations from without, nor all doubting from within. Still, let not men from their doubting conclude they believe. He that satisfies himself that his field hath corn because it hath thistles, may come very short of a harvest.

ZION'S LANDMARK.

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

P. D. GOLD, Editor,
P. G. LESTER, Associate Editor.

VOLUME XX No. 16

WILSON, N. C., JULY 1, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

DEAR BROTHER GOLD:—Write to me in a letter, or through the LANDMARK, and tell me if you think christians ever lose their minds. I am in trouble, and the trouble is, am I a christian? I don't doubt the Primitives being the true church, and preaching the gospel, but am I a child of grace is the trouble with me? I sometimes think you have forgotten me, and then I hope not. If I am saved it's grace and mercy. Pray for me.

MARY BUCKNER.

I remember with much distinctness sister Mary Buckner as one dear to me for the truth's sake. She has been afflicted for years. Before that affliction she attended the Country Line Association usually, and with much satisfaction. May the Lord sustain her in the enfeebled state of her health when she is deprived of meeting the joyful gatherings of the tribes of Israel. Those who are able should visit the sick and cheer them by their presence. A christian when afflicted or sick, and deprived of the company of the people of God, misses this comfort much; and it is a good work and done unto the Lord to visit the fatherless and widow or troubled ones in their affliction.

The question sister Buckner asks is, if christians ever lose their minds? Why

should not a christian lose his *natural mind* as well as his natural health, or natural limbs? We find many subjects of grace possessed of unclean spirits while Jesus was on earth. We see many christians in extreme sickness lose their minds or be out of their senses as we say. The common temptations, trials, sicknesses and infirmities that prey on our fallen nature have power at times over those who are subjects of grace.

Jesus heals our diseases and preserves us. It is he who healeth all our diseases, and gives us the use of our natural minds and limbs, even for in him we live, and move, and have our being. Jesus displayed his gracious power by destroying the works of Satan while he was in the flesh.

What does Paul mean when he says, that God hath given us a sound mind? He means a spiritual and wise mind.—That is the mind with which we serve the law of God, or that is the spiritual mind, or the pure mind that we have.—That mind is always sound, though disease, derangement, decay or death may so blight, or overcome and destroy our natural minds or faculties, that we perceive no trace of this hidden man of the heart.

Sister Buckner is in heaviness through manifold temptation. I suppose there is a need for it, or it would not so be. It is a question throughout the camp of Israel, "Am I a child of God?" "If I am so why am I thus? Why this dull and lifeless frame? Hardly sure can they be worse who never heard his name." How much diligence, what careful enquiry does one make to decide that question, am I a child of God? The Lord knows them that are his far better than any of them can know it. The seal is sure that the Lord knows his people, and they also

know the Lord when he reveals himself to them.

I heard of a sister once who went to the church and told the brethren in conference, to take her name from the church-book, for that she was no christian, and it was wrong to deceive them any longer. An old brother pulled fifty cents out of his pocket and said, "sister, I will give you this for your hope." She replied, "I would not take ten thousand such worlds as this for my hope." Then said he, if it is worth so much it is good enough to give you a place among us.--- The Lord leaves in thy midst an afflicted and poor people. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

P. D. G.

LAW. THE LAW OF CHRIST.

It is often the nature of men's laws to infringe on the weak, and to screen the strong, to mock the wronged, suffer and flatter the oppressor. Even when the laws that men make are well-aimed, and fairly executed, they often fail to relieve the distressed. Often wicked men, or the strong elude justice.

The law that came by Moses is righteous, and showed what men ought to be, and also showed what man is, namely, that he is carnal: while the law is Spiritual or holy, just and good; and thus reveals the corruption of man as the glass reflects the true features of the beholder. If he is black it shows that he is black. If his taste and eye love the black then he appears lovely to himself: but if he sees no beauty in that color then he sees none in his own face. If he is weak-eyed and bleared, ill-formed and hateful in his appearance, but has a single or good eye within he will appear loathsome to himself; but

if his eye is also evil he will appear beautiful to himself.

By the law is the knowledge of sin.— Now if one is dead in sin he will not see his true face in the law, but will appear righteous to himself, perverting even the holy law of God. If the eye be evil the whole body is full of darkness, and it perverts the right way of the Lord. But if one is quickened to see and know the truth and spirituality of the law of God by having a righteous principle within him it shows him that the law is spiritual and holy, while he himself is full of abomination and filthiness; and he sees that he has violated every precept and principle of the law, and is guilty of death. For by the deeds of the law shall no flesh living be justified, because by the law is the opposite, namely, the knowledge of sin.

Conviction of sin then necessarily follows in all cases where the commandment comes, for sin then revives, and death follows. It does not matter how moral one has been, no flesh living can be justified in the sight of God. But the Gentiles are not under the law to Moses, and how is it with them? Are they sinners too? Yes, they are sinners of the Gentiles. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another:" Rom. 2: 14, 15.

The Gentiles are under law, because they are under sin: but where there is no law there is no sin. Paul says, "we have before proven both Jews and Gentiles, that they are all under sin:" Rom.

3:9. Again, "Now we know that whatsoever things the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before God:" Rom. 3:19.

This is enough to prove that all men are guilty in the sight of a holy law.—While the Jew has the advantage over the Gentile in having the law by letter delivered to him, in which is the *form* of knowledge and of truth in the law; yet by works he is corrupt as the Gentile, and needs the same divine righteousness to justify him that the Gentile needs, for the Jew did nothing under law to advance his righteousness.—The law was weak through the flesh. It could not help the sinner. It could give him no life, no strength. It could only condemn him if it found anything wrong in him. For offending in one point even it would hold him guilty of transgressing the entire law, since the law is a unit, or one law. Hence death results necessarily as the wages of sin. If the law should find a man without sin he would be a free man, or without law, since the law is not made for the righteous. What need would men have of laws if they were just in every respect and righteous?

The way therefore discovers sin. Because wherever there is law there is sin. The law cannot even supply the sinner with implements, tools, faculties, powers, or means to do right. It does not give life, nor love, (it worketh wrath,) not peace, nor good conscience, nor good thoughts.

But it is the strength of sin, for sin by the commandment or law becomes exceedingly sinful. I had not known lust except the law had said, thou shalt not covet. Is the law the cause of sin? No, not at all. Here are two men Cain and

Abel. Cain is full of hate and bitterness against Abel, because Cain is wrong and Abel is right. As soon as Abel comes into the presence of Cain, that moment his wicked spirit is aroused to bitter hatred, and the more Abel is present, though all he does is right, the more Cain hates him. Is it the fault of Abel that Cain displays such a spirit? By no means.

When one is convicted of sin a principle is manifesting itself within him that attempts to keep this law, and then it is found and felt that the sinner cannot keep it, but is justly condemned. Then follows the sense of wretchedness, woe, misery and death, self abhorrence, and guilt, an abiding conviction that God is righteous and good, but the sinner is carnal, sold under sin.

But there is the law of liberty, the law of release, the law of the Spirit of life in Christ Jesus, as different from this law of sin and death that came by Moses, (not a sinful law, not a law by which is the knowledge of sin, and hence death follows) as life is above death, as peace is better than war, as joy is above grief, as love is better than hate. Jesus in the likeness of sinful flesh, and for sin condemned sin in the flesh (its stronghold,) and fulfilled the law, and is its end (death,) so that he that is dead is freed from sin. Likewise reckon ye yourselves (you, your very vile self,) to be dead to the law by the body of Christ, but alive unto God by Jesus Christ, so that the righteousness of the law is fulfilled in us who walk not after the flesh (that is the subject of the law of Moses, and while we are walking in the flesh we are under the law of sin and death,) but after the Spirit. If we are led by the Spirit we are not under the law. To be under the law is to walk after the flesh, and

the works of the flesh are, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, and such like. They that do such things shall not inherit the kingdom of God.

What a wonderful redemption then is that of Christ Jesus. Christ is made of a woman, made under the law to redeem them that were under the law.—No others need redemption. From what I have shown it is impossible for one to be saved, who is under the law, by anything he could do or suffer. All the people of God were by nature under the law. The scripture does not say that Jesus came to redeem *all* that *are* under law, but Jesus redeemed them, (his people) who *were* (past tense) under law. Then they are not now under law, for Christ hath redeemed us from the curse of the law, for he was made a curse for us: so truly Christ is the end of the law for righteousness to every one that believes. So that we are not under law but under grace. The law came by Moses, but grace and truth came by Jesus Christ. We are under law to Christ, not the law of Moses transferred to Jesus that administers that law. But Jesus is our Lord, our lawgiver, our king who will save us.

The law of Christ is love. There is no law against love. The fruit of the Spirit is love, joy, peace, long-suffering gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. What then is to be said of such that see another law in their members warring against the law of their minds, and bringing them into captivity to the law of sin in their members;

such as when they would do good evil is present, and fail to do the good they would, and do the evil they would not; such as have vile thoughts and foolish imaginings that distress them; such as are in bondage because they see a body of death in themselves, and know that in their flesh dwells no good thing, and such as know that their members on earth as fornication, uncleanness, evil concupiscence, and covetousness are the old man that with his deeds is to be put off? This may be said of them, "Oh wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord. Blessed is the man to whom the Lord will not impute sin.—Blessed is the man whose transgression is covered, whose iniquity is forgiven."

It is the law of the Spirit of life (not death) in Christ Jesus that hath made us free from the law of sin and death. What a blessed law is this, full of life-giving power, full of love, pardon, peace, salvation. Grace reigns through righteousness unto eternal life, by Christ Jesus our Lord, just as as effectually and completely as sin reigns unto death. How safe then are we in Christ Jesus. As Christ is, so are we. He is our life.—We are dead. The body is dead because of sin. Death is corruption.—We see our vileness. We know we are vile. Hence we are dead, or the body is dead because of sin. Therefore we have no confidence in the flesh.

We know we are sinners. That makes us feel poor and needy. Hence we can have compassion on others.—When we lose sight of our own vileness then we can condemn others. But when we bear one another's burden then we fulfill the law of Christ, which is the law of love. This is the perfect law of liberty and glorious freedom. Whoso

looketh into this perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work this man shall be blessed in his deed.

Love is this law. It reaches the poor, saves the needy, is always righteousness, works no ill, thinketh no evil, rejoiceth not in iniquity, but in the truth. It is after the power of an endless life.— There is no law so good and perfect. It makes the sinner righteous, makes the rebel obedient to God, makes the alien a fellow citizen of the household of faith, makes the fool wise in Christ, clothes the naked, feeds the hungry, destroys sin, swallows up death in victory, hides the multitude of sins, executes righteousness in the gate, puts to flight the armies of the aliens, casts out every enemy, fills us with love to God and man. It meets every case and every distress. It can never be repealed, nor amended, but is unchangeable and perfect. It brings its own perfect righteousness to the polluted sinner, and welcomes him to God; and this law is written in the minds and hearts of those born of God; so that they render true and loving service to God in Christ Jesus under the law of love and of faith and a sound mind. This is good, free labor acceptable to God by Jesus Christ.

P. D. G.

KNOWLEDGE.

Jesus says the knowledge of, or to know God, and he whom the Father sent, is eternal life. The knowledge of God as the Saviour is in eternal life, therefore one who has not that life, has not the knowledge that is therein, and is dead in sin. This life is so closely blended with the eternal Spirit that it would be vain to attempt to treat them separately. Jesus says he gives his people eternal life, and again it is said that God hath given to us eternal life, and this life is in his Son. And again Jesus is declared to be the life of his people, therefore Jesus is eternal life,

and as the treasures of wisdom and knowledge are hidden in him, their wisdom is in him, and without him we are destitute of these things. When we have the Spirit of the Son of God sent into our hearts we then receive in it the knowledge of God, and God shines in our hearts to give us the light of it in the face of Jesus Christ. And when this is done this knowledge is no less in Jesus, nor is it any more a part of our being naturally than it was before. I do not understand that the Spirit of Christ forms an amalgamation with our natural spirit. What man knoweth the things of a man, save the spirit of man which is in him, even so knoweth no man the things of God but the Spirit of God.— The Spirit (of God) searcheth all things, yea the deep things of God. This Spirit, and this only, knows all things and when it is sent into our hearts, and thereby is manifested as our spirit, we then in it know what it knows, and in proportion to the manifestation of glory so is our consolation.

This destroys all idea of ones being superior to another in the knowledge of God, only as the Spirit will reveal it, and hence leaves out of the question any natural qualities that one might possess or claim to be auxiliary to this information in connection with the Spirit. This knowledge may tower to as great height and go to as profound a depth and breadth in the heart of the little infant as it ever did in Paul or John. When the Spirit in its power rolls back the curtains of mortality, it leads that soul into rapturous glories of infinity through the medium of the revelation of God. We as natural individuals know nothing as we ought to know, especially if we think we know anything, therefore it is the safer condition to be sensible of our deficiency

cy in this particular. This knowledge which is from above is not dependent upon our natural knowledge in order to its perfection, or enhancement in any particular whatever, for it is perfect in itself, and must remain distinct in order to remain perfect, for could anything be added to perfection or to that which is perfect, it would thereby become imperfect, therefore could there be such a thing as blending of natural and Spiritual knowledge, the latter must become deficient thereby, for nature has no perfection, but is totally depraved. I can not see how depravity could in any way add to perfection. It is evident that the knowledge of God does not improve our natural understanding and wisdom. If a man is ignorant in natural things before he is born again he will be even so afterward. This knowledge is so great in spiritual things and so wonderfully eclipses our natural senses that we may for the time conclude that our nature has really been renewed and purged from the old leaven of sin and ignorance, but this would only put us in our primeval state in which Adam knew not the power of eternal life, as a man. In things pertaining unto life and salvation God's people are and have been miraculously educated in what might be thought to be natural, that is they have been taught in the letter of the word, even to that extent that they could read the scriptures after conversion, whereas they could not before. I know of living witnesses to the truth of this last declaration. I know this would seem incredible to some. I also know that salvation itself and all that pertains unto it are incredible to some, and would be though one should rise from the dead and proclaim it from every mountain and hilltop in the land; which is even so with Jesus the Son of God, who was crucified and raised from

the dead, which wonderful and glorious work has been heralded abroad by angels and apostles, and chosen servants unto the present day, and by the Son himself, the Father and the Holy Ghost bearing witness from heaven among men, and yet there are thousands who think it an incredible thing that God should raise the dead.

How much of the wisdom of this world would it take imparted to an infidel to convince him that the dead are raised up, and that we shall be changed? As the wisdom of this world is foolishness with God, the more one has of it the greater fool he is, therefore no amount of this wisdom could teach one this great truth, but would simply confirm him in his infidelity. A man may be well versed in the letter of the scriptures and have a form of godliness, and at the same time be really an infidel at heart, which he proves by denying the power of Godliness, which is eternal life, which is the knowledge of God.

All mankind are infidels in their nature, and remain such as long as nature remains as it is. There is nothing in the natural man that is capable of knowing or receiving the things of the Spirit, "for they are foolishness unto him," and "are spiritually discerned."

When God calls one to preach the gospel he gives him a dispensation of the gospel—that is, the gift to describe the operation of the Spirit in conviction and conversion. The preacher does not know any more than the saints generally, but has the gift to tell what he knows as of the Holy Ghost sent down from above.

Preaching is not to impart knowledge, but is a witness to the character of that which God has already given, that our fellowship and joy may be full and complete. When one tells you what you know to be true in your own case, how long do you have to study in order to believe it? If the preacher really knows more than his hearers, what does his extra knowledge amount to? They are left to simply guess and speculate as to the truth of it. This is the great difficulty in this day among those

who educate their preachers. They learn a great deal that is not in the scriptures, and clothe it with the seductive charms of oratory, and thereby tickle the ears of their hearers and feast their carnal minds, but to the child of God there is nothing but death in the pot, and one such sermon, so called, is sufficient to poison the whole house of Israel.

If a man knows the truth as it is in Jesus, an education is no disadvantage, he has greater scope of language but does not know this truth any better.—Paul received it not of man, neither was he taught it (the knowledge of God in the gift of preaching) but by the revelation of Jesus Christ. Placing consistencies where they belong, it is perfectly consistent with the popular religion of the day to have an educated ministry, for it must be admitted that their theory is so flimsy in its character that the deficiency must be supplied in the educational abilities of the ministry to make it at all plausible to the most unsuspecting hearer, therefore with an uneducated and unsophisticated ministry all their humanly devised projects would fall utterly helpless, and exposed to the gaze of ordinary intelligence.—But how different with the Lord's host; they need none of the sophistry and vain philosophy of this world to sustain the doctrine of the king, and themselves in it, for they have written upon the banner of their King this glorious motto: "*I the Lord, mighty to save,*" and when this banner of everlasting love is unfurled to the heavenly breeze of the gospel of salvation by grace, this mighty host is mighty in the might of almighty God and lift up their voice in one rapturous strain shouting VICTORY to the lamb that was slain, and is alive forevermore.

"Praise ye the Lord."

P. G. L.

IN EVERY WAY.

Brother J. R. Odell requests my view of Phil. 1: 15—18.

"Some indeed preach Christ even of envy and strife; and some also of good will:

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

But the other of love, knowing that I am set for the defence of the gospel.

What then notwithstanding, in every way, whether in pretence, or in truth, Christ is preached; and I do therein rejoice, yea, and will rejoice."

The great comfort to Paul was that Christ Jesus should be magnified in his body both by life and by death. For it was Christ living in him, and manifesting his glory whether in life or death of Paul, whether in prison or at liberty, whether down or lifted up.—This was once made manifest to me. I was expecting to attend a meeting, but when the time arrived for my leaving home there was in me a feeling of unwillingness to go, a barren, wild state of mind; so that I found myself seeking excuses, but not being able to pick up anything big enough for an apology, and being afraid to stay, I started.—Next morning my slumbers were broken up by this scripture bursting out of my heart, "For me to live is Christ, and to die is gain." Then it opened to me that I was dead, and that it was Christ living in me, and not I; and this scripture presented itself as a witness to prove it: "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." It is Christ living in his people, and they live by the faith of him; hence it is Christ manifested and magnified in them both in their life and in their death. Of course this is only in those, and of those, who live the life they now live in the flesh by the

most holy faith of the Son of God.

In this view, and when this is true, the child of God can and does rejoice always, and in every thing give thanks. For all things work together for good to them that love God, that are the called according to his purpose. But I cannot say truthfully, nor feel, nor know that all things work together for my good, unless I love God, unless the life I now live is by the faith of the Son of God.

Paul was at this time a prisoner.—Men had committed him to bonds; but Paul looked by faith beyond men's works and called himself the prisoner of the Lord Jesus. How sweet to thus live. This gives songs in the night to the beloved.

While wearing his bonds they were manifested to be in Christ, and hence Jesus appeared thus in his bonds in the palace, or the power of Christ appeared in his weakness, and thus Paul rejoiced.

There appeared two classes, one false brethren, the other true. One class preached Christ even of envy and strife, thinking thereby to add affliction to Paul's bonds. The other preached him of love, knowing that Paul was set for the defense of the gospel. But Paul could rejoice that Christ was preached, even if it was done in pretence; and of course he would when it was done in love.

How is Christ preached of contention and strife? We must admit that this can be done, because Paul so states it. For he says, some indeed preach Christ even of envy and strife, suffering or thinking thus to add affliction to Paul's bond or to increase his affliction. Nor did they preach in love or sincerity. Suppose some man who did not love Paul, but had heard him preach, should state to others what Paul preached,

and should publish around publicly that Paul believed and preached that it is not by our works that we are saved, nor according to our works; but that we are chosen in Christ Jesus before the world began, and that hence it behooved Christ to die for us; and hence that in due time he was born of a woman, but is the Son of God, and was found in fashion as a man, and made an end of sin by the sacrifice of himself when he was delivered up for our offences; and that God raised him from the dead for our justification, and has exalted him at his own right hand, far above all principality and power, and above every name that is named, that we should live to him, and that our faith and hope should be in him.

Also that the Holy Ghost is sent in his name to reveal this to all the elect, and that all the elect shall certainly be saved. Now I say, suppose some one not loving this, yet hearing Paul preach it, should publicly circulate and preach all about what Paul preached and believed, thinking thereby to increase Paul's trouble: but also remember that Paul so loved Jesus that he rejoiced when Christ was preached, even if of envy and contention, and then would you not have a case similar to Paul's?

There are people now who in contention preach Christ, not in love. They will state what we believe, namely, that Christ died and rose again for a certain people, and that we believe they are all saved, and will be saved; nor do they love this, but of envy and strife they state or preach what we love and believe, to add to our trouble. But we love Jesus and his cause, and rejoice that they do even of envy and contention preach this, because whether in pretence or truth Christ is preached, and we do herein rejoice.

So that in every way, the Lord Jesus is manifested and magnified in those who truly serve him, and suffer for his name. To be truly devoted to the Lord Jesus, and thus to serve and suffer in his name is indeed so glorious that it is true that for such to live is Christ living in them, or is Christ, and to die is gain.

P. D. G.

STUBBORNNESS.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1st Sam. 15: 23.

Stubbornness is here classed with rebellion, and its sinful character ranks with that of witchcraft, iniquity and idolatry. Witchcraft is very deceptive, making one drunk by filling him with intoxicating notions of goodness. It flatters one that he has power and is right, and is some mighty one. Of course one who would rebel against authority would suppose himself of some strength, and influence and importance.

Here is one that is a church-member, but he gets puffed up, as Saul of old who is haughty and headstrong, and conceives that he knows more than his brethren. He rebels and disregards the laws of Zion. He is fascinated, lured and bewitched with the notions of his own importance. He becomes confident he is right, is wise in his own eyes, and will not hear the counsel of others. He transgresses, and when rebuked or condemned he becomes stubborn, and counts it for firmness and says, all others are wrong and he only is right.

A perversion of the doctrine of grace slips in among us often in that way.—Mankind are extremists naturally. You will find one a great stickler for some little thing which involves no principle at all, such as wearing one fashion of his coat, or keeping up preaching on a certain day, alleging that he is opposed to change because we must not depart from the ancient landmark; whereas one day is as good as another, and one style of dress has no more religion in it than another. It should be a decent style, hiding ones nakedness and *hiding* his vanity too; for we often show vanity by our style of dress, still such an one will be trampling on some important

principle, such as oppressing the poor, and thus be straining at gnats and swallowing camels.

But a brother claims to be firm. He gets wrong and is opposed and condemned by his brethren. He appears unyielding and considers that he is faithful, and he only, and that his holding on to his old views and defending himself is proof that he is firm and stable. But he was wrong at first, and persisting in the wrong he has rebelled and become stubborn, and Satan has bewitched him, and he is crooked, having departed from the truth and become an idolator in worshipping his own notions and opinions, saying he is right, and all others are wrong. Pride too becomes a factor in the dreadful business, and lends its baneful help to persuade him that he is right, and strengthen his stubbornness.

He is wiser in his own eyes than seven men that can render a reason. He is blind and cannot see afar off. He justifies his own course and rejects all advice that does not suit his view.

He will talk much about scripture, and be ready to worship if all will go his way, for he is right. Thus self-exalted the man is idolatrous in walking in his own way. While this course it crooked and iniquitous, he being not at all at the feet of his brethren in submission to them, but puffed up against others, he regards himself as a martyr of truth and suffering for righteousness. He will even assign all the troubles and afflictions that overtake those opposing him to their wrong spirit, and claim that God is punishing them for wronging him, while his own exemption from calamities is a proof of his innocence.

It is surprising to see how an Israelite may thus become bewitched and stubborn, and remain that way for years,

having the appearance of great devotion and sanctity. As Saul of old, they spare the best of Amelek the ancient enemy of God (pride,) and will persist in stubbornness which he himself will consider as faithfulness to truth, not seeing that he is bewitched, and not knowing that meekness, submission, suffering the loss of all things for Christ's sake, even to the spoiling of ones goods, and the having his name cast out as evil, and losing all his reputation and laying down his life, are the true evidences of following Jesus in humility.

P. D. G.

WHO ARE THE SERVANTS OF GOD?

If God works in wicked men to do all the wickedness that they perpetrate, or to do any part of it, they are to that extent the servants of God. This would obliterate all distinction between good and evil, and embrace all men as servants of God. While we rejoice in the truth that no wicked act of wicked man, or unclean spirit, can defeat or frustrate the purpose of God, but all such actions in themselves wicked are overruled by the Lord for furthering his righteous will, yet we regard such men as wicked and as meaning such things for evil. The holy one of Israel is not reduced to the strait of working in wicked men to accomplish his will, nor of excusing such for their wrong conduct.

When one truly and sincerely does the will of God he is a servant of God. All who love the Lord and thus serve and obey him are his true servants. The Lord works in all these both to will and to do of his own good pleasure, and they are his true and faithful servants.

There is no higher or more important service than to do the will of God, nor is there any service as difficult. To serve self in its multiform motives and objects is the natural bias and bent of every one.

This appears plausible and reasonable, and it is easily done, for it is the natural impulse of every mind; nor does it require education or training to fit one to do this.

On the other hand, to deny self, to disregard the common, every-moment influences of nature and the world, of self and all that is within self, and in disregard of what appears to be right, and what is popular, and to be subject to a power unseen, a wisdom that is a mystery, to trust one we have never beheld, to wait on one that carries, to own the supreme dominion of one whom nature hates, to lay down one's life for that which by nature we cannot say we will obtain, to live by faith declaring that we are not our own, that we own nothing, and are nothing, but are in the hand of one whose supreme right it is to send us here or there, just as it pleases him, to remove us from time just when it seems good to him, to put upon us just what losses, crosses, or afflictions it pleases him to do, to show us that we have no goodness or merit of our own, and are vile, and yet the more he shows us our vileness the more we are to love and trust him, and that we have no right to go beyond his word or will in anything; still all the while possessed and beset with an evil nature that opposes and argues against the will of God, we must yet endure and deny this carnal nature, sacrificing every ungodly principle of this corrupt self, is a service the highest, the most obedient, and requiring the utmost watchfulness.

We are not our own. We are formed to show forth the praise and glory of God who is perfect, therefore the highest aim we could have is to serve the holy and righteous God. But no man can aim to serve God by doing anything to please self, its lusts, or carnal nature, or when he does anything contrary to God's revealed word and will, for God's word or revealed will is the one perfect rule of righteousness; but this we can never know or understand except as shown to us by his Holy Spirit shining in us to guide us into his service.

P. D. G.

RECEIPTS.

ARK.—Sarah Carter 2.
 FLA.—J T Poppell 50 cts.
 GA.—By P Forester 14.
 KY.—By A P Dixon 3.
 Miss.—By T W Thompson 3.
 N. C.—M C Paschal 1 50 J E Thomas 2
 S H Thorn 2 P G Deston 1 By William
 Slade 50 Elder A Davis 3 J M Hawthorn
 12 Seth Goodall 1 50 Wm Sandlin 3 35 J
 A Robertson 1 50.
 S. C.—J D Sansbury 3.
 VA.—G G Galleher 2 By P G Lester
 10 Elder J E Hillsman 3.

ASSOCIATION.

Stanton River Association is to be held with Whitethorn Church, August 10th, 11th and 12th, 1887. Persons attending by railroad will be met at Whittles Station, Va., (which is one mile from Whitethorn). Those coming from towards Lynchburg, Va., on August 9th, P. M. Those from towards Danville, August 10th, A. M.

Brethren are requested to visit us.
 C. P. WILLIAMS.

The next session of the Dan River Union will convene the Lord willing with the church at Saint's Delight Foy'sythe Co., N. C., 6 miles from Kernersville, 5th Sunday in July and Saturday before.

C. A. McDaniel's address for the present is 511 2nd Street, N. W., Washington, D. C., where he will be pleased to see brethren and friends who contemplate visiting the city.

APPOINTMENTS.

The following, Elders will preach the Lord willing :

B. GREENWOOD.

July 29th, 30 and 31st Stanton River Union at Banister Church, Pittsylvania Co., Va.
 August 3rd.....Spring Garden.
 3rd.....Pickaway.
 4th.....Flippin's Mill.
 5th.....Cane Creek.
 6th and 7th.....Malmaison.
 8th.....Rest.
 9th.....Pigg's School House.
 10th, 11th and 12th.....Stanton River Association.
 13th.....Keesee's School House.
 14th.....Weatherford.

15th.....Union.
 16th.....Gallilee.
 17th.....Strawberry.
 18th, Mt. Ararat, then on to Country Line Association.

He will need conveyance. I expect to accompany him from the Association to Mt. Ararat.
 W. S. McDOWELL.

ISAAC JONES.

3rd Saturday and Sunday in July Zion Hill
 Monday.....Fishers Gap
 Tuesday.....Crab Creek
 Wednesday.....Zion
 Thursday.....Little River
 Friday.....Sparta
 Saturday.....Union
 4th Sunday.....Cranberry
 Monday.....Senter
 Tuesday.....Silas Creek
 Wednesday.....Big Helton
 Thursday.....South Fork
 Friday.....Piny Creek
 Saturday.....Fox Creek
 4th Sunday.....Saddle Creek
 Monday.....Peach Bottom
 Tuesday.....Rock Creek
 Wednesday.....Cross Roads
 Thursday.....Meadow Creek
 Friday.....Crooked Creek
 Saturday.....Good Hope
 1st Sunday in August.....Elder Lundy's
 Monday.....Chesnut Grove
 Tuesday.....Flower Gap
 Wednesday.....Old Bethel
 Thursday.....Stewart's Creek
 Friday.....State Line
 Saturday.....Ryosons School House
 2nd Sunday.....Snow Creek
 Monday.....Buffalo
 Tuesday.....Sardis
 Wednesday.....Pleasant Hill
 Thursday and Friday.....Wolf Island
 Saturday, Sunday and Monday Country Line Association.
 He will need conveyance.

J. R. ROBERT'S and I J TAYLOR

Wed. after 3rd Sunday in July Wolf Island.
 Will Eld. F. J. Stone arrange appointments to Liberty so as to be at Liberty on 4th Sunday.
 Green Hill Monday after
 Concord Tuesday
 Laurel Creek Wednesday
 Fellowship Thursday
 Elk Spur Friday
 Good Hope Saturday
 Crooked Creek 5th Sunday
 Meadow Creek August 1st
 Cross Road Aug. 2nd
 Rock Creek Aug 3rd
 Peach Bottom Aug 4th
 Saddle Creek Aug 5th
 Fox Creek Aug 6th
 Pinye Creek Aug 7th
 Elk Creek Aug 8th
 Antioch Aug 9th
 Sparta Aug 10th
 Little River Aug 11th
 Zion Aug 12th

Crab Creek	Aug 13th
Fishers Gap	Aug 14th
Zion Hill	Aug 15th
Chestnut Grove	Aug 16th
Flower Gap	Aug 17th
Old Bethel	Aug 18th
Sewards Creek	Aug 19th
Dover	Aug 20th

They will need conveyance

JOSEPH LAWRENCE (Col.)

Staton's Chapel	July 27th
Tom Dickens	28th
Nancy Lyons	29th
Little Cotton's	30th
Bryant's Chapel	31st
Long Branch	August 1st
Daniels	2nd
Hills Chapel	3d
Barnes	4th
Pleasant Grove	5th
Thomas Hill	6th
Jones	7th
Toisnot	8th
London's	9th
Barne's	10th
Jonah William's	11th
Durham	13 and 14th
Mill Grove	15th
Hillsboro	16th
Mcbanville	17th
White Oak	18th
Snow Hill	19th

He will need conveyance.

P. G. LESTER.

First Sat. and Sun. in Aug.	Burton's Creek Va.,
Tuesday	Weatherford
Wednesday	Staunton River Association
Saturday and Sunday	Union Meeting at
	Reed Creek
Tuesday	Leatherwood
Wednesday	Matrimony
Thursday	Wolf Island
Saturday	Country Line Association
Tuesday	Cane Creek
Wednesday	Malmaison
Friday	Pig River Association

He will need conveyance when not on the R. R.

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FOR BOTH SEXES, WHITAKER'S, N. C.,

The eighteenth session will open July the 11th and continue twenty weeks. Board can be obtained from eight to ten dollars; tuition from ten to twenty dollars; half payable in advance, the balance at the expiration of ten weeks.

For further information enquire of

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WILSON COLLEGIATE INSTITUTE FOR YOUNG LADIES.

This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters. Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The course in Art includes the History of Ancient, Mediæval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel,) Modelling, Repousse, Wood-Carving, Painting in Oils, Water colors and Pastel-Crayon, and Decoration of China, Silk, Satin, &c. Course in Music, embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 40 weeks. Small extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

The Fall session of 1887 will open on September 5th.

Pupils can enter at any time.

For further information and circulars write to

SILAS E. WARREN, PRIN.,
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When absent from Friday till Monday	5 50
Including lights,	5 75

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The school is situated ten miles Northwest of Company Shops, Alamance Co., N. C., Location healthy, society good.

There were 40 pupils enrolled the past session.

Pupils will be met at Company Shops, and conveyed gratis; and at close of term, to railroad gratis, provided each write me the week before.

J. W. GILLIAM, Principal.

Morton's Store, N. C.

JOB WORK!

I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders.

P. D. G.

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated June 19, 87.	No. 15, Daily, Sunday.	No. 23, Daily.	No. 27, Fast Mail Daily.
Leave Weldon	2:05 p. m.	5:35 p. m.
Arrive Rocky	3:24 " "	.....
Arrive Tarboro..	4:50 p. m.	.....
Leave Tarboro...	10:30 " "	.....
Arrive Wilson...	3:57 p. m.	6:58 p. m.
Leave Wilson....	4:15 p. m.	.....
Arrive Selma....	5:24 " "	.....
Arrive Fayetteville	7:55 " "	.....
Leave Goldsboro.	4:45 p. m.	7:40 p. m.
Leave Warsaw...	5:40 " "	.....
Leave Magnolia..	5:12 " "	8:15 " "
Arrive Wilm'gton	10:00 a. m.	9:35 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex Sun-day.
Leave Wilm'gton	11:53 p. m.	8:50 a. m.	5:00 p. m.
Leave Magnolia.	1:15 p. m.	10:34 " "	6:35 " "
Arrive Warsaw..	5:12 " "	10:49 " "	9:50 " "
Arrive Goldsboro	2:16 " "	11:50 " "	.....
Leave Fayetteville	.....	8:30 a. m.	.....
Arrive Selma....	.....	10:50 " "	.....
Arrive Wilson...	.....	11:59 " "	.....
Leave Wilson...	2:57 a. m.	12:38 p. m.	.....
Arrive Rocky Mt.	.....	1:14 " "	.....
Arrive Tarboro..	.....	4:10 p. m.	.....
Leave Tarboro...	.....	10:50 a. m.	.....
Arrive Weldon...	4:25 a. m.	2:40 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Road leave Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:20 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:20 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

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The third edition of the Hymn and Tune Book will be ready by the middle of April. A few copies have been bound in Turkey Morocco which will be sent post paid for \$2.50.

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SILAS H. DURAND,

P. G. LESTER.

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I will hereafter sell my books, entitled "The Sovereignty of God," at 50 cents per single copy, or \$5.00 per dozen. My pamphlets of 40 pages on the subject of Predestination, at 15 cents per single copy, or 8 copies for \$1.00. Agents having my books or pamphlets on hand will please send me the money for any number they may have sold, if any, retaining enough to pay them for their trouble, and sell at above rates hereafter.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

ReCompten 1887

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 chords of Love.

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

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

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

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

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

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Poetry.

THOUGHTS.

When gathering clouds shut out light
And stay its milder rays;
Our minds grow dull, and dim our sight,
And sadness crowns our days.

'Tis then we long for days gone by,
And wish them back again;
Our heavy hearts burst forth in sighs,
Our souls are pierced with pain.

But shall we now give place to these
Which war against our peace?
That rob us of our rest and ease,
Our cares and toils increase.

Has not our heavenly master said,
"My peace I leave with thee,
I am the life and living bread,
Thy help is all in me?"

Then unto him who bore our shame,
And saved us from our sins,
We'll look and trust his holy name,
For righteousness in him.

And to his praise let soul, and heart,
And mind, and strength unite,
Let gloomy clouds in haste depart,
Burst forth his glorious light.

Communicated.

EXPERIENCE.

ELDER P. D. GOLD, DEAR EDITOR:—
It has been impressed on my mind for
sometime to try to write for publica-
tion in ZION'S LANDMARK what I hope
the good Lord has done for my soul,—

Though it is with much fear of doing
wrong that I make the attempt.

I was raised by religious parents
(Baptist). I believe they were true
christians, and tried to do what was
right, and taught their children the
same. I had serious impressions about
my sinful condition at times at an early
age. Especially when I heard of deaths,
and sometimes when I heard preaching,
But such impressions would gradually
wear off (for awhile,) and I would go on
in sin thinking I would do better when
I got older. My Father was a great
bible reader, and sometimes talked and
exhorted his children. One night when
talking to us he said, the fear of the
Lord is the beginning of wisdom. That
had such an impression on my mind I
could not forget it. I often think of it
yet. As I grew older and attended
protracted meetings the preachers
would call for mourners, and tell them
now is the time to get religion, now is
the accepted time, now is the day of
salvation, choose you this day whom
you will serve, God or mammon, and
tell them of the final destination of
sinners; and then if they did not em-
brace religion right there and then
that they might never have another op-
portunity of doing so.

Sometimes I felt like I needed the
prayers of the christian people, and
would venture to the altar. I went on
in this way a while. Then I got to
thinking more and more about my lost
and ruined condition, and thought I
wanted to be a christian, as I had a
great horror of the thought of dying
unprepared to meet God in peace.—
Yet I thought it time enough for me

to try to get religion. I thought it would cut me off from all the pleasures of this world, and I would put it off until a more convenient time, until I felt more like it. I thought so I got religion just before the close of my life that would do. I would go to preaching and try to look as bright and cheerful as I could, but would often hear something that would condemn me. The tears would settle up in my eyes, and sometimes would trickle down my cheeks. I would try and to keep them concealed the best I could. I went on in this way until I was taken very sick, confined to my bed a long while. It seemed like the Doctors could not do me much good. Sometimes I would get a little better and then worse again: sometimes I had such severe attacks it seemed like I could not live. My troubles increased. Sometimes my very breathings were in prayer to God for mercy.

When I would get a little better I wanted to read good books, but did not tell any one my feelings. There were some books lying on the mantel, among them there was a hymn book.— There was a colored girl that stayed in my room nearly all the time. Sometimes I would get her to hand me the hymn book. I would keep it concealed under my pillow. When I could find myself and the girl alone, I would read, but that was not very often, nor long at a time. I did not want any one to know I had any such thoughts as reading good books and trying to pray.— Sometimes when the family went to the dining room to their meals I would get off down on my knees by the side of my bed and try to pray. I often shed tears of sorrow freely. I could not keep them hid every time.— Sometimes my mother and sister would ask me what I was crying about. I would tell them because I felt so bad.— I would not tell them that I was in trouble, but leave the impression that it was nothing but my ill health. Sometimes I would look to christian people, and wish I could feel and live like I thought they did. I thought they had been in trouble, but now were relieved;

but it seemed like there was no relief for poor me. I loved to hear them talk and tell what they hoped the Lord had done for their souls.

One evening my older sister, who was on a visit to see me, was sitting by my bed. I was very feeble and bodily troubled. I could see out at the door some distance across the field north-west. There was a strange feeling came over me just then. I saw a light near the top of the trees appearing like fire. The first thing I knew I had raised up on the bed and cried out and said to my sister, why don't you pray for me.

Her reply was, we do try to pray for you. I laid down and said nothing more. That was the first and only time I ever gave any open cause for anybody to think I was in trouble.— When I got able to be about in the house I would steal off up stairs and kneel down and try to pray. I would stand at the windows and look over the fields, and every thing looked sad and lonely like I felt. Sometimes I would put my hands over my face and stand there and plead for mercy.

I had a small bible that my father had presented to me. When I got able to be about the yard and lot I would conceal my bible, and seek some lonely place to read and try to pray. Sometimes I was in so much trouble the family conversation confused me, especially at night around the fireside. My brothers and sister were lively and cheerful, laughing and talking. I would feel so bad I was afraid to talk much for fear I would say something wrong in the sight of my maker. I would often steal off out in the garden and fall on my knees and try to pray, but it seemed like my prayers were not heard. I would go out in trouble and bring it back again. Sometimes it seemed like everything I did and said was so sinful, more sinful than any one else.

I often thought, is there any one like me, this world is no pleasure to me. I wish I could tell my feelings. Others can tell them better than I can. I tried to do everything that was in my power to do, and that was nothing in the sight of my maker. I went on in this condi-

tion until the fall of 1860.

There was a protracted meeting in the neighborhood, I was anxious to go, but my health would not admit of my going, only every other day. During that meeting I became more deeply concerned and distressed than ever. I saw no peace of mind at home nor at preaching. I was so overwhelmed with trouble, and so badly distressed I carried a load of sin and guilt on my heart and mind, a heavy weight in my breast. O what a miserable creature I was. My heaven burden of sin and guilt seemed like almost more than I could bear. I could neither eat nor sleep much. It seemed like I was about to lose my mind. I thought I had committed the unpardonable sin. Though I went on pleading for mercy up to the time I hope the Lord pardoned my sins. The language of the poet would often press on my mind,

Come humble sinner, in whose breast,
A thousand thoughts revolve:
Come with your guilt and fear oppressed,
And make this last resolve,

I'll go to Jesus, though my sin,
Hath like a mountain rose,
I know his courts, I'll enter in,
What ever may oppose.

The first day I went to the protracted meeting; after the sermon the preacher said if there is any in the congregation that wishes to be prayed for to make it known by kneeling at his seat. I felt myself to be a sinner, and felt the need of prayer: so I knelt. After prayer I took my seat, my eyes fell to the floor. I felt so guilty and condemned I thought nearly every body in the house was looking at me, and knew how sinful and guilty I felt. I tried to pray at home and at preaching, and on the road there and back. When I came home from preaching I wanted to be alone. Sometimes I would go off up stairs and lie down to rest and try to pray. If any poor heart broken soul ever tried to pray I did. I would seek some solitary place, where no human eye could see me, and try to pour out my feeble prayer to God.

On one occasion, when the mourners

were kneeling, the preacher made mention of how many-seekers of religion there were. I thought he need not look on me as a seeker, I thought I was a deceiver instead of a seeker. One night I had retired bodily troubled, and this came to my mind, that I had done all I could, that I could do nothing more, but turn over and die. I thought if I died I would die trying to pray. This poetry would often come to my mind,

Child of sin and sorrow,
Filled with dismay
Wait not for to-morrow,
Yield thee to-day.

Heaven bids thee come,
While yet there's room,
Child of sin and sorrow,
Hear and obey.

On Sunday November the fourth 1860 all the family went to preaching except mother and myself. I stayed shut up in my room nearly all day meditating over my sinful condition and trying to pray. I had begged and plead for mercy until it seemed like there was no mercy for me. It seemed like I was a poor sinful creature, one to myself, an off-cast, no one like me. It seemed like I was beneath God's notice, that he would not hear the cries and prayers of such a sinful creature as I was. Yet I could not help pleading for his mercy. I was so restless and distressed that day I did not know what to do, nor where to go to find peace and rest for my troubled soul. I would walk out in the garden, but return with the same sadness and loneliness as when I went. I would lay down on my bed, while lying there this scripture came to my mind. In my distress I called upon the Lord, he heard me out of his temple, he sent to me from above, he drew me out of many waters. It gave me no consolation. There was a religious book lying on the mantel. I got up, took the book, turned to it and read it. Still it gave me no consolation. The chickens were crowing around the house and appeared to be happy, had no soul to be concerned about, and there I was deeply concerned about the salvation of my

soul, bowed down under a load of sin and sorrow, seemed, like almost more than I could bear. That evening they all came home from preaching and brought company. I was sorry to see company come. I did not want to slight anybody, but did not feel like I could entertain them. Though I went on and appeared the best I could.

They spent a few hours, got supper and all went back to night meeting, all except father and mother and myself.— I then shut myself up again and was alone as I wanted to be. I would read my bible awhile, and then kneel down and try to pray. I laid my bible open on a chair that night, got down on my knees, and read the 51st Psalm, and the 23rd chapter of Isaiah. Although I was alone, I would go out doors and fall on my knees and try to pray. I went on in this way first in and then out doors on my knees begging and pleading for mercy, until about nine o'clock. I thought I would go out and try to pray again. I went and knelt down in the chimney corner. If I ever prayed it was there and then; it seemed like I could scarcely hold my peace while trying to pray. I got up and walked on the door step and stopt.

There at an unexpected time, and in an unexpected way, (if not deceived) the kind Saviour spoke peace to my troubled soul. I felt a change, a sweet change it was to me, my burden was gone. I knew not where. O what a calm and peace of mind which I had never felt before. I cannot express it. I had such an open pleasant feeling in my breast. Though I said nothing about it, next day I wanted to laugh nearly all the time, and could laugh the easiest and best I ever did in my life. Although I felt so calm and serene, I wanted my burden back again. I thought I had not suffered enough for Jesus' sake. I was willing to suffer more. It seemed like my troubles were all gone, but I have had many troubles and trials to pass through since then, (but of a different kind,) and many doubts and fears, but my greatest trouble and fear is, that I don't love and fear my maker as I wish and ought

to, for my great desire above all things else is to love and serve him in a right and acceptable manner. I often feel cast down for the many wrongs that I do. O that I could do right, that I could keep his commandments. My feelings are sometimes expressed in these words,

'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no,
Am I his or am I not?

Could my heart so hard remain,
Prayer a task and burden prove,
Every trifle give me pain,
If I knew a Saviour's love?

I often feel very sad and lonely as I have been and still am afflicted, and not able to go to preaching. I hav'nt heard a sermon preached in several years. Though I have a great desire to hear preaching to comfort and cheer me on my way. I have a desire to join and live with christians, but fear I am not worthy. As the poet says,

I am so vile, so prone to sin,
I fear that I am not born again.

I often think is there any one that feels and thinks like I do. I often feel so doubtful and think surely christians do not have so many doubts and fears about religion as I do.

Dear editor, and all christians friends, is it thus with you? Can you witness with me. If so please let me hear from you. I desire the prayers of all christian people, that if I am deceived that it may be the Lord's will to undeceive me before it is too late.

I have given you a part of the reason of my little hope, but never have and never expect to be able to tell the half of my troubles and trials through my many afflictions both in body and mind.

It has been impressed upon my mind so long it seemed like I could not be satisfied until I did write. If I have done wrong in writing I hope the Lord will pardon me for this and all other mis-doings and sayings. I will close with the language of the poet.

O for a faith that will not shrink,

Though pressed by many a foe,
That will not tremble on the brink
Of poverty and woe.

That will not mummur, nor complain,
Beneath the chastening rod:
But in the hour of grief and pain,
Can lean upon its God.

SUSAN T. WHITE.

Purley, Caswell Co., N. C., Feb. 2nd, 1887.

Remarks.

It matters not how wonderful, glorious, deep and clear may be the convictions and deliverance of God's people, still it is a cross to them to follow Jesus. People influenced by false religion can join a church without any trouble or cross. It is an easy matter for one that has no good hope through grace to join any denomination, but for a child of God to be baptized in the name of the Lord Jesus is a cross, it matters not how clear and satisfactory the reason of his hope. What Baptist could forbid the baptism of our friend Susan T. White, since we believe she has received the Holy Ghost as we? Yea, we feel that if we had such evidences as she has we could not doubt as much as we do.

So true it is that through much tribulation we enter the kingdom. Foes within and without we have. My advice to my friend is, go and tell the church what great things the Lord has done for you.

Acknowledge him in all yours ways, and he shall direct your steps. I have the truest fellowship for you, believing that you are child of God.

The church is the home for all such. Jesus commands you to be baptized.— You will find the answer of a good conscience in doing this. Call on the name of the Lord by obeying him and keeping his sayings. P. D. G.

REPENT. DO THE FIRST WORKS.

Second chapter of Revelation, 5th verse —“Re-

member therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

13th, verse, “I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

16th verse. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

21st verse. And I gave her space to repent of her fornication and she repented not.

22nd verse. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

26th verse. And he that overcometh and keepeth my works unto the end, to him I will give power over the nations.”

Yours Respectfully.

ONE OF YOUR AUDITORS.

I received recently a letter dropped in the post-office in Kernersville over the signature of “One of your Auditor’s,” refering me to the 2nd chapter of the book of Revelation and 5th, 13th, 16th, 21st, 22nd, and 26th verses of said chapter.

As my dear auditor, like Nicodemus, in one sense, comes in secrecy, by letter, if not in person by night, I desire like my adorable master to make use of this opportunity, through your columns, to communicate the gospel meaning of the text refered to, to address an unknown friend that I could not reach otherwise.

First, I refer my friend to the 1st chapter and 4th verse of the book of Revelation, wherein it is declared that the address of this supernatural production is specially to the churches which are in Asia, and as John says to them, “Grace be unto you,” &c. I consider that they were believers in Christ; for that is the work of grace; and all that are brought to Christ are brought by grace; and all that are saved are saved by grace. “For by grace are ye saved,” so that grace is God's ward-robe, or reservoir wherein is deposited 1st eternal life.

2nd. A “godly sorrow that works repentance unto salvation.”

3rd. Faith that works by love, and purifies the heart;” together with every needed qualification to lead the church

out of sin, and death triumphantly to glory and to God. Now we will examine the text, and first, the 5th verse comes in order, "Remember therefore from whence thou art fallen, and repent and do the first works." This 2nd, chapter is addressed to the Angel of the church of Ephesus, and the angel of the church was in those days what we now call the pastor of the church.—The Spirit speaks commendatory of this angel or preacher, from the 2nd to the end of the 3rd verse. In the 4th verse the Spirit says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." It may be that the church at Ephesus was the first church that this angel or (preacher) had gospel love or fellowship for, and perhaps the first, and for aught I know the only one he had the charge of.

A man's wife is his love, and if he has not met with disappointment she is his first love, and to leave or neglect her would be to leave or neglect his first love. No man can leave the principles of love. He can only leave or neglect the object loved, so as not to provide for, nourish, comfort and defend his love, which is the first duty and first work of love. To do those duties is a high and honorable business; to neglect them is mean and low. Hence the 5th, verse, "Remember therefore from whence thou art fallen, and repent and do the first works." "Remember therefore from whence thou art fallen."—That is, call to mind the once high, honorable and dignified position that was intrusted to your charge as pastor of the church, and minister of Christ, and how you were honored, loved, and esteemed by the flock for the work's sake, so long as your mind and soul were watchful, prayerful, and attentive to all the duties imposed by virtue of your high calling of God in Christ Jesus. Then as an under shepherd thou did'st devote thy soul, mind and strength to "Feed the flock of God" with sound doctrine, with seasonable exhortations, with proper reproofs, and scriptural rebukes, with all long suffering." Thou didst then honor thy calling, and the calling then honored thee.

But alas! thou hast suffered thy heart to wander out of the way of understanding, and hast left thy first love, (the living in Zion) to amuse thyself with the dead. "They that wander out of the way of understanding shall remain in the congregation of the dead," (Solomon.) Therefore, "Repent, and do the first work." The word "Repent" here means first *return, re and pent* (turn and come).

2nd. It must be observed, that it was addressed to an angel or minister who had previously been born of God, and had only wandered out of the way, and like one of your sheep that leaves your fold and strays off into your neighbor's field, does not by this act destroy your ownership, nor create an ownership, in the land whither he goes; but he is still your sheep, and you follow him because he is your sheep, but not to make him your sheep. You also call him home to your own fold or flock, so does Christ say to the angel of Ephesus, "Repent, (come back) and do the first works."

That is, preach the first gospel that was revealed to man, the first faith, and obey the first ordinance of baptism, as given by Christ in Jordan. "Do the first works." In that sprinkling and pouring are second works. Christ commands us to do the "first works." The Pope commands the second works.—The "one Lord, one faith, one Baptism," are all "the first works." The ONE LORD, ANY FAITH and THREE BAPTISMS are (second works). All that is according to the pattern is "first works." All that differs from the pattern is second works. All "first works" are of God.—All second works are of men or devils. All "first works" are revealed and taught in the scriptures. All second works are the traditions of men, and the commandments of devils. Then all that is practiced by religionists of every name, not taught in the scriptures, are second works from which God's children are to repent, and go back to the first principles, and do "the first works," or "else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." The

andlestick here is the church at E₁ hesus that Jesus Christ threatens to remove out of his place; that is, take the church from this angel's charge, except he repent and do the first works. A candle-stick is one thing and a candle is another, the candle-stick is the church militant, as a body incorporate, the candle is the new heart, the fire that makes the light in the candle is the Spirit and love of God shed abroad in the heart by the Holy Ghost given unto them. To remove the candlestick out of his place is to take the church militant from this angel or preacher's charge on account of his leaving his first love, quitting the first works as revealed from heaven, and going after second works to please the world, and to enhance his own ease!

But I will not enlarge further on the 5th verse for want of time, but will take notice of the 13th verse. "I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith." That is Christ knows all the works of all his people, both good and bad works, so he needs no one to inform him, and if the enemy falsely accuses them he knows the charge is false, for he saith, "I know thy works, and where thou dwellest, even where Satan's seat is." In the 12th verse you will notice that the angel of the church in Pergamos is addressed, it may be the same preacher before named, but another church is under consideration, and it may be another angel or preacher. Historians tell us that the city of Pergamos was exceeding wicked in idolatry, immorality and all manner of vice, and false, corrupt doctrines, and this church partly had imbibed many of their pernicious ways, and no line of separation had as yet been drawn.—Christ here deals gently with his angel, and first anticipates the answer or apology that the preacher is so apt to make when he is reprov'd. How natural would it have been when reprov'd to reply in this manner, I live here among them, and they are my neighbors, and courtesy requires me to be lenient towards them: if I do not

they will fall out with me, and then I could not convince them at all. Besides Satan's seat is here in Pergamos, that is, the head quarters of Papal Rome is here, her malice, her counsels, her numbers, her riches, her learning, her schools, her scholars, her courts, her lawyers, her jurors, her judges, her witnesses, her gods and her soldiers, prisons, gibbets, and worshippers, what a host of pretty apologies he might have introduced, but Christ relieves him of all this pain by telling him at the first that he had fully given him all credit, if any due, on account of the trying circumstances under which he was placed. He also acknowledges that this angel had stood firm himself in faith, and had not denied the faith although he had seen Antipas the martyr slain for holding fast to the faith, yet he did not shrink at that, but tells him in the 14th verses, "But I have a few things against thee." The things against the angel can be read in the 14th and 15th, verses.—While the preacher was sound in doctrine and faith, he was slack in discipline, and allowed Balaamites and Nicolaitanes to remain in fellowship in the church and did not separate the "precious from the vile," hence Christ says to the angel of Pergamos. In the 16th verse, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." It is the angel or minister that Christ calls to repent, or else he will come unto him quickly. There is no doubt but that the word "quickly" sank instantly deep into the angel's heart, and produced repentance, or a turning about in his course, to the purging the church and ridding her from those false worshippers of whom Christ says, "I also hate." It was the Balaamites and Nicolaitanes that Christ was going to fight, for saith he, "I will fight against THEM, not against THEE, (the angel), Christ does not complain at the doctrine, nor faith of the angel of the church in Pergamos, but because the church was corrupted by false doctrine that he hated, and the angel had allowed it in the church: so it is not enough for a pastor to be sound himself, he

must see that all the uncircumcised Ashdod posse of Ishmaelites and Hagarenes, with their mother, the bond woman, are cast out.

We now come to notice the 21st verse. "And I gave her space to repent of her fornication and she repented not." This text is addressed to the angel of the church in Thyatira, and in the 20th verse we are told of the fault found of this angel. Not for the doctrine he preached, nor for not endorsing a woman preacher. But because the angel suffered, not even encouraged her, but simply suffered or allowed her to teach among them by which teaching God's children were seduced and committed spiritual fornication, and eat things sacrificed to Idols. "And I gave her space to repent." Space is one thing, and grace is another. Space is not that element that leads sinners to repentance. If so Jezebel, Ahab, the harlots, and thousands of the damned would doubtless have repented long since.—Space is distance, or time, this is all that the wicked claim, space, distance, time and chance, but neither leads to repentance. To Jezebel, Balaam and Judas God gives space, time and chance, but to Israel Christ is exalted to give repentance itself. If grace is not given in addition to space, no repentance will follow, except Judas who repented of himself and hanged himself. I suppose his self-repentance was about as good as any other Arminian repentance, and as his ended in death, so will all such repentance. God has given the law, and the gospel, the law is to govern the wicked, the gospel is to save the believer. The gospel is in the kingdom of heaven, and Jezebel has no right in there as a teacher, she assumes the right and teaches rebellion in a foreign kingdom, the King in Zion warned her by the Prophets, and Apostles to leave his realm, and not to teach in his dominions. Jezebel repented not the king's orders. She should have left the kingdom, and ceased to teach, she had ample time, or space allowed her to retreat, or repent, or retrace her steps, but she repented not.

Next in order is the 22nd verse,

which reads, "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation except they repent of their deeds."—Jezebel is here meant, and doubtless signifies Anti-Christ in three forms, first Pagan Rome, second Papal Rome, and third Protestant Rome. There are two sentences here, the first is past upon Jezebel the mystical whore, and is unconditional in the following language, "Behold, I will cast her into a bed."

The true nature of the term bed must be arrived at by taking into consideration the true character of the woman sentenced, and as her character was the most heinous and abhorred her bed alludes to the most horrible pit, for Solomon says of her that, "her foot-steps take hold on hell." The sentence reaches beyond her personal punishment as will be seen in the 23rd verse, "And I will kill her children with death." The children here spoken of have this mystical whore for their mother, and are illegitimate, though begotten by professed Israelites, or even true christians, as Abraham was the father of Ishmael, as well as Isaac, but Ishmael's mother was a bond woman, while Isaac's mother was free, and no matter how free the father may be if the mother is a slave the children born of her are in bondage. Hence the masses of the protestant world are born of Papal Rome, (mystical Jezebel) and as children partake of father and mother, it should not seem strange if they favored both in many respects. Hence these children of fornication have many ways much like their mother, in the form of God-fathers, God-mothers, infant sprinklings, Bishops, Ruling Elders, Thinking Societies to think up questions, and answers upon the Holy Scriptures to catechise Sunday-School children, to embrace Protestant heresy as a remedy against Roman heresy, and as it was the Catholic policy not to allow the common people to read the bible, and think for themselves, but the Pope, Bishop, Priest &c, must read and dictate to others what to believe, and they as subjects must accept their pernicious doctrines of the infallibility of the Pope,

or die at the stake as heretics. How like the mother are their protestant children, especially in serpentine wisdom by which international lessons are provided by the thinking, dictating, societies to teach the rising generation on the Lord's day, to utterly abhor the doctrine of election and predestination, and to disbelieve and deny the absolute, and unconditional reign of sovereign grace in the salvation of lost sinners, which is as heaven daring, high banded, blasphemous protestant heresy as the acknowledging the Pope's infallibility by Jezebel the mother of these protestant children of fornication, and hence the sentence in the text, "I will kill her children with death." I will now pass to the second sentence in the text to wit, "great tribulation." This sentence is not past upon Jezebel, but upon those that had committed spiritual adultery with her, and they were God's children who were at least professedly married to Christ by union with the visible church, and therefore had no right to be joined to a harlot. Hence the sentence to them is conditional, because they were God's children and were therefore capable of repenting, and Christ calls his children "them," but Jezebel is called "her;" so Christ tells them that if they do not repent or turn from following after, and partaking with her (Jezebel) that he will bring them into great tribulation, as the rod of affliction in various ways, but not to forsake and damn them: for he saith, "If my children forsake my law, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes; nevertheless, my loving kindness I will not take from him, nor suffer my faithfulness to fail."

I will now consider the 26th verse, "And he that overcometh, and keepeth my works unto the end I will give power over the nations." This text is spoken by way of encouragement to such as had stood firm all the while and had not imbibed the false doctrines, and corruptions spoken of in the preceding verses, and had not known the depths of Satan as they (the false teachers) speak. All that ever overcome

the world and its corruptions have done it by the blood of the Lamb, "not by might, nor by power, but by my Spirit, saith the Lord." "And keepeth my works." Relying on the finished works of Christ for salvation, observing his precepts, obeying his commandments, submitting to his ordinances, believing his truth, in place of giving heed to seducing spirits, and doctrines of devils. "I will give power over the nations."— In the end I will give him power over all earthly kingdoms, Papal, Pagan, and Protestant Rome "And he shall rule them with a rod of Iron," showing the strong arm of God in their defence, and his severity upon all their enemies. A few observations now by way of improvement upon the whole, and I am done. And first, the pleadings against the angels of the four churches in this 2nd chapter as set forth, 2nd the state or condition of those churches, 3rd the effect, issue, and end of the "Spirit's" warnings. And 1st, The pleadings, or charges preferred against the angels of the churches; and in order to make the arguments forcible, I will first show the negative issues. That is, they were charged with being too strict in doctrine, faith and practice.

2nd, They were not complained of for preaching election and predestination.

3rd, They were not complained of, for not receiving and endorsing all the various doctrines then extant in the land.

4th, They were not complained of because they did not and would not encourage female ministry. But the pleadings against them were because they were too slack, or universal and therefore allowed, that is they did not strictly oppose with that boldness that becometh the gospel of Christ, the teachings of Jezebel and thereby emboldened her impudence, as well as indirectly assenting by silence to her corrupt teachings, by which God's children were seduced into spiritual fornication to eat things sacrificed to idols. Also in Pergamos they held in fellowship those who held the doctrine of the Nicolaitanes, which was Mormonism or having more than one wife, and the

Spirit says in the 6th verse, "which I also hate." The doctrine of Balaam was also held by some in the church in Pergamos, whom the angel of this church also allowed to remain in fellowship. Balaam's doctrine, or policy rather, was to teach Balak to cast a stumbling-stone before Israel. This stumbling-stone was the sending of 24,000 young women by the king into the camps of Israel on a Sabbath day, at the suggestion of Balaam to Balak, who informed the king who sent them hither, by which stratagem he tempted Israel, and caused 24,000 to fall by the sword, and yet men who held such doctrines were allowed to remain in the church, for which charges are justly preferred by the Spirit against the angel or preacher in charge.

Thus I have given, at intervals between my work hours, the general import of the text referred to, hoping it may be of service to my unknown "auditor," as well as to the angels of the churches in our day, by way of stirring them up to a more faithful declaration of the gospel of Christ, a more earnest enforcement of discipline in all the churches, and a more thorough purging of false doctrine, disorderly lives and graceless professors from the pales of the visible church of Christ.

And now, as I conclude these my feeble thoughts, allow me as an Elder in common with you, my ministering brethren, to exhort you to earnestly contend for the faith once delivered to the saints. Make no compromise with any opposing principles; receive no new doctrine, though it be preached by an angel from heaven; be not discouraged at the scoffings of men, nor the roarings of devils; do not get impatient at the cold and sickly state of Zion, and set about giving her Arminian conditional teas, supposing to improve her spiritual health in order that she may travail and bring forth children, as mystical Jezebel Babylon does, for be assured that when the set time of the Lord comes to favor Zion she will surely travail and bring forth her children. But give yourselves more concern about your own lives, doctrines

and practices. Strive to be more spiritually minded, and wake up your churches, and rid yourselves of carnality, and the churches of corruptions, and be faithful unto death, and Christ will give thee a crown of life.

L. I. BODENHAMER.

A TRIP.

DEAR BROTHER GOLD;—Since returning home from my long tour, I have often thought of writing a limited sketch of my trip, for publication in the LANDMARK if it should meet your approval.

I left my home in company with my family on March 23rd and heard Elder B. H. Wooten preach quite an interesting sermon at Newport. I then took leave of my family and the church, and set out on the work which I had felt for sometime that the Lord had required at my hands. Elder Wooten was with me ten days, during which time I heard him preach eight times, all very much to my comfort. I became more fully established in an opinion that I already had; that is that he is a true and tried servant of God, one in whom there is confidence. We attended together our quarterly meeting at Hunting Quarter, where we had quite a refreshing season in communion and washing the saints' feet. O that all the Lord's people would follow him in this act of his humility. Like baptism, those who have done it, know of the joys and the answer of good conscience received in the discharge of this indispensable duty. We were delayed two days at Cedar Island because of high head winds and therefore we lost our appointments at Goose Creek Island and Bethel. At Sandy Grove we parted, Elder Wooten going on and I remained over to be with the church at their regular meeting. We had quite a good meeting and if I have any knowledge of church discipline, the church at Sandy Grove in Beaufort county is in the best gospel order of any church that I visited on my tour. All the members seem

to be lively and glad to meet together and sing songs of praise to God for his unspeakable blessings. From here I enjoyed the brethren's company very much and generally enjoyed trying to preach to the different churches and the brethren generally seemed glad of my company both at their homes and churches. On April 15th I got aboard of the steamboat at Plymouth for Edenton and from thence I went on board the train to Snowden Station, where I was met by brother H. Ethridge who took me around on his buggy for ten days to the different appointments in Currituck and Pasquotank counties, I feel that that section has been greatly neglected by our ministering brethren. It seems to me that some sections over there are in special need of Godly exhortation. I found some of the brethren readily fellowshiping Arminians of every grade, and also those who had been excluded from the fellowship of the church. I cannot see, if such a practice be right, where the necessity was for the command to have been given for us to come out from among them and be ye separate saith the Lord, or to let one be unto us as a heathen man and a publican. It is very evident that brethren who follow such practices are not bible baptists. I look on such practices as confessing to other denominations and to the excluded, that they are right and we are wrong and that is one thing that I don't think of doing as long as we have the same book and revelations that we now have. I am not an Arminian and I do believe that there is not an Arminian christian in all the world, for Arminianism is as much against christianity as was phariseeism, and Saul of Tarsus had to be converted from phariseeism before he could become a christian. Therefore we have no fellowship for Arminians. Again I found at least one member of the church over there who had joined the Free Masons, a thing that no christian has a right to do, because he is going back to the world from whence he has been chosen, therefore it is corruption and should not be held in fellowship by Primitive Baptists. If the sinner does

not forsake his way, then let him be cut off from the church. If a Free Mason is converted to christianity he ought to forsake masonry and follow Christ, but I believe that he would be committing a great sin to so violate his oaths as to expose in any way that which he had sworn to keep secret in that sense. Perhaps all Masons will say that the Pharisees were Masons, and if that be true Saul of Tarsus certainly was a Mason, for he was a pharisee of the strictest sect and he never said one word in all his epistles about those secrets and the scriptures should be our guide in all things; we ought to come up to the scriptures but not pass by, for God has not revealed any new prophecies. Brethren let us be careful how we tamper with new revelations let us rebuke them for they will prove to be a departure from the faith once delivered to the saints. I also found in that section, a case of adultery existing in the church a *deacon had married his own niece*, and was married by the pastor of his church, a thing forbidden in the law of Israel and also by the law of our land, as may be found by reference to Volume 1 of the Code, Chapter 25, Section 1061 which reads as follows: "In all cases of carnal intercourse between uncle and niece, and nephew and aunt, the parties shall be guilty of a misdemeanor, and punished by fine or imprisonment, in the discretion of the court." Our churches need not claim to be the baptists of the bible if we fellowship any such conduct. Brethren put such evil conduct away from among you and live in the Lord Jesus Christ and you will be sure to reap the blessings of his love. I formed the acquaintance of several good brethren and sisters in that section and preached to them to the best of the ability which I hope the good Lord gave to me. I had the pleasure of hearing Elder Charles Meads preach, much to my satisfaction.

On the twenty fifth of April I took leave of all the brethren in that section and was conveyed back to Elizabeth City by brother Ethridge and from there I went by rail and by steam boat back to Williamston and good brother

Slade sent me out to Spring Green in good time to meet my appointment. From there I was kindly met and cared for at each of my appointments. There seemed to be no public troubles among the brethren of the Kehukee Association, but all seemed to be working together as if they are interested in one common cause. They complain of coldness and barrenness and perhaps a great deal of that is caused by the brethren and sisters trying to keep pace with the world in obtaining riches, and keeping up with the fashionable ways of the world and thus showing that they had forgotten that "*ye cannot serve GOD and mammon*" or worldly riches and the ways of the world. A return to the *good old way of Zion* will bring peace, warmth and comfort from the Lord. And how much better those things than to be spoken well of in the world and by the world.

From the Kehukee I went through a part of the Toisnot Association and found the brethren quite destitute of preaching at some of the churches and at one of them some of the members had gone to the Free Wills, and I said let them go, for if we have any Free Wills or other Arminians the sooner they all go out from among us the better off we will be. I was met down there by brother Suit and carried up to Harris's School House where they had made an extra appointment for me which I tried to fill to the best of my ability. At Dutchville I was joined by my dear cousin and also yoke-fellow in the Gospel, Elder I. J. Taylor whose company and preaching I enjoyed so much for nine days. We found in the Country Line Association that every thing was working together for the peace of the church, except perhaps two things. One of the churches had passed a resolution making it legal (in said church) for certain members appointed by the church to go out, and take outside evidence, and bring it before the church as witness against a member. I don't think that the brethren can justify such a thing by the rule of our faith and practice, and if they

cannot they had better repeal said resolution at their first conference. The other case was the divorce case, which some of the brethren have run so far, as to destroy the fellowship of brethren and churches and thus many have been divorced, that perhaps ought to be with the church and some who have a hope in Christ seeing the confusion and darkness, some brethren talking that almost every other topic of interest to the church, that they see nothing to entice them in the church. Our ministering brethren should be careful lest they be found among the shepherds of Israel that scatter the flock and receive the woe that is pronounced against them. At the Arbor, Elder Taylor had to separate and oh! how lonesome I did feel to part with so good a companion, and who, in the strength of Jesus, could carry more than half the burden.

I was blessed to meet and fill my appointments even to the end, and though I was from home seventy days and tried to preach seventy-three times I do not feel to regret one word that I said in preaching, nor in religious conversation. I was left in Raleigh, the schedule having been put back about ten minutes, which made me one day later getting home but, thanks to our Heavenly Father, I found all my family in usual health and anxious to see me. These things give me courage and make me feel that surely my impression to go and preach as I did were of the Lord and now I have the answer of a good conscience towards God.

Brother Gold, I have written the above to let the brethren hear from me and to satisfy some impressions of my mind. Some things that I have written I had rather left out, or at least I had rather the things that caused me to say such things did not exist, for it is no pleasure to me to speak of them. But you know that we must tell the whole truth, and the command is to lift up thy voice like a trumpet, cry aloud, and spare not, show *my people* their transgression, and the *house of Jacob* their sins.

I now want to return thanks to the

many brethren and friends for so much kindness shown to me. May the good Lord, in his tender mercies, remember you all and bless you continually with the presence of his grace, is the prayer of your brother in hope of a glorious resurrection of the body and a happy reception at God's right hand in glory. Brethren and sisters pray for me that my faith fail not in the Lord Jesus, Amen.

L. H. HARDY,
Newport, Carteret Co. N. C., June 17th 1887.

er of man is being preached for salvation all around them, and the power of God unto salvation is utterly condemned in Horry county by the Arminians.

I am your little brother if one at all in much tribulation,

THOS. BELL.

Little River, S. C., June 3rd, 1887.

ELDER P. D. GOLD, DEAR BROTHER :

—I wish to say to my brethren and friends through the LANDMARK, that I am well. I reached home the 29th of May, found my family all well as usual, for which I desire to be thankful, and I feel that I have been abundantly blessed. I was 23 days from home and traveled 779 miles, of which I walked and carried my baggage 50 miles during my trip, tried to preach 24 times, baptized eight members and ordained one deacon, and I hope that I do not make this statement in a boasting way, as though I had done something—God forbid. But that his purpose and grace has been made manifest and I therein rejoice, yea and will rejoice when he maketh my heart glad.

The church at Cool Spring, in Greenville county, S. C., is in a prosperous condition, they met in church conference for the first time since the war and Sunday being the 4th Sunday in May, they met around the communion table and here I will say, I did witness that God had restored the joys of their salvation. When these dear old brethren began to wash each others feet, they broke out aloud in praise to God for the privilege once more. Here my little cup was made to run over and rejoice with them that did rejoice ; there was a large turn out and much interest manifested at this church. I baptized five members and ordained them a deacon, and I consider them in gospel order and may the Lord of the harvest send his servant to preach the gospel to them ; for I am informed that the pow-

ELDER P. D. GOLD, DEAR BROTHER: —I want you to publish the following times of meeting in ZION'S LANDMARK for the benefit of our colored brethren, especially our traveling colored preachers.

Piney Grove, Washington Co, N. C., holds her regular monthly meeting the first Sunday in each month commencing on Saturday before.

Peter Swamp, Martin Co., N. C. holds her regular monthly meeting the fourth Sunday in each month, commencing on Saturday before.

Bryant's Chapel Edgecombe Co. N. C. holds her regular monthly meeting on the Second Sunday in each month.

Times for quarterly meetings at Piney Grove, February, May August November annually.

Times for quarterly with both the other churches is the same months.

Piney Grove and Bryant's chapel have united together and organized a Union Meeting. Its name is the Piney Grove Union. It commences on Friday before each fifth Sunday holding three days each Session. Elder Robbins is its clerk, Richard Lawrence his assistant clerk.

The next Session of the Piney Grove Union is appointed to be held, the Lord willing, at Bryant's chapel, Edgecombe county, N. C. commencing on Friday before the 5th Sunday in July.—Persons desiring to attend this Union will address the writer and they will be met at Tarboro, and be conveyed to the Church.

Your humble Servant I hope ever to remain.

GEORGE ROBBINS. (Col.)

Plymouth, N. C., June 21st 1887.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 17

WILSON, N. C., JULY 15, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

TRIP NORTH.

On the last day of May I left Wilson to visit the Delaware River and Warwick Associations. On the second day of the meeting I arrived at the Delaware River Association.

Elder Wm. J. Furrington is its moderator. He is esteemed highly in love by the brethren generally both for his gift and steadfastness in the doctrine of God our Saviour.

There were about twelve preachers at this meeting. The preaching was good and comforting. It is not my privilege to hear much preaching, as my time is occupied in serving four churches as pastor, visiting each one monthly on Saturday and Sunday, and not often are these churches visited by any other preachers, so that it usually falls to my lot to speak at these meetings.

The pleasure therefore of being at Associations where I may hear others is very great. The preachers that visit the Northern Associations, as we call them, are able, clear, sound and gifted.

The attendance at these Associations is not so large in numbers as with us, but nearly or quite all that attend them are members or friends that appear desirous of hearing all that is preached.

These brethren and friends are very kind in entertaining the meeting, and aiding in bearing the expenses of such meetings.

On the Saturday and Sunday after the Association a two days meeting was held with the church at Southampton where Elder S. H. Durand is the pastor, who is beloved by this church and highly esteemed by Baptists generally as a very gifted and choice preacher.

It was a pleasure to me to visit this church.

The Warwick Association came next. It was held at Middletown, the home for years of Elder G. Beebe, and the Signs of the Times is still published there, the oldest paper of our order, and highly esteemed.

Its present Editor, Elder Wm. L. Beebe wisely conducts this paper, and through its columns the precious truth of Jesus is still published, and I hope long may be to the comfort of God's people.

Elder Wm. L. Beebe is the Moderator of this Association. He is always pleasant and useful, and has the love of God in his heart, and cheerfully labors in the cause of truth.

I was much impressed with the love and kindness of the members of this church. The efficient labors of Elder Gilbert Beebe have left their mark on this church. No kinder Baptists perhaps can be found than these. The children of the beloved, departed Editor are devoted to the cause of truth.

This was a very pleasant Association. The watchmen lifted up *their voice together*. It was *one voice*, and no strife of tongues.

Many were the dear saints we met there whose names I cannot enumerate now.

The Sunday after the Association I

passed with the church at Hopewell. Their pastor, Elder Wm. J. Parrington, is a precious gift to that church, and the church honors him for the work's sake. This church has perhaps the largest membership of any among the Old Baptists. The church was constituted in 1715, and is therefore now 172 years old, and has stood the fierce assaults of the enemies of Zion and is compact together.

Elder Parrington has been a vigorous laborer in searching after true knowledge, in digging out the meaning of language, and searching for truth as for hid treasure.

After hearing those brethren preach, from Elder Jenkins who was the first that I heard, to Elder Rittenhouse the last, my conclusion was that we see eye to eye and speak one and the same thing in Christ Jesus.

On my return home a night was spent with Elder J. L. Staton, at Newark, Del., who is a precious brother and a choice preacher.

The following Sunday was divided between the churches in Baltimore and Washington. Dr. Thorne of Baltimore is yet full of activity and zeal, and certainly kindly received us. Perhaps few have entertained more Baptists, nor done it any better, than brother and sister Thorne.

In Washington the Baptists are just the same dear, kind people that they are elsewhere. Brother Yerkes, brother Campbell, and brother Joseph Broders of Alexandria are men good and faithful in the cause of truth, whose company is pleasant indeed.

It was with fear and trembling I left my home to visit these places, but their kindness to me universally dispelled all

that hesitation, and assured me that God gives his people fellowship for each other, and love one to another.

P. D. G.

TARES—LET THEM GROW.

"But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them."—
Matt. 13 : 29.

Brother Alex. M. Smith, of Ohio, requests my view of the above scripture.

Jesus in these parables speaks of the kingdom of heaven. John preached, saying the kingdom of heaven is at hand. Jesus said, the law and the prophets were until John, since then the kingdom of heaven is preached.—The old testament never spake thus.—The kingdom was then far off, and the people were under shadows and types. We do well then to feel that the teaching here refers to the kingdom of heaven that Jesus the son of Man is the head and life of.

So that the time when Jesus sowed the good seed of the kingdom was not far back in the creation of Adam, nor did the devil sow the tares in the transgression of Adam and Eve; for this fleshly two-seedism has no place in the bible.

Nor are the tares the corrupt fleshly principles in a christian that war against his soul. For we are not commanded to let them grow until the end of the world or harvest, but are commanded to put them off, or mortify them. If thy right hand offend thee cut it off. If the tares mean the carnal principles in a christian what right has a church to put away a disorderly member by withdrawing from him, for the tares are to grow until the harvest. You perceive that I am thus far telling

what this *does not mean*. Now what *does it mean?*

Jesus sows the good seed which are the children of the kingdom of heaven. *Where* does he sow them? In the field which is *not* the church, but is the world, or here on earth. *When* did he sow them? Let this scripture help to answer: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24. We know that naturally a grain of wheat that does not fall into the ground and die will never produce any wheat: but that the corn, wheat or other grain that does fall into the ground and die does bring a crop of its own kind. Now spiritually Jesus is that corn of wheat. Unless he falls into the ground or dies he will abide alone, but when he is crucified and risen is the bringing forth a wonderful increase or crop of his own fulness manifested and thus multiplied.

We thus judge that if one died for all then were all dead. We hold that Christ is the life of the church, and that when he died that is the death of all of them, or that he tasted death for every one of them. We are begotten again to a lively hope by the resurrection of Jesus Christ from the dead. Christ is become the first fruits of them that *sleep* (not sleeps). In that sense those that died before Christ was crucified have ceased to sleep. We are quickened together with Christ. Or as Christ who, as the corn of wheat falls into the ground and dies, then no more abides alone, but when raised brings forth much fruit, it is thus that the resurrection life is manifest. If Christ be not risen we are yet in our sins. But if Christ is risen then we are not false witnesses, nor are we in our sins; but

are risen with Christ who is our life.

Let another scripture also aid in answering this question, namely, when did the Son of man sow the good seed? "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned." Now as the individual, personal manifestation of the children of the kingdom in their experience of the truth (not as known to God), but to their own comfort of hope, and as known to others, is when they hear the gospel preached, and receive and obey it, so then they appear every one of them as good seed of the kingdom, and as growing here in the field or world and bearing fruit. Jesus does this sowing. He appeared and was sown or fell into the earth as that corn of wheat—the good seed-corn. He died and was raised from the dead by the blood of the everlasting covenant, as the life of the church, or its first fruit; and if the first fruit be holy the lump is also holy; for as he is so are we in this world. When on the day of Pentecost the Holy Ghost brought the things of Jesus then appeared a great increase in the harvest, It was the feast of ingathering. Jesus sows the good seed, the church is planted the true church, only one church of good seed. For the Lord added to the church daily such as should be saved. Here is the faith once delivered to the saints. God gives the increase, whether Paul plants or Apollos waters. It is God's husbandry.

Who plants the tares and when? The devil the imitator, and therefore the deceiver sows the tares. He is the closest imitator therefore the sharpest deceiver ever known. Tares resembles wheat in their young state. After Jesus sows the good seed in the world and

while the men slept, that is while the servants or teachers, helps, gifts, governments &c, were not watchful, Satan in the slyest manner slips in or sows tares in the field in the form of false doctrines, and at first slight departures from gospel order, until corruptions rise up, and men of perverse minds that draw away disciples after them.

Where did all the denominations now claiming to be the true church of Christ come from? They are not of God. Jesus did not sow them. He built the church of God and no false church.

The Lord first preached the truth to Adam. "In the day thou eatest thereof thou shalt surely die. The devil comes along afterwards and preaches a lie:—"Thou shalt not surely die."

Moses performs true miracles; the servants of the devil imitate Moses.—Jesus preaches the everlasting gospel; Satan is transformed into an angel of light, yea, even his ministers are, and preach his doctrines. There is the mystery of godliness; so there is the mystery of iniquity. There is the bride the Lamb's wife in linen clean and white; so there is a woman sitting on a scarlet colored beast, the mother of harlots and abominations of the earth. As there were true prophets, so are there false ones. As there are true apostles, so shall there be false ones. As there is a true Christ, so shall there be false christs. As there is a true God, so shall there be false gods. As there is wheat, so there are tares.—But the true is always first. A counterfeiter could not counterfeit good money unless there is *first* good money. Jesus first plants the true church or sows the good seed, then the devil sows tares in the field.

The servants of Christ discover the

tares growing with the wheat, and are troubled. Shall they root up the tares? No. Let both grow to the harvest.—The church of Christ has never been suffered to persecut and destroy the lives of men, not even of false denominations. How do they know but that if they were to root up or kill false denominations, that they would also thereby root up some wheat. Many a man perhaps himself a tare may be the natural father of a vessel of mercy, and by slaying him this vessel of mercy, not yet being born, would be destroyed, or many an one by nature a child of wrath as others, and appearing among the tares, might thus be rooted up who is a vessel of mercy. It is not the business of the servants of Jesus to root up tares. Both are to grow together here in the world until the harvest. That is the true church and false ones are to continue in the field or world till the end of time, when the Lord will send his angels the reapers who shall, when both wheat and tares are ripe, (for both are to grow until ripe, or the mystery of iniquity must go to seed or finish its course by getting ripe as well as the kingdom of heaven) then the reapers will gather out the tares first, or all that offend. Then shall the righteous shine in the kingdom of heaven.

P. D. G.

CONTRARY TO ALL MEN.

The Biblical Recorder is pleased to say the following things concerning me :

"Rev. P. D. Gold, of Wilson, N. C., proprietor and Editor of "Zion's Landmark," was reared in a Missionary Baptist family, educated in Missionary Baptist schools and colleges, and was for years a Missionary under the appointment of our State Mission Board. He does know what Missionary Baptists believe and practice, yet for money and position

he went over to the Kehukee or Hard-Shell Baptists, and now willfully and designedly misrepresents the teachings and practices of the Missionary Baptists in pandering to the ignorance and the prejudices of his dupes and followers. In his note about the Tarboro Conference he states that the meeting was for collecting money, when no collection was taken, and money was not so much as mentioned by any of the speakers. If Rêv. 21 : 8 is true there is little hope for P. D. Gold."

When I joined the Primitive Baptists the Missionaries said I would starve, and I did not see any other prospect than to earn my living by school teaching or other labor. I have ever since my connection with them been laboring too. I had no more idea of coming to Wilson to live, or of editing ZION'S LANDMARK, than Mr. Bailey now has of being a Primitive Baptist. Old School or Primitive Baptists have a better leader than myself, poor and vile as I am, and a better leader than any man, for Jesus is their head and captain.

I do know that Missionary Baptists teach an indefinite atonement, and that money is necessary to help save souls.

If several of their D. D's and other leading preachers met for nearly a week in a conference in Tarboro and said nothing about money it must have been a cut and dried thing, or preconcerted, and understood beforehand, because one of the most improbable things under the sun would be for a dozen such men to speak for days and never say any thing about money.

Since writing the above I have been told by reliable information that they certainly did name money at that time.— They said there and then that they wanted money and wanted it quickly. I did suppose that when Mr. Bailey said money was not mentioned it was so until I was informed otherwise.

When I hold up to the public the true character of the leaders of that denomination, and expose their principles, they appear so ugly that he calls me a liar, and

considers that an answer to all my arguments.

The Recorder is pleased further to say among other things concerning our people :

" Then this denomination has a long established rule to pay the man who preaches a dollar for his sermon. This is done guardedly and secretly, as far as possible, so as to avoid any display, or even knowledge of the matter. This looks like poor pay, but when the facts are known it is far better pay than many of our salaried pastors receive. One of the Kehukee preachers at a dull or slack time in his secular business will send a list of appointments to his church paper numbering thirty or even forty a month, and take a trip from Forsyth to Carteret, from Carteret to Brunswick, and from Brunswick back through the southern part of the State to Forsyth, a trip that will not cost him one dollar of outlay, as all his expenses are met, and returns home with from eighty to one hundred dollars in pocket. The next dry time he will repeat the experiment, and do so again and again as his inclinations or necessities suggest, and wind up the year by having preached or delivered the same sermon three or five hundred times, and making four or five hundred dollars by preaching. To such an extent is this system of collections carried that many of the churches do not specially care to have pastors, or if they have such they are merely nominal. These travelling preachers make it a point always to preach to organized churches, not destitute sections, or to sinners, but where there are regular officers who will feel under obligations to raise the collection and carry him half way to his next appointment. They profess to speak as the Lord gives them utterance, to open their mouths and leave it to the Lord to fill them, but strange to say they give utterance nearly every time to the same they uttered at the first appointment."

We note this, that one objection the Missionary or Fullerite Baptists *did* make against our people is that they did not give their people *any* money, or did not pay them. But *now* the Recorder is trying the other side, and saying that the preachers of the Primitive order re-

ceive more money than their preachers do.

It is my rule to consider what those opposed to me say about me. They are more apt to speak of my faults and bring them out into prominent notice. Hence we need enemies to show us these things. God has commanded the enemies of Jacob to be round about him, and they are not dumb either, nor is their eye sight poor.

It is not the rule of the church where my membership is to pay a dollar nor any certain amount to a travelling preacher that visits us. The members or friends give as it seems good to them. We would think one dollar a poor sum to give to a dear brother who comes to see us in the fulness of the gospel of Christ.

But if we thought the desire for money brought him we would think *one cent* too much for him. The good hearty welcome one finds when the Lord sends him, and the joy he has in meeting with the brethren, is a reward. Now if any of our preachers are led by the base, sordid motives that the *Recorder* imputes to our people, that is, if any of our preachers send out appointments to preach for the money they hope to receive, they deserve to be exposed, and should at once be stopt from preaching by the churches, and should not even be allowed to go into pulpits. If filthy lucre prompts any to go they desecrate the holy and worthy name of Jesus, and impose on the churches of Christ.

If you hang up gourds about your house the martins are apt to come and make a great chattering when they do come.

A brother recently asked me why it is that churches will give money freely to a preacher that comes to them from

a distance, but will not give any thing to a poor preacher that lives in their midst, and is their pastor, and preaches regularly for them. I confess I cannot see why they do so. It certainly is their duty to help their pastor far more than to help travelling preachers.

Often times some one says to a preacher, "Come and see us," and yet when he comes those that did the inviting do not give them any thing, nor help them, nor perhaps even go to hear them. If a church *invites* a brother to visit them they should see that he returns home with whole bones, or no worse than he came. If the preacher visits a church or churches because of his great desire to see them, because he loves them, he will have reward in the pleasure afforded by seeing them. Every church needs a pastor. Paul teaches that pastors and teachers should be ordained *in all the churches* of the saints. These should feed the flock of God which is *among* them. That is far more important to the churches than travelling preachers are. But it is much more laborious to preach week after week, and month after month, to the same people than to travel about and preach. For if you preach to the same people month after month you must not preach the same sermon, it matters not what text you take, for if your people read and study their bibles any they will soon see that you are not a profitable preacher, if you do not bring out things *new and old*. But it is right to have evangelists or travelling preachers, though they should be gifts of a high order. Then if like Paul they go to see how the churches do, or for love of the cause, and I serve the churches in going, then let them go. No right minded man would want to burden churches by visiting them when he

does not profit them, or when they do not want him to come. Yet I like for brethren to exchange pulpits and visit other churches. When the love of truth prompts us to visit and labor among the churches, then it is a labor of love, that is when we love the labor and the people, and not the money, then it is good.

We should not only visit churches, but also go where there are no churches, and preach every where as we go.—It should be specially the business of evangelists to go into parts beyond, and preach in places where the gospel has not been preached. What think you of a church that will so neglect her pastor that he has to go off to other churches to get bread and clothing?—Such churches ought to be ashamed of themselves and do better.

If a pastor of a church would not rather visit and preach to that church than to any other church he had better leave there, and if the church he serves would not rather see and hear him than to hear any other preacher they had better call another and let him go.

You see at once that it is an important matter to be a true pastor of a true church. It is my impression too that pastors of churches should as often as they can be at the regular meetings of their churches. Of course liberty should be allowed to visit associations, because it is wise for brethren to be gathered from time to time in Associations. Then there may be other times now and then when pastors may visit other churches.

I try when I visit other churches to avoid doing any thing to disturb the good feeling that should exist between a church and its pastor. I should not like to baptize any in a church where there is a pastor present, unless it is

especially desired both by the pastor and those to be baptized. Because preachers are men of like passions with other people, and I should respect these feelings, and do nothing to offend them. Nor do I like for special attention to be shown me when I visit a church that would make the pastor of that church feel that the church desires some one else to be their pastor. There are rights between a church and its pastor that must be respected and they are important. Yet the pastor of a church must not lord it over God's heritage. Remember it is God's church. What would you think of a man that would call the church *his* church? I heard a man (not one of the Primitive order) call the church his church. The idea of such a thing. What a poor church if it belongs to man.

The pastor is the servant of the church, and is to be honored as a servant that is faithful.

I say that my thought is that none of the preachers of the Old Baptist order preach for money, nor do they go out and make trips as accused for money. If any one goes to preaching among the Primitive Baptists for money he is a fool for lack of common sense. There is inducement among other denominations to preach for money. But there is not a Primitive Baptist preacher in all this state that receives as much money in twelve months for preaching as some of the Missionary Baptist preachers receive in one month.

P. D. G.

Page 394—Error. It should read, "They were *not* charged with being too strict in doctrine, faith and practice."

This occurs in the communication of brother Bodenhamer. The printer made him say what he did not mean to say.

Obituary.

DEACON HARDY YELVERTON.

Brother Hardy Yelverton was born Nov. 12th, 1809, in Wayne Co., N. C. He was married first to Mary Barden, March the 29th, 1833. This woman died July the 8th, 1860. His second marriage was to Mary J. Dees, July the 1st, 1862. She survives him, and was a kind good wife to him. He died April the 11th, 1887.— Thus he lived to a good old age.

It was my lot to be thrown with brother Yelverton much. Years ago I was called to serve the church near him. He was not then a member, but a true friend, and a constant visitor of the church-meetings on Saturday as well as on Sunday, and was active in helping to bear the expenses of the meetings. He had long been favored with a good hope, as we believe, through grace; but such was his natural timidity and sense of unworthiness, and his fear of doing wrong, that he hesitated long before he united with the church. It is no easy matter for an humble child of God to join the church of Christ; while those who are unbelievers can join themselves to the church without any fear or trouble.

Finally his feelings became so burdensome that he could not attend the Saturday meetings. I have seen some get up and leave the house when conference would be opened because they could not bear a conference, so heavily were their minds weighted with the impression to talk to the church. But brother Yelverton became so affected that he would not attend when he thought the door of the church would be opened.

But about 13 years ago he was relieved into the church and was baptized. Soon after he was chosen deacon, and was faithful to the last as a deacon and member of the church.

I visited him a few weeks before he died. He appeared to be stronger bodily than he had been for years, and his mind was good and active, his conversation sound and excellent, and he was very cheerful.

His character was so good that the difficulty is to represent it as good as it was and is, for he yet lives. He was faithful and courageous, yet very considerate of the feelings and rights of others. He was heroically brave and conscientious, yet tender and kind as possible to the views

and ways of others. He was a very quiet and cool man, punctual to all his obligations, and regarding his word as his oath. He was a good farmer, producing his supplies from his own farm; for he managed according to the good old way of farming by producing his own bread and meat at home, and he owed not one dollar when he died, I suppose:

His wife and children, his neighbors, and the church all miss him. He appeared as a father to the community, so thoughtful and kind was he to all, so good and faithful was his counsel, so excellent was his conduct, and few men ever held and enjoyed a deeper respect in the feelings of all good people than did Hardy Yelverton.

He died suddenly and passed out of the world without pain, perhaps in just the way he would like to have gone.

His children, so far as I know, all think as he did. Several of them are good Baptists. All of them are nice people, good and substantial citizens, having confidence in their father, and great respect for the Baptists. No Baptist need fear being turned away from the door of any one of his children.

The Baptist blood becomes very thin in the children of some Primitive Baptists, for they become puffed up and despise the profession of their fathers; but it is not so in this family.

Elder Jonathan Edgerton, one of the deepest preachers in some respects within my knowledge, is a son-in-law of brother Yelverton.

I was present and spoke at the burial of brother Yelverton, and have seldom seen a profounder manifestation of sincere respect for one's memory than was shown to him by the large gathering of his neighbors.

P. D. GOLD.

RECEIPTS.

CAL.—H S Stipp 2
 GA.—By Eld M F Stubbs 1 50
 KEN.—By W Hunt 1 50
 MASS.—C A Spencer 2
 N Y.—Hart & Young 1
 N C.—A J Hester 2 Mrs A J Tilly
 1 50 Mrs Mary Ann Ricks 2 Mrs L
 Havens 1 50 Ralp Staton 1 50 Miss
 Elizabeth Harper 2 Susan Marler 50

J T Brasington 2 By Eld L H Hardy
 1 50 R W Dawson 3 Eld Y I Chan-
 dler 7 50 Eld J A Burch 1 50
 VA—E Stallings 2 By Dr A J Al-
 mond 1 50 N C Hawks 2 50 Eld S
 Hassell 2
 W VA—Eld W A Melton 13 50

UNION MEETINGS.

The next session of the Dan River Union will convene the Lord willing with the church at Saint's Delight, Forsythe Co., N. C., 6 miles from Kernersville, 5th Sunday in July and Saturday before.

There is a new Union formed known as the Sandy Grove Union, of Nash county, N. C. The first session will be held on Saturday and 5th Sunday in July with the church at Sandy Grove, Nash county, N. C.

The Skewarkey Union is to meet with the church at Morattock on Friday before the 5th Sunday in July.

The meeting of the Black Creek Union will be held in Goldsboro on Saturday and 5th Sunday in July.

The Contentnea Union will be held on Saturday and 5th Sunday in July, at Aycocks.

The Toisnot Union meets on Saturday and 5th Sunday in July with the church at the Meadow.

ASSOCIATIONS.

The Staunton River Primitive Baptist Association will convene with the church at Whitethorn meeting house in Pittsylvania, Virginia, if the Lord will, commencing Wednesday before the second Sunday in August next, and days following.

Brethren of our faith and order are generally invited, especially ministering brethren. Those coming from the South will take the Midland Railroad at Danville and get off at Whittle's Station, one mile from the place of meet-

ing, where they will be met with conveyances. Those coming from the North will take the said road at Lynchburg, and get off at Galveston Tuesday evening before, where they will be met with conveyances. By order of the church.

JOHN HADNOTT, Clerk.

The Country Line Association is appointed to meet with the church at Lick Fork on Saturday before the 3rd Sunday in Aug. Those visiting by R. R. will be met at Ruffin Station, on R. & D. R. R. and near Lick Fork M. H.

APPOINTMENTS.

The following, Elders will preach the Lord willing :

J. E. ADAMS.

Tuesday night August 2nd	Smithfield	Johnston county.
Wednesday		Clement
Thursday		Juniper
Friday		Hannah's Creek
1st Saturday and Sunday		Fellowship
Thursday before 2nd Sunday		Sandy Grove
2nd Saturday and Sunday		Middle Creek
Monday		Willow Spring
Monday night		Raleigh
Tuesday		Neuse
Tuesday night		Durham
Wednesday		Eno
Thursday		Mt. Lebanon
Thence to Country Line Association.		
Wednesday after		Popes School House
Thursday		Tom's Creek
Friday		Riley's School House
Thence to Abbott's Creek Association.		
Tuesday after		Rock Hill
Wednesday		Pleasant Hill
Thursday		Sugg's Creek
Friday		White Oak Springs
Friday night		Calvin T. Borough's
Saturday		Jason Auman's Montgomery Co.
1st Sunday in September		Fair Grounds Richmond county.
Monday		Green Lake
Tuesday		Rockingham
Brother Jas. H. Borough's will accompany him from Whiteoak Springs.		
He will need conveyance.		

L. H. HARDY.

Saturday and 5th Sunday in July	.....	Goldsboro
Monday	.....	Smithfield
Tuesday	.....	Clements
Wednesday	.....	Rehoboth
Thursday	.....	Fellowship
Friday	.....	Middle Creek
Saturday and 1st Sunday in August	.....	Raleigh
He shall need conveyance.		

P. G. LESTER.

First Sat. and Sun. in Aug. Burton's Creek Va.,
 Tuesday Weatherford
 Wednesday Staunton River Association
 Saturday and 2nd Sunday Union Meeting at
 Reed Creek
 Tuesday Leatherwood
 Wednesday Matrimony
 Thursday Wolf Island
 Saturday Country Line Association
 Tuesday Cane Creek
 Wednesday Malmaison
 Friday Pig River Association
 He will need conveyance when not on the R. R.

B. GREENWOOD.

July 29th, 30 and 31st Stanton River Union at
 Banister Church, Pittsylvania Co., Va.
 August 2nd..... Spring Garden.
 3rd..... Pickaway.
 4th..... Fippin's Mill.
 5th..... Cane Creek.
 6th and 7th..... Malmaison.
 8th..... Rest.
 9th..... Pigg's School House.
 10th, 11th and 12th..... Stanton River Association.
 13th..... Keesee's School House.
 14th..... Weatherford.
 15th..... Union.
 16th..... Gallilee.
 17th..... Strawberry.
 18th, Mt. Ararat, then on to Country Line Association.

He will need conveyance. I expect to accompany him from the Association to Mt. Ararat.

W. S. McDOWELL.

JOSEPH LAWRENCE (Col.)

Stanton's Chapel..... July 27th
 Tom Dickens..... 28th
 Nancy Lyons..... 29th
 Little Coiton's..... 30th
 Bryant's Chapel..... 31st
 Long Branch..... August 1st
 Daniels..... 2nd
 Hills Chapel..... 3rd
 Barnes..... 4th
 Pleasant Grove..... 5th
 Thomas Hill..... 6th
 Jones..... 7th
 Toisnot..... 8th
 London's..... 9th
 Barne's..... 10th
 Jonah William's..... 11th
 Durham..... 13 and 14th
 Mill Grove..... 15th
 Hillsboro..... 16th
 Mebanville..... 17th
 White Oak..... 18th
 Snow Hill..... 19th
 He will need conveyance.

A. N. HALL.

Arbor..... Monday after 3rd Sunday in July
 Pleasant Grove..... Tuesday
 Lick Fork..... Wednesday
 Wolf Island..... Thursday
 Gilliam's..... Saturday
 Deep Creek..... Sunday

ISAAC JONES.

3rd Saturday and Sunday in July..... Zion Hill
 Monday..... Fishers Gap
 Tuesday..... Crab Creek
 Wednesday..... Zion
 Thursday..... Little River
 Friday..... Sparta
 Saturday..... Union
 4th Sunday..... Cranberry
 Monday..... Senter
 Tuesday..... Silas Creek
 Wednesday..... Big Helton
 Thursday..... South Fork
 Friday..... Piny Creek
 Saturday..... Fox Creek
 5th Sunday..... Saddle Creek
 Monday..... Peach Bottom
 Tuesday..... Rock Creek
 Wednesday..... Cross Roads
 Thursday..... Meadow Creek
 Friday..... Crooked Creek
 Saturday..... Good Hope
 1st Sunday in August..... Elder Lundy's
 Monday..... Clusnot Grove
 Tuesday..... Lower Gap
 Wednesday..... Old Bethel
 Thursday..... Stewart's Creek
 Friday..... State Line
 Saturday..... Ryosons School House
 2nd Sunday..... Snow Creek
 Monday..... Buffalo
 Tuesday..... Sardis
 Wednesday..... Pleasant Hill
 Thursday and Friday..... Wolf Island
 Saturday, Sunday and Monday Country Line
 Association.

He will need conveyance.

J.R. ROBERT'S and I J TAYLOR

Wed. after 3rd Sunday in July..... Wolf Island.
 Will Eld. F. J. Stone arrange appointments to
 Liberty so as to be at Liberty on 4th, Sunday.
 Green Hill..... Monday after
 Concord..... Tuesday
 Laurel Creek..... Wednesday
 Fellowship..... Thursday
 Elk Spur..... Friday
 Good Hope..... Saturday
 Crooked Creek..... 5th, Sunday
 Meadow Creek..... August 1st
 Cross Road..... Aug. 2nd
 Rock Creek..... Aug 3rd
 Peach Bottom..... Aug 4th
 Saddle Creek..... Aug 5th
 Fox Creek..... Aug 6th
 Piney Creek..... Aug 7th
 Elk Creek..... Aug 8th
 Antioch..... Aug 9th
 Sparta..... Aug 10th
 Little River..... Aug 11th
 Zion..... Aug 12th
 Crab Creek..... Aug 13th
 Fishers Gap..... Aug 14th
 Zion Hill..... Aug 15th
 Chesnut Grove..... Aug 16th
 Flower Gap..... Aug 17th
 Old Bethel..... Aug 18th
 Stewarts Creek..... Aug 19th
 Dover..... Aug 20th

They will need conveyance

M. F. STUBBS. (of Ga.)

Country Line Association.

Pleasantville Tuesday after 3rd Sunday in August

Sardis Wednesday

Hillsdale Thursday

Thence to Thomasville where ministers will be met to attend Abbott's Creek Association to be held with the church at Big Creek.

Sugg's Creek Tuesday after 4th Sunday

Mt. Tabor Wednesday

Bear Creek Thursday

Big Meadow Friday

Durham 1st Sunday in September

Raleigh Monday night

Ncuse Tuesday

Salem Wednesday

Clayton Thursday

Reholoth Friday

Clements 2nd Saturday and Sunday

Smithfield Monday and at night

Juniper Tuesday

Hickory Grove Wednesday

Hannah's Creek Thursday

Thence to seven mile Association

New Hope Monday after

Sandy Grove Tuesday

Middle Creek Wednesday

Thence to Little River Association.

He will need conveyance.

F. L. OAKLEY AND Y. I. CHANDLER.

Big Meadow 5th Sunday and Saturday in July

Monday Bear Creek

Tuesday Parks Cross Roads

Wednesday Sandy Creek

Thursday in the neighborhood of sister Betsy

Smith's if any one should think proper to make an appointment for them.

GEORGE ROBBINS. (Col.)

Peter Swamp Tuesday after the 1st Sunday in August.

Williamston Wednesday

Staton's Chapel Thursday

Long's Branch Friday

Bryants Chapel 2nd Saturday and Sunday

Little Cotton's Monday

Daniel's School House Tuesday

Hills Chapel Wednesday

Whaness School House Thursday

Pleasant Grove Friday

Warren's Hill Saturday

Toisrot School House Sunday

Londons Chapel Monday

If the Wilson brethren desire an appointment in Wilson they can make it for 3 o'clock on Monday the 22nd.

Barnes u esday

Jonah William's Wednesday

If the brethren at Goldsboro desire an appointment they can make it for Friday the 26th.

THOMAS FELTON.

Friday before 2nd Sunday in August Castalia

Saturday and 2nd Sunday Hickory Rock

Monday Louisburg

Tuesday Franklinton

Wednesday Cedar Grove Wake Co

Friday W. A. Scymores House
Saturday and 3rd Sunday in August Peach Tree his regular time.

Some brethren from Castalia will please meet him at Nashville at the train.

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For further information enquire of

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and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated June 19, 87.	No. 15, Daily, Sunday.	No. 23, Daily.	No. 27, Fast Mail Daily.
Leave Weldon	.....	2:05 p. m.	5:38 p. m.
Arrive Rocky	.....	3:24 "	.....
Arrive Tarboro..	.....	*4:50 p. m.	.....
Leave Tarboro...	.....	10:50 "	.....
Arrive Wilson...	.....	3:57 p. m.	6:28 p. m.
Leave Wilson.....	.....	*4:15 p. m.	.....
Arrive Selma....	.....	5:24 "	.....
Arrive Fayetteville	.....	7:55 "	.....
Leave Goldsboro.	.....	4:45 p. m.	7:40 p. m.
Leave Warsaw...	8:00 a. m.	5:40 "	.....
Leave Magnolia.	8:13 "	6:00 "	8:38 "
Arrive Wilington	10:00 a. m.	7:40 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex Sunday.
Leave Wilington	11:53 p. m.	8:50 a. m.	5:00 p. m.
Leave Magnolia.	1:15 p. m.	10:32 "	6:35 "
Arrive Warsaw...	.....	10:49 "	6:50 "
Arrive Goldsboro	2:16 "	11:50 "	.....
Leave Fayetteville	.....	*8:30 a. m.	.....
Arrive Selma....	.....	10:50 "	.....
Arrive Wilson...	.....	11:59 "	.....
Leave Wilson...	2:57 a. m.	12:38 p. m.	.....
Arrive Rocky Mt.	.....	1:12 "	.....
Arrive Tarboro..	.....	*4:50 p. m.	.....
Leave Tarboro...	.....	10:50 a. m.	.....
Arrive Weldon...	4:25 a. m.	2:40 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:30 p. m., arrive Williamston, N. C., 8:40 p. m., 6:30 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:20 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

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VOL. 20

AUGUST 1, 1887.

NO. 18

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

"PROGRESS OF A CENTURY;
THE BAPTISTS IN 1776 AND
IN 1876."

The above is the title of a little volume of 70 pages, written by Alvah Hovey, "D. D.," and issued by "The American Baptist Publication Society," of Philadelphia. Mr. Hovey is a Professor in Newton Theological Seminary, Newton, Mass., and is one of the most learned and esteemed writers in the Northern division of the New School Baptists.

In the present work Mr. Hovey attempts to set forth certain particulars wherein American Baptists are now what they were a hundred years ago, and certain particulars wherein they are not now what they were then, and certain causes of the sameness and the difference; and thus to exhibit the wonderful equipoise of conservative and the progressive forces in the denomination.

The respects in which American Baptists have remained the same through the Century, he thinks, are the following: Their views of the full inspiration and supreme authority of the bible, notwithstanding the whirlwind of infidelity sweeping over the world; their views of Christian doctrine, salvation by the sovereign grace of God, including election by the Father, atonement by the Son, and regeneration by the Spirit; their views of the Christian ordinances, baptism being the immersion in water of believers, into the name of

the triune God, and the Lord's supper being a commemoration of the death of Christ for sinners, through which alone they have life; their views of the independence yet fraternal friendship of the churches, and of pastors and deacons as being the chief officers of a church; their views of close communion; their views of the divine call and qualification of the Christian ministry; and their views of religious liberty. It does not require much knowledge of history, nor much observation, to convince any unprejudiced mind that the *Old School* Baptists occupy, in these respects, the position of the undivided Baptists of a century ago, while the *New School* Baptists have, in several respects, abandoned such position.

The particulars in which, according to Mr. Hovey, American Baptists are *not* now what they were a hundred years ago, are the following: Their numbers, which were then less than one per cent. and are now about four and a half per cent. of the population; their standing before the law, which is now, but was not then, equal to that of other denominations; their being in better repute for intelligence, sobriety, and the civic virtues now than they were then; their great advancement in the work of higher education, having now nine theological seminaries, when then they had none; their great increase of liberality, especially to their pastors, who had then to preach with but little pay, and to labor with their hands for bread, while now the churches provide for their subsistence; and in their greater harmony, now than then,

of doctrine and practice. People acquainted with both the Old School and the New School Baptists know that these changes are much more to be seen among the latter than among the former, and that there is far more conservatism of every kind among the Old School than among the New School Baptists.

Mr. Hovey names the following causes of Baptist stability and progress in this land during the last hundred years:—Their hearty sympathy with the war for independence, and with a republican form of government; the agreement of their distinctive views with the most obvious sense of Scripture—the almost utter impossibility, with the greatest learning and skill, of extracting any trace of infant sprinkling from the language of the New Testament, while the baptism of believers is written, for all to see, in great letters on its pages; the signal usefulness of the *practice* of believers' baptism, in preventing men from looking on baptism as a means or condition of the new birth, and in keeping unconverted men out of the churches; the influence of the religious press, especially the periodical press; the influence of the great Baptist benevolent societies, directing their minds to enterprises vast, holy, and urgent, educating the members to liberal giving, and bringing together once a year representative Baptists from different parts of the land for consultation; the influence of the Baptist Educational Commission, making education a powerful ally of religion; the activity of intelligent laymen, shown at the beginning of this century, in trying to keep the ministry *sound in doctrine*, but shown during the last half century, in the *far more important* work of furnishing the *money* for carrying on the business of religion at home and abroad, and in leading and bearing the burden in the *Sunday-school* work ("All-hail," exclaims Mr. Hovey, *not* the power of Jesus' name, but "the Baptist laymen and the Baptist Social Unions of to-day—a Boston notion!"). "During the first half of the century," says Mr. Hovey, "great num-

bers of our laymen entered the ministry in middle life without special study and sometimes the pew then ventured to correct the pulpit. Many of our laymen were remarkably clear in their views of divine grace, and if a new minister came before them whose preaching seemed to lack the form of sound words; especially as to that covenant which is ordered in all things and sure, Aquila and Priscilla took him straight way to their humble dwelling, and taught him there, in the chimney corner, the way of the Lord more perfectly. For in those days the leading brethren cared more for truth of doctrine than for elegance of speech, for an Elder who had experience of divine grace than for one who was smart. In this respect I do not suppose that our laymen are either better or wiser than their predecessors fifty years ago." If the New School Baptist "laymen" were as sound and faithful to-day as they were at the beginning of this century, how many of their preachers would they *not* have to take into the chimney corner and teach them the way of God more perfectly? How much are mankind really benefitted by large and increasing contributions of money for the propagation of unsound, that is, unscriptural, or heathenish, doctrine at home and abroad, and by Sunday-schools and religious societies operated for the same purpose?

"The last and most important cause of Baptist stability and progress," says Mr. Hovey, "is the blessing of God.—A conviction that God was with them gave heart to our brethren when every man's hand was against them. And often did they say with David: 'If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. Our help is in the name of the Lord, who made heaven and earth.'—If there be any Christians in the world to whom the favor of God is life, the Baptists are such Christians. With no doctrines that flatter the pride of man; with no rites that take the place of spiritual service; with no hierarchy or

organization that unites their scattered forces into a single host; with no pre-eminence of wealth or culture or social position to win them favor, their only hope is in the blessing of God and the power of his truth. Deserted by him, they would come to naught; supported by him, they are sure of victory. I mark the presence of an Infinite Mind in our history. I trace the signs of almighty grace in our progress. And I venture to say with Paul: 'If God be for us, who can be against us?'—These words apply with great truth and force to the Baptists of former centuries, and much more to the *Old* than the *New School* Baptists of the nineteenth century—much more to those who rely upon God than to those who rely upon *human means* for salvation. O that divine power would break in pieces the manifold idols of the modern religious world, and teach men to worship alone the true and the living God!

SYLVESTER HASSELL.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:

I have had impressions of late to try to write what I hope the Lord has done for my soul, and my reason for being a member of the Primitive Baptist church.

I hope I do not want to write because I feel to have more to tell than some of my dear brothers and sisters, but because I feel to have less to tell. For surely if I am a christian I am the least of all, and all the way I hope to comfort any of my Father's children is by showing to them what a little hope I have, and telling them how sinful and unworthy I am; and yet I can't help hoping for eternal life through our Lord and Savior Jesus Christ.

I was born Sept. 20th, 1856, and from my earliest recollection I had serious thoughts as to what would become of me after I left this world. But the first time that I ever remember being seriously affected was at about the age of 14, after returning home from Middle

Creek church where I heard old Mr. Ward preach. I woke up some time the following night and got to thinking of what would become of me if I were to die in that condition. I lay awake for some time with tears flowing from my eyes, and there promised the Lord if he would let me live I would turn back to him and pay that which I owed, and then live up to his law, and thereby merit salvation. I had an idea that at the age of twelve I arrived to the age of accountability, and had therefore been traveling the road to destruction for two years; and verily I thought in two more I could return. So I set out trying to do the best I could, sometimes weeping and feeling much distressed, while at other times I felt very little if any concern about the matter. So at the end of the two years I saw I was four years on the broad road, and not likely to return.

Being always in good health caused me to be in all kinds of mischief, which made my father often say, and no doubt in truth, that I was the goat of the family. But, notwithstanding all, I was still led, as I trust, by that One who has said that if he begins a good work in you he will perform it until the day of Jesus Christ. For sometimes my very soul would be in trouble and I began to fear that I should never be able to return, and would go to Old Fellowship to hear uncle Moore Stephenson preach, and nearly always took a seat behind the door, where I would be hid from my young companions, and sit and cry through nearly all the sermon. I have often wished that I could hide behind the ceiling, back of the pulpit, where I could hear all that was said, and cry my fill, and would make promises to the Lord that I would do better, and as often as I would make them I would break them. About this time I dreamed that the world had taken fire and was going to be burned. I heard, it seemed to me to be about two hundred yards above me, the sound of a trumpet. It seemed to have one continual sound. I ran before the fire as fast as I could, until I came to a big ditch and jumped in it, and then awoke.

When I opened my eyes it was as light out of doors as day, and I thought for a moment it was more of a reality than a dream. But I soon learned that it was a thunder storm. But that did not help the case much, for I verily thought it was sent to take my life.— So I covered my face and tried to ask the Lord to have mercy on me if it was his will.

Not long after that I remember one night after supper I thought I would go out into the orchard and try to ask the Lord to have mercy on me. So I walked out and fell down upon my knees, but all I could say was, Lord, have mercy upon me a sinner, and had not repeated the words but two or three times before I felt so guilty before God that I could not stay there.— So I got up and started to the house, feeling that I had committed the greatest sin that I ever had before.

My dear brothers and sisters, did you ever feel like it was a sin for you to try to pray? If you have not I have. I decided that night that I would never try to pray again. But at times I felt like I was bound to pray, and the very breathing of my soul would be, Lord, have mercy.

I passed on in about the same way until I was 21 years old, after which time I left my father and went off to work at the carpenter's trade, which threw me into different kinds of company, and set more temptations in my way, it seemed to me. So I passed the next five years of my life, but, glorious thought, the blessed Savior did not stop the good work with me, if indeed he ever commenced it, for there never passed many weeks in this time that I did not cry for mercy. At about the end of these five years one of my brothers got very sick, and they sent for me, and on my way home I had a chill which was followed by the same kind of fever which he had, and for the next eight days we were confined to our beds, and very sick. In the time I dreamed that some one broke my back, which killed me. It seemed that my spirit then left my body and started on its way to heaven. I remember how

and where my body was left, and it seemed to me that all was well. I ascended through a building of some kind, and when I got out on top there was a pole of some kind which I ascended for some distance, and I dreamed that when I got to the top there was a lot of men at the bottom trying to shake me down. I was too high to speak to them, but smiled at them for being so silly as to think that they could shake me off; for I felt that I was just ready to leave and go on wings of love home to Jesus, for I felt that he was not a great way off. But just at that time one of my sisters told me it was time for me to take some medicine, to which I answered, "I shall take no more medicine, for I am already dead now." I saw her turn away from the bed, and I knew she thought I was delirious. I heard what she said to me, and answered her before I was sufficiently awake to know that I was still alive.

Dear brother Gold, I thought I was going to die, and I believe I felt willing for the Lord's will to be done; for if I am not mistaken I felt that I should go the way that I started in my dream.— But for some cause or other the good Lord spared my life, and I went back to my work again building houses, got back into rowdy company, went to the Methodist and Missionary churches, associated with their members, and finally concluded that they were all wrong, and that there was nothing like true religion with any of them. Notwithstanding my father was a Primitive Baptist, and I had always been taught and believed, to a certain extent, that the Primitive Baptists were the true church of Christ, yet, after seeing so many other denominations, and so many members of each, I decided that it would be injustice with God to save the Primitive Baptists and let the world besides them be lost. So I concluded that if they were wrong all were wrong, and that it was for the lack of a cultivated mind that I had let such a thing as religion ever bother my mind. So I determined to lay it all down, and never think of it again, and I bought one

of R. G. Ingersol's books to help me out in my evil and sinful design. I went on in this kind of style for two years. Sometimes when riding along on my buggy I would get so full concerning my soul's salvation that I would cry for miles, and when I would get out of tears I would again resolve never to let such a feeling overtake me again. But it would not be long before I would be begging the blessed Lord if it was his will to extend mercy unto me a poor hell-deserving sinner.

About the end of the two years, on Dec. 25, 1884, I was married to Miss Mary Barber, and settled down at my little home in Smithfield. About Sept., 1885, I left my wife in Johnson, our native county, at her father's and went to Warrenton, N. C., to do a job of work, and while there I became more concerned about my salvation. While there I tried to pray many a time for my dear wife and baby which was born to me while up there, when I could hardly ask the Lord to have mercy on me; for it was then I began to feel that there was no mercy for me. I would often, when writing to my dear companion, ask her to pray for me. I went on in this way until about the first of May 1886, when I came back and we moved again to our little home. During the spring and summer of '86 I got into so much trouble I could not do any work successfully. My breast would sometimes feel so full that I could hardly breathe. I have wished many a time that I could change my place for that of some of the brute creation; for I felt that any of them were better off than I. I would read all the experiences in the LANDMARK to see if any of them ever felt like I did. Sometimes they would tell my feelings, but all of them passed on to a time of deliverance, and I was left alone. I sometimes felt that the Lord intended to hold me under subjection until the appointed time, and then he would send me to everlasting punishment, and I believe I can say in truth that I felt no other place was suited for me: notwithstanding all I could not help begging for mercy; for I felt that the

blessed Savior was able to save me: but I did not see how he could do so and any one be lost.

Some time in September brother Isaac Jones preached here, and it seemed like he preached as much to me as if there had been no one else to hear him but me, and he had known me all my life. He told me all about how I felt, and finished up with the words, "If that is the case with you, heaven is your home." I shall never be able to tell how I felt on that occasion, but suffice it to say that I felt then that the time would come when I should feel my sins forgiven. But that feeling soon wore off, and I felt like it might do for every body else but would not reach my case. Soon after that the Contentnea Association was to be held with the church at Aycock's, and I had made arrangements to go, and tried to pray to the Lord that I might go and feel myself present with him, feeling that he was one in the midst of the Association, and if there was any pardon for my sins that I might find it there. The day arrived and I, together with my older brother, went. I heard the preaching Saturday and Sunday, but did not enjoy it much. I listened to it with a feeling that it was truth, but felt very much unconcerned about it. I went on Sunday night to a brother Clark's where brother Isaac Jones was stopping, hoping he would preach that night, and that I would enjoy it; but he seemed to be not so much in a preaching mood. I got some of my friends, now brethren I hope, to ask him to preach, and I was so anxious to hear him I would occasionally say a word in favor of it, until a brother Stubbs from Georgia said there was a young man in the house that wanted to hear brother Jones preach very much, and if he knew I would be converted he would like for brother Jones to preach. I felt like I had no business there at all, but that I was pretending to be a follower of Christ, when I was only the greatest sinner that ever lived, and thought all could see it.— Soon we were conducted to our rooms, and I felt just like I could not be con-

fined to that room; for I felt like there would be no sleep for me there. But after getting into our room the first I knew all were in bed. I would have given anything almost to have been at home, and I knew if I did not go to bed every one would know that something was the matter with me. So I went to bed and cried myself to sleep. Next morning I felt bound to ask brother Jones to pray for me. So I sought an opportunity and asked him to pray for me; for of all my Father's children, if ever a poor soul in this world felt the need of prayer, if I am not mistaken, it was I; for it seemed to me that I had done all that I could do. I returned home that day with a heavy load of guilt and sin, and some time the following week, after going to bed one night, I had such a load on my breast that I could hardly breathe. I could not go to sleep. My wife asked me what was the matter. I told her I did not know, but I could not sleep. She asked me again if it was any thing that she had done that was giving me such trouble. I could hold out no longer, and commenced crying, and told her no, and that I did not know what was the matter. She then got quiet, but it seemed to me that I got worse. It seemed to me that I was as far from God as the east is from the west. I can not say that I really expected to die that night, but there is something about it I can't describe. I was afraid to go to sleep, and afraid to be left awake. In my sobs I asked my wife not to go to sleep and leave me, and she promised me she would not. Sometime in the night I went to sleep, and woke up next morning feeling about as usual. In a short time after that one night when I had gone out to try one more time to ask the Lord to have mercy on me, feeling like I had often felt before, that I was justly condemned before a righteous God, the first thing I knew the pangs of hell were gone, and I exclaimed to myself: "Though I am sent to hell I shall praise God there;" for it seemed to me he had saved all his people, and that every body I loved was saved, but still

I did not feel that that salvation was for me. In a few days after I went to the Black Creek Association. On Sunday brethren Jones and Stubbs preached, and it seemed that they both preached especially to me. If ever there was a time of love with me it was that day. I cried all day nearly. My soul was filled with love. My burden of sin was gone, but yet I did not feel to have a hope at all; for I thought if ever my burden of sin left me I would know when it left, and if I ever had a hope I would have a good reason for a hope.— But alas! it is not so, for if I have a hope at all it seems to me that surely it is the least of all, and I am often afraid that I caught the shadow and missed the substance.

But to continue: After I returned home the day for preaching here soon arrived, and my dear wife went to the church, was received and baptized the next day by brother J. A. T. Jones.— When she was talking to the church I felt that I would give a thousand worlds like this if I could only go with her, and when the members commenced giving her the right hand of fellowship I felt bound to go to her and embrace her in my arms. It seemed to me that I loved her with an unspeakable love. Next morning when she started into the water I thought it was more than I could bear to be left out, but still I did not feel like I was a fit subject to go in, but since then I hope that I have been constrained by love to go.

After my wife was baptized my love for the church grew stronger. Sometimes I would talk to some of the members and tell them my feelings, and then get off and cry about it because I feared I had deceived them. But I could not help talking to them, for my whole soul seemed to be led in that direction. I would often try to pray to the Lord, but not as I had tried to pray before; for now my prayer was, "Lord, if I am deceived undeceive me; and if it is thy will that I should go to the church go with me." For it was now that I began to feel a desire to be with the Lord's people that I believed I loved

PROPHECY.

with all my heart. I felt that the things of the world were nothing more to me. I believe I had no love for them. I felt entirely unfit to join the dear people of God. Like one alone I seemed to be, and have often wondered if there was any one like me. The first Saturday in Jan., which was our meeting day here, I was twenty miles away at my work. I thought I could stay away satisfied, but I was so miserable I could hardly do any work. Part of the day my eyes were filled with tears, and I felt if I ever had another opportunity I would go to the church and tell them that I had no home, and ask them to take me in. But when the February meeting came it was a rough day, so the preacher did not come, and but very few of the members were there, and I felt that it was not a proper time for me to offer myself, but thought if I lived to see the next meeting, the Lord willing, I would go. So at the next meeting, which was March meeting, I went and told part of what I have written here, was received and baptized the following day by Elder J. A. T. Jones, and if I am not deceived, unworthy though I feel myself to be, I have found a sweet rest that I never would have found outside, and here let me say to all who may read this, who have a love for our Lord and Savior Jesus Christ and his people, take up your cross and follow him through evil as well as good report, and I believe you will find a rest that you will never find outside, for the blessed Savior himself has said so.

Brother Gold, I have written much more than I expected to write, but having such an awkward way of expressing my meaning is why I have taken so much space.

Your unworthy brother, if a brother at all, in hope of eternal life,

W. J. STEPHENSON.

Smithfield, N. C.

A new New School Baptist friend residing in Texas, has sent me for examination P. S. G. Watson's "Prophetic Interpretations"—"An Independent Exposition of Many Important Prophecies of Both Testaments," a New School Baptist work, which sets forth views on Prophecy "entirely different from those which I have expressed in the Church History," and views too, my friend thinks, "proved to a demonstration." To the perusal of a volume thus described and recommended I seated myself with high-wrought anticipations of interest and instruction, and in a few hours I had taken in its contents.

The book is an octavo of 527 pages, in long primer type, issued in 1881 by the St. Louis Baptist Publishing Co., St. Louis, Mo., and mailed prepaid for \$2 20. The author formerly resided in Kentucky, but his present address is Turner-ville, Texas. In 1870 he and A. F. Baker published at Versailles Ky., a monthly of 48 pages, called the "Prophetic Key," at \$2 50 a year; and he has lectured on Prophecy in different states. He invites expressions of opinion, whether critical or commendatory on his work.

The frontispiece is a wood-cut engraving of the author, after the Preface, he gives pictures of eighteen Prophetic Symbols with his Interpretation of them and on the 104th page, a full-page engraving of his idea of the Abomination of desolations standing in the Holy Place."

Mr. Watson exhibits in his "Prophetic Interpretations," several striking peculiarities, which I shall proceed to enumerate. 1st. Having reached "the time of the end" (Dan. 12, 9) he himself is the first correct interpreter of the prophecies, all other interpreters having, by their mistakes, involved themselves, he repeatedly says, in

"Troubles like a gloomy cloud,
Which gather thick and thunder loud."

Sooner than renounce that doctrine which has made me a christian, will I die, be burned and cursed.—*Luther.*

2nd. He gives 28 Rules, with remarks and illustrations, for interpreting Prophecy. 3rd. He maintains that the

prophecies will have literal or natural, and not figurative or spiritual, fulfillments—to be “sublimated nonsense.”

4th. He insists that, with very few exceptions, all the prophecies are still future, and that the most of them will be fulfilled in a period of less than four years after their fulfillment begins. 5th. He thinks that most of the prophecies are easy to understand, especially the *numbers* mentioned in them, a day always meaning a day of 24 hours (except in Ezek. 4: 4–6, where each day acted out, and not talked out, means a year,) a month always meaning a month, &c.; that Christ was crucified on Wednesday, April 14th, A. D. 34, was buried at sunset on that day, and rose from the dead at sunset of Saturday, the 17th [thus confounding the Hebrew month Nisan with our month April, and antagonizing the plain statements of the scriptures, the unanimous belief of eighteen centuries, and the entire scholarship of the present century, in order to make the Jewish phrase of “three days and three nights” mean 72 hours to a second, although Christ said that He should rise “on the third day”—such being the desperate requirements of Mr. W.’s excessive literalism]. 6th. In his interpretation of the prophecies of great world-kingsdoms, he maintains that the four great empires are the Babylonish, the Medo-Persian, the Grecian, and the Russian—thus leaving out the Roman Empire, both Pagan and Papal, the greatest and most Christ-persecuting power in human history. 7th. Mr. W. thinks that the vile King of Daniel (xi., 21-45), the Man of Sin of Paul (2 Thess. ii., 3), the Antichrist of John (1 John ii., 18), and the 7-headed and 10-horned Beast of Revelation (xii., 3) represent one man, who may be now living in the world, and who will become a great king in some large, licentious, idolatrous, antichristian, persecuting city, to be called Babylon, on or near the shores of the Mediterranean Sea, perhaps Rome or Constantinople, and who will make a 7-years’ covenant with the Jews for their restoration to Jerusalem, in accordance with which the latter will return to Palestine, convert the

present mosque of Omar into a temple, and renew their daily sacrifices; but, at the middle of this period of 7 years, this king will set up in the Holy Place his own image (the abominations of desolations spoken of by Daniel, ix., 27, and by Christ—Matt. xxiv., 15), and seek to kill all who do not worship it, and all men, except those whose names are written in the Lamb’s Book of life, will worship the beastly king and his image, and great tribulation shall be visited upon the world for three years and a half, and then Christ shall personally descend on the Mount of Olives, and cast the blasphemous king and his False Prophet into the lake of fire and brimstone, and bind Satan a thousand years in the bottomless pit (the Mediterranean Sea), and reign in peace and glory on earth; then Satan will be loosed, and again corrupt mankind, and the wicked and himself will be consigned to hell, while the righteous shall be caught up to heaven. In the language of Christ in Matt. xxiv. 34, “This generation shall not pass till all these things be fulfilled,” Mr. W. thinks that by the phrase “this generation” Christ meant “the future generation into which His hearers had been carried by the prophecy!” 8th. An advantage enjoyed by Mr. W. above all other expositors, is that he does not entertain the slightest doubt of the accuracy of his interpretations. 9th. The last interpretation given in his book, and a fair specimen of the whole, is his exposition of Isaiah xxxv., 8-10, and Nahum ii., 3, 4. He says that the prophets are here describing the condition of the roads and the methods of traveling during the Millennium. The “Highway” is the Turnpike or Public Road, suitable for both man and beast; and the “Way” is the Railroad, called the Way of Holiness because every body will then be holy and will use it. The “way-faring men” are simply travellers, who, “though fools, shall not err therein,” that is, they will procure a ticket and step into the Car, and the Conductor will so *conduct* them, that, though fools, they will not miss the way or road.—There shall be no danger from wild ani-

inals, while a person is on the railroad; but the redeemed shall *travel* there (*walk* is too specific), and shall be happy. The chariots raging in the streets and jostling against each other, spoken of by Nahum, are the last moving forward and backward upon the switches, in the large cities; at night they seem, indeed, as the old prophet said, like torches, and run like lightning, and some are actually called "Lightning trains!"

The most valuable page in the book is the 195th, which contains a Perpetual Calendar, taken from the Baptist Almanac, Philadelphia, Pa., 1875. The day of the week on which any day of any month of any year of the Christian Era from A. D. 1 to A. D. 2799 can at once be found by this table.—I have several Perpetual Calendars, but this is, in some respects, the simplest and readiest. A pair of Rules, which ought to be given in the Arithmetics, but are not, answer the place of a Perpetual Calendar. Mr. W., on the 193th page of his book, uses his Perpetual Calendar to prove that Christ lay in the grave three full days and three full nights; and he says that he has found some persons who rejected his views on this subject till convinced by an examination of the Calendar. But unfortunately for his theory, he makes two inexcusable mistakes in his "demonstration." The 14th day of the Jewish month Nisan is *not* the 14th day of our month April; for Nisan is the latter part of March and the first part of April. And Christ was born at least four years before the commencement of the Christian Era; for Herod the Great died four years before the Christian Era, and Christ was born before Herod died. It is the belief of the ablest living scholars that Christ was crucified Friday, April 7th, A. D. 30, and rose from the dead Sunday, April 9th. These dates are in agreement with the Perpetual Calendar.

Mr. Watson's "Prophetical Interpretations" do not at all change my views of Prophecy, as expressed in the Church History—which views are, I believe, in accordance both with the Scriptures and

with the latest and brightest Biblical scholarship of Europe and America.

SYLVESTER HASSELL.

Williamston, N. C.

ELDERS GOLD AND LESTER—

DEAR BRETHREN:—

Our Lord said: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."—Luke viii., 18.

While spending a few days recently exceedingly pleasantly with the dear brethren and sisters at the Elk Lick church in Scott county, Ky., and being wonderfully edified and instructed by the preaching of Elder Durand, who came to Ky. proclaiming the unsearchable riches of Christ greatly to the comfort of God's dear people, I was requested by sister Theobalds to write for publication some thoughts on the above quotation.

This is the conclusion of the parable of the sower. That parable, spoken by our Lord to the multitude, and when an enquiry was made of him as to its meaning by his disciples, he said to them: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." The mysteries of the kingdom are known only to those to whom is given hearts to understand. That gift is by the Spirit of God, hence they that have not are aptly represented by the five foolish virgins. They had lamps but had no oil. Their lamps were valueless when the Bridegroom came. When our Lord appeared on the earth, as well as at all other times, there have been and still are those who profess to be followers of our glorious Lord. But their professions are all they have. They have eyes but see not, ears but hear not, hearts and do not understand. While the Bridegroom tarried, their lamps, like the lamps of the wise virgins, answered their purposes, but when he came they were valueless; they gave no light. An empty profession of the religion of our Lord places the hypocrite greatly below the infidel or idol worshipper. Ingersol makes no attempt to deceive others, while the whole life of the hypocrite is spent in an effort to deceive others. Openly he struts in his profession and proudly says: "God, I

thank thee that I am not as other men are; extortioners, unjust, adulterous, or even as this publican." Then comes his proud boast: "I fast twice a week; I give tithes of all I possess." His prayer is a mockery. When he said, "God, I thank thee," he did not tell the truth. His language was not that of a true worshipper of our God. It was not the language of one who is poor and of a contrite spirit and trembleth at the word of our God. But it was the language of those of whom our Lord speaks by the prophet: "Cursed be that man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness in a salt land and not inhabited."—Jer. xviii., 3—6. The prophet most clearly presents the character of him that hath not that faith which works by love; that hath not that religion which is pure and undefiled before God and the Father. There is no love made manifest by those who are relying alone on their outward professions. They do not have that love which prompts those who are born of God to visit the fatherless and widows in their afflictions and to keep themselves unspotted from the world.—Then it is apparent that the text to which our sister invites our attention presents to us the great and wonderful contrast between the redeemed and regenerated sons and daughters of the Lord Almighty and the poor hypocrite who is living on the husks of an empty profession by which he seemeth to have pure and undefiled religion before God, but really is in the gaul of bitterness and the bonds of iniquity. The foolish virgins, by reason of the absence of oil in their lamps, were in the dark; for it was midnight when the Bridegroom came. They, by their professions, seemed to have a right to go in with the Bridegroom to the marriage. But their professions were empty. They did not have the oil of divine grace in their hearts. They, like the proud Pharisee, were deceivers and were deceived. The wise and foolish virgins were all together slumbering and sleeping 'til midnight, when the cry was made: "Behold the Bridegroom cometh. Go ye out to meet him." Surely the foolish virgins could not go. It was midnight and they were without light. Their lamps, a figure of the professions of the hypocrite, were to them of no value. An

empty lamp could not dispel the midnight darkness that surrounded them no more than a nominal profession can give the light of the knowledge of the glory of God in the face of Jesus Christ. Hence what they seemed to have was taken from them. All hope of entering into the marriage supper was taken from them when they came, saying: "Lord, Lord, open to us." But he answered and said: "Verily I know you not." Then surely what they seemed to have was taken from them.—"But whomsoever hath to him shall be given." How full, how replete with meaning, and how wonderfully comforting is this language to the dear mourning saint who, realizing his or her poverty, cries out: "Be merciful unto me, O Lord; for I cry unto thee daily."

The saint is ever pleading for mercy.—He has nothing of which to boast, but realizes his dependence upon the great Giver of all good. Then the dear saints realize by faith that every good gift and every perfect gift cometh from above. In the sweet exercise of their abiding trust in their glorious Lord, they desire to see all around them offering praise and adoration to his wondrous name. Then they cry out in the language of the Psalmist:—"Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant and comely." None can give to the Lord the glory due unto his name but those who have been born of that incorruptible seed that liveth and abideth forever. In that birth the good seed of spiritual and eternal life are sown in them, and they are prepared to give to the Lord the glory due unto his name; to offer to him an offering in righteousness. Then they have that faith which worketh by love, that hope which is an anchor to the soul both sure and steadfast, and that love which is shed abroad in their hearts by the Holy Ghost. Surely they have for their comfort while traveling as pilgrims and strangers here below this glorious promise: "Whomsoever hath to him shall be given."

They who are created in righteousness and true holiness have all the comforting and glorious promises of the gospel. They day by day realize their poverty; yea, they are poor in spirit, but to them our glorious Lord hath said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." In that sweet and comforting assurance is embraced all that is needful

for them both in time and eternity. While sojourning in this land of sorrow they enjoy the sweets of christian love and fellowship, and in the midst of afflictions and persecutions they are made to mourn.— But they have this further assurance from their Lord: “Blessed are they that mourn, for they shall be comforted.” In the midst of persecutions, which is often the lot of the dear saints, how sweet to them is the love and sympathy of all the true followers of our Lord. They rejoice to know that he hath said to them: “A new commandment I give unto you, that ye love one another.” Then they are in the sweet enjoyment of that comfort because they are assured that, “By this ye shall know that ye have passed from death unto life, because ye love the brethren.” It is written: “God is love.” In regeneration he richly bestows that grace of the Spirit upon his dear people. They are created in righteousness and true holiness. These attributes dwell in him, and when they have Christ in them the hope of glory, they have righteousness and true holiness which are the close companions of that love which existed in God before all worlds, and was made manifest in time by the coming of our Lord to earth upon his great mission to redeem his people and secure to them the superlative glories of his kingdom.— “Whosoever hath to him shall be given.” In regeneration they have spiritual, eternal and immortal life given to them, and having that life they have given to them that love which is one of the graces of the Spirit and binds together in sweet fellowship the whole family of God on earth.

Persecutions and fault-finding are only evidences that those who practice them are of that class who hath not and from whom shall be taken that which they seemeth to have. John says: “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.” Then truly love is the fulfillment of the law; for Christ in his eternal and unchangeable love for his people suffered all that the law demanded of his people in their room and stead, and by his suffering secured to them all things pertaining to his kingdom. None can really enter that kingdom without love to God and love to his people. But they need daily supplies

of his grace: hence their prayer is:— “Give us this day our daily bread, and give us to know thee whom to know is life eternal.” Having that knowledge they daily have grace given them—that grace by which they are enabled to rejoice in the power, wisdom, goodness and mercy of God towards them. Then, like Paul, they are prepared to say: “I press toward the mark for the prize of the high calling of God in Christ Jesus.” How wonderfully high is that calling. It is written: “Behold what manner of love the Father hath bestowed on us that we should be called the sons of God.” Being sons they are heirs: heirs of God and joint heirs with the Lord Jesus Christ.

Ah! my dear sister, what more can you or any other of the dear saints want or need than to be an heir to the superlative glories secured to all the redeemed by the finished work of our glorious Lord to whom be glory forever and ever.

If this should be published sister Theobalds will please accept it, poor and feeble as it is, as a token of my love and fellowship for her, and the brethren Editors will please dispose of it as they may deem best, and believe me,

Affectionately Yours,

H. COX.

Ghent, Ky., May 10th, 1887.

JESUS REIGNS EVERYWHERE.

DEAR BRETHREN AND SISTERS:—

These words have been words of comfort to me of late, for I believe Jesus has caused me to feast on the sincere milk of the word with all sweetness and power. I felt it with force about the last of August or the first of September. Jesus reigns everywhere, how pleasant it is to think that Jesus does reign everywhere, he works all things after the counsel of his will, he says his counsel shall stand and he will do all his pleasure, and there are none that can hinder. He is a just God, “Just and holy art thou O Lord God Almighty, who is omnipotent to save, from the rivers to the known ends of the earth.” —

Dear Brother Gold and brethren, I

hope you will not get impatient with me trying to write the dealings of God with a poor sinful worm of the dust; it seems to me at times die I must if I dont fulfil the promise; but die I cant 'til the promise be fulfilled. I have been promised that my labor shall not be in vain, yet I feel like all I do is in vain; I am a poor afflicted creature, but if not deceived it seems to me I have a double portion; if a true-born son! I have the same trials and tribulations to pass through that others have, and this other responsibility resting upon me, for it is nearer like fire shut up in my bones than anything I can compare it to; but blessed is he that trusteth in the Lord. I have plead to the Lord to deliver me of such a burden and lay the task on some one else that was more competent of doing the work, I have poverty, ignorance weakness, lameness, blindness, sinfulness and imperfections, but none don't excuse me; the Lord has promised that he would be with me even to the end of the world, he has also promised that he would provide for me food and raiment, he has made great provisions for me so far, more than I feel worthy of. The Lord has been good to me, he has been merciful to me all the days of my life, oh that men would praise the Lord for his goodness and mercy to the children of men, I feel so little, so weak, if one at all I am the least in my Father's house, in wisdom, knowledge and understanding, but if the Lord has put this task upon me to do, he is able to show his power through me or any one if it is his will, he says my grace is sufficient for thee. Jesus says that out of the mouths of babes and sucklings shall the name of the Lord be praised. No one knows my lamentations, troubles and tribulations but myself and my God. My pleasure is only momentary, and it is only a short time now and then that I enjoy the praise of the Lord.

M. M. BROOKS.

DEAR BROTHER GOLD:—

I have recently learned that some of the brethren have become offended at

some portion of my letter published in the LANDMARK a few months ago under the head, "Do thyself no harm," claiming, as I understand, that some portion of it was pointing at them, and they are hurt. Now as the Lord liveth it was not my intention to do injustice to any brother or to do wrong at all, but merely to obey the injunction of the apostle, viz: "Reprove, rebuke, exhort with all long-suffering and doctrine," and if in that attempt I have done wrong or unjustly offended brethren I am truly sorry for it. I am sure I personated no brother, and merely dealt with general principles, not with persons, and if I erred in this I hope to be pardoned on the ground of weakness. I have often in trying to do right found myself doing wrong.

Yours to serve,

M. SIKES.

Towns, Ga., June 26th, 1887.

As I love you in the bowels of Jesus Christ, so I rejoice to perceive by your letter that you are going forward heavenward. It cannot be otherwise, from the account you give of yourself. You write of yourself as a poor sinner, as completely lost in your own nature, person, and state. This is really sound experience. The Holy Ghost is he who hath given you thus to know yourself. He will keep you at this lesson all your days; and that to this very intent,—that you may feel and know your want of Christ, and that you may go every moment, with the whole of your sin and disease, with all your emptiness and misery, to the Lord Jesus, whose blood is your everlasting parity, whose righteousness is your everlasting perfection.

—S. E. Pierce.

Moses desired to see the glory of God. This, God calls his face, *i. e.*, the glory of God in itself. This, saith God, thou canst not see. Thou canst not see my face and live, *i. e.*, my essential glory.—Owen.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 18

WILSON, N. C., AUG. 1, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

MODE OF BAPTISM.

I have been requested to write upon the mode of baptism.

All the emblems set forth by our master either by precept or example, are intended to illustrate something pertaining to him in his great work of redemption as wrought in and by him, or as manifested in and to his people, and frequently if not always as seen in both, and among these the ordinance of baptism is one of the most prominent both by precept or command, and example. Jesus was himself baptized, by his servant John the Baptist, in Jordan which act accomplished its part in fulfilling all righteousness. This was not the inauguration or creation of righteousness, but was the fulfilling of it as having been previously conceived, in the covenant of redemption with the Father, ordered in all things and sure, as in the Son, to be wrought out by him, and to be revealed in his people as by the Spirit. The fulness of redemption by the will of God, was symbolized by Jesus in all that he did according to and by the Spirit of holiness, by which power he was raised from the dead, and was thereby declared to be the Son of

God. And the ordinance of baptism is the figure of this redemption as in Jesus, by the will of God, and as developed by his death and resurrection, or his going down into death and being raised up therefrom. Redemption was replete and complete in God before Jesus came into the world which was clearly shadowed forth in the various offerings under the law which offerings reflected unto God as the author, and pointed to Jesus as the medium through which this salvation should be manifested.— This system was complete in itself in that which it was designed to accomplish. It accomplished nothing real in itself but was the shadow of the substance which was in God, as manifested in Jesus.

So as touching the necessity of the baptism of Jesus, it accomplished nothing more than to illustrate the will of God in Jesus which was to be manifested in his people, through him, by the Spirit.

As the sacrifices and washings under the law fulfilled the righteousness which was in God, so also the baptism of Jesus fulfilled the same righteousness figuratively, as brought forth by him, and our baptism in like manner fulfills this same righteousness as manifested unto us by the Holy Spirit.

The sprinkling in the law dispensation typifies the purging of the blood of Jesus in its manifestation to the vessels of mercy. As the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean satisfied to the purifying of the flesh, so also and much more does the blood of Jesus purge the conscience from dead works to the service of the living God. While the efficacy of those offerings was in the blood yet we find the blood was in the burnt offering, the blood was consumed

with the flesh, but in the sacrifice it was poured upon the altar and the flesh was eaten. Jesus poured out his blood, laid down his life, and offered himself to God. By his blood he entered the holy of holies. It was the *death* of Christ and not his life, that reconciled us unto God, and being reconciled by his death, we are saved by his life. We are baptized into death and not into life. We henceforth walk in newness of life. Baptism points to his death and not to his life. He died for us, and we live to him. "Being buried with Christ by baptism into death, that like as Christ was raised up by the glory of the Father even so we also should walk in newness of life." When the blood or life of Jesus was taken away, the remainder died, and was buried and was raised again from the dead. Now this character that died and his death is what is figured in baptism. That body that was given him was what he offered. It was the man Christ Jesus that died. "By man came death, by man came also the resurrection of the dead." "He was put to death in the flesh, but quickened or made alive by the Spirit." It being a body that was offered—that was buried into death it would not seem reasonable, nor would it make sense to say that the manner or mode of this operation was that of sprinkling. It was not death baptized upon Christ, but it was Christ baptized into death. It was not death poured out upon him, nor was he sprinkled or poured into death, but he was dipped, plunged, overwhelmed or immersed—baptized into death.

A burial in the days of Abraham meant a putting out of sight, and he bought a piece of land for that purpose: therefore he must have put his dead in the ground out of his sight. And this

is the idea of a burial even unto this day, and must have been in the days of Christ and his apostles. Now who in this day would regard their friends as being buried when only a handful of dust had been sprinkled or poured upon them? And yet thousands regard themselves and their friends as having been baptized—buried by water baptism—into water as typical of having been buried with Christ by baptism into death, who have only had a little water sprinkled or poured upon their heads.

When one dies he is fully dead, is fully in death, and when buried is fully out of sight, is completely covered up. When one is killed to sin he is wholly dead to it. He is dead in his entirety, and should be so buried.

While some do not bury their dead at all, there are others again who bury them or part of them as many as three times. Now, too much of a thing is often worse than not enough.

Christ died but once, and was buried but once, and was once raised from the dead. To administer an ordinance is one thing, the manner of administration is another, and the authority for so doing is another. The ordinance of baptism belongs to the church and is for believers in Jesus. Its manner as argued above is undoubtedly by immersion, and its authority is from heaven. Jesus commanded his apostles to baptize in the name, not names, of the Father, and of the Son, and of the Holy Ghost. Now this was not touching the manner of the act, as to be performed, I conclude, but referred to the authority to baptize. The fullness of the God-head bodily was in Jesus, and he says: "All power, authority, as well as might, is given unto me; go ye therefore and teach all nations, baptizing them in the

name, authority, of the Father, Son and Holy Ghost. In some instances they were baptized in the name of the Lord Jesus. Peter, on the day of Pentecost, commanded them who asked what they should do, to be baptized in his name. And so did Paul, or those with him, baptize those who had been baptized unto John's baptism by some one not authorized to succeed John. To be baptized in a name that is above every name, it seems to me, would be sufficient as to authority, having a command so to do. If the name of Jesus is above every name I conclude that it must include the name of the entirety of the great God-head, the Father, Son and Holy Ghost. Instead of the command of Jesus to baptize in the name of the Father, Son and Holy Ghost authorizing trine immersion, or a dipping of a part or all of the individual three times it was to give them full authority, and to show the three-one God to be the Redeemer and Savior. In trine immersion as practiced there is really nothing but the head and shoulders that are put under the water and raised out and put under again, while the rest of the subject is only under the water once. Jesus was buried both head and feet in the tomb, and was raised wholly therefrom. He was put in the tomb and was sealed therein till he came forth once forever. We have one Lord, one faith and one baptism. Jesus died but once, was once buried, and rose from the dead once. So we are killed to the law but once in one act, and are buried by baptism into death by one act once, and are raised up once together with him, and as water baptism on our part, is a public confession of our death to the world and life to God in his Son, it only requires the one act once to thus complete the figure in us

of that which is in Jesus for us, which figure is the answer of a good conscience towards God.

P. G. L.

LAYING BY.

Brother L. H. Hardy makes the following request :

DEAR BROTHER GOLD:—

I desire your views of 1 Cor., 16 : 2, especially this point : By what rule did they lay by them of their prosperity ? That is, if one was prospered \$5, one \$10 and one \$20, by what rule were they to lay up their contributions for the poor ?

We are all well.

Love to your family and the brethren and sisters.

The grace of the Lord Jesus be with you.

Affectionately,

L. H. HARDY.

Newport, N. C., July 3rd, 1887.

Remarks.

" Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

The Holy Ghost has seen it wise to reveal to the saints the perfect rule of faith for laying by of that which comes into the hand of God's people, the part which is to be applied to ministering to the poor saints.

The occasion and rule for this instruction is furnished us in the Acts 11: 27, 30, also 9th chap. of 2nd Cor.—The poor saints at Jerusalem were very destitute because of a famine, and the disciples everywhere determined to send them aid. Paul directs them how to give to these needy saints.

How different this is from the modern cry for money to *make christians*

with. In that case it was to minister to the help of those *already saints* by supplying them with natural food, because there was great dearth in all the land, and because these poor saints had nothing with which to buy food.

But the call in this day is to raise money to enable preachers to *make christians*, as they say. But the church of God is not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ as a lamb verily fore-ordained from before the foundation of the world. We consider it a prostitution of the cause of truth, a defilement, to claim filthy lucre on any such ground.

The motive or ground of this giving was the love that saints have for each other. The love of God in his people does lead them to minister to other saints in need. The covetous principle of the love of money is to be cast out of the children of God, and they are to love each other more than they love money, and they are to not merely say that they do, but they are to *make it manifest* in their lives. There are always opportunities for showing your love to the poor saints. If you love this world's goods, and see your brother have need, and shut your bowels of compassion from him, how does the love of God dwell in you?

How much are you to give? You are to lay by on the first day of the week, the beginning of the week. You are to do this yourself, and others are not to assess you, or to decide how much you are to lay by. You are to be faithful in this. God loves a cheerful giver. Let every one, as he proposes in his own heart, give.

How much are you to give? As the Lord has prospered you. That is the rule or measure to direct you. This

has no application to such men as do not own the Lord, nor recognize his hand as blessing them. If any man says his own wisdom, prudence or management has brought him all his gain, and he excludes the blessing of God, then this rule does not include that man. The Holy Ghost does not think enough of him to even call on him to give to the Lord's poor. God does not love him.

No true child of God fails to own his dependence on the Lord even for natural blessings. We ought to say if the Lord will we will do so and so. The principle of common gratitude should lead us to own the good hand of God on us in blessing our labors and giving us the increase we receive. What is a more decided, or practical, earnest and faithful, truthful way of owning that the Lord has blessed us than thus to lay by according as the Lord has prospered us. If we lay by and give nothing that is as much as to say the Lord has not prospered us. It is denying the Lord. In proportion as the Lord has prospered us we are to lay by. Observe it is not as you hope or think you are going to prosper that you are to promise to give at some time in the future; but you are to lay by as the Lord has already prospered you. This forbids your wasting or idly and foolishly spending what he has blessed you with, and it forbids laziness. You should be diligent in labor or business, and fervent in spirit serving the Lord.

It does not mean that you should give all the increase of your labor, but give in proportion as the Lord has prospered you. You are to remember if you give sparingly you are to reap or receive sparingly in blessing; but if you give or sow bountifully you are to re-

ceive or reap bountifully. God loves a cheerful giver. He that gives but little of his increase shows that he loves but little, he that gives freely shows that he loves much, and is therefore much blessed. It is not *that we give to receive a blessing*, but we give because we *have already been blessed*, or we *give as the Lord has already prospered us*, and thus we acknowledge the Lord, as well as bestow a kindness on the needy saints. How blessed then is it to give. Surely it is more blessed to give than it is to receive.

Note that God does not teach that his people are to be rich in worldly goods, nor that they should seek to be rich thus. They are to lay up treasures in heaven, and not on earth. They are to be rich in faith and good works, living a life of dependence on God.

They were to have their gifts ready as a matter of bounty when Paul came. That is they were not to be begged, not to have agents sent around as money beggars whose business it is to go over the land and beg money. No such thing was in the days of the apostles. Their gifts were to be ready when Paul came. How different from the practices of other denominations of this day who appoint salaried agents to canvass the country begging for money.

Again, Paul the faithful Apostle would not receive and bear their gifts to the poor saints at Jerusalem, but told them to approve by letters whom they would send to bring their liberality. This was that he should not be blamed, nor suspected of misusing their money. How careful was the Apostle to be free from suspicion. How is it in these days?

Do you say that if in these days churches were left thus to give of their own mind without any agent to collect

that there would be no money given to convert the heathen. There was none given then for that purpose, but then it was given to the poor saints to feed and clothe them. Was it given especially to preachers? No, it does not say so, and we have no right to think so. Though in other places the Scripture does teach that churches, or those ministered to in spiritual things, should minister, communicate or give of their carnal things to their preachers, and the rule guiding them is the one laid down here that we are considering.

Should it be said that if no stringent rule were enforced now, but if churches were left to follow this rule that but little money would be raised now: we admit that there would not be such outlays of money to build costly meeting-houses, nor to buy organs and other useless pieces of extravagant furniture: nor would preachers be supported to live in the style that many of them now do. The living would be plainer, the preaching better, love more fervent, styles would be simpler, love would be stronger, there would be less distinction between rich and poor, the members would be nearer on an equality, the name of Jesus would be honored far more, much more peace and love would abound, far more contentment would be enjoyed, the churches would have all things more in common, and be far more blessed in the primitive and strict simplicity of gospel love and meekness, and thus the life of faith and consequent purity and peace would be much more manifest, and there would be much freedom from the love of money which is the root of all evil. P. D. G.

It is a great thing to live in faith, but greater still to die in faith.—*Berridge*.

KEEP MY WORD.

Jesus says: "If ye love me ye will keep my word: and again: "If ye love me, keep my commandments."

The question in this to my mind is, can one love Jesus and not keep his commandments, or do those who do not keep them really and truly love him? I do not believe that any who continually fail to keep the commandments of Jesus can be said to love him while thus in disobedience: "He that hath my commandments, and keepeth them, he it is that loveth me."

It seems plainly taught by the Master, that one may have received his commandment or word and yet does not keep them, and thereby shows a lack of love for him, and through this lack of love indeed he fails to have the love, and abiding of the Father and his Son Jesus Christ. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—This love is in the deed and not simply in realization or word only. We are commanded to love one another the same as to keep his sayings, and by keeping them is the only real proof that we love God and his people.—When we have love one for another by living with and for each other as yoke-fellows in every labor of love, and in fellowship and breaking of bread, we prove thereby that we are Christ's disciples. And those only who thus follow him are his disciples, and none but disciples are called christians, and therefore none are truly christians who are not walking in the love, or word, or ordinances of the church. In the true sense of the term, I do not believe there is, nor can be, a real christian who is not walking in the footsteps of the

flock—who is not fully a member of the church.

The disciples only were called christians, and a disciple is a follower of Jesus, and one who follows Jesus has denied himself, and taken up his cross.—"If any man would come after me, let him deny himself, and take up his cross and follow me." It seems quite necessary that to be a christian one must do as christians do. If one has a hope, and wishes to be like christians, let him follow in the way with them.

P. G. L.

UNITY.

What is unity? It is not union merely. Two persons might be in union and be equals. It implies at least two to constitute union, and that they existed separately before the union.—But unity is oneness. When brethren dwell together in unity they are in *one and are one*. Union implies that those joined together were once distinct and apart, and existed before they were joined in harmony. But there never was a time that the elect were outside of or separate from Christ. As sons of Adam they are out of Christ. How were they chosen? out of Christ or in Christ? They were chosen *in* Christ Jesus. They are the members of the body of Christ *and never existed before they were in him*. We know that the members of a man's body are a necessary part of that body, and never existed before they were members; that is, you cannot conceive of a true body without its members; for without them there is no man. Nor is it that the members of the body existed *before* the body existed. The members of the body of themselves have no life any

more than the branches of themselves have any other life than the life of the vine, or that the limbs of a tree have any other life than the life in the tree, nor did they ever exist except as limbs.

The life of a man is what animates the members of his body, and there is only one life in all of them, and this body is a unit, or one body; and this is *unity*. So the members of the body of Christ with Christ and in him are the unity. Jesus is the head, life and righteousness of the church. His mind pervades and controls his members. They live because he lives. They are one in him. One Lord, one faith, one baptism, even as ye are called in one hope of your calling, one God and Father of all, who is above you all, and through you all, and in you all. The one life of the Father is in the children. By nature what life have we except the Adam life of our common father? that is, it is a corrupt life and is vanity. All that is of this nature is corrupt, and hence all it does is corrupt. But in Christ Jesus who has eternal life every thing that is done is holy and pure as God is holy. In the blessed unity of the Spirit all that is done is in Christ Jesus in whom ye are complete.

Ye are dead and your life is hid with Christ in God. Dead to what and how? Ye are dead to the law by the body of Christ, so that ye are not debtors to the law, but are free in Christ Jesus. The law that condemns a man no longer pursues him after its sentence is executed in him, or after satisfaction is given to the law. Now Christ crucified is complete satisfaction to the law, or is the end of the law for righteousness to every one that believes. We thus judge that if one died for all then were all dead. So that of a truth we are dead to the law by the body of Christ. The

unity or oneness of Christ and the church is a glorious and precious truth. This relationship that existed between them *before* Christ died for them was the *cause* of his dying for them. Ought not Christ to have suffered these things and to enter into his glory. Glory follows as the result of his death. As the husband he dies for the bride. In law husband and bride are one—unity.—But before Eve existed as a woman the material (the rib) of which she was made was in Adam. Hence she was bone of his bone and flesh of his flesh. He therefore was inseparable from Eve, and must go with her though he is unable to lift her out of death. Christ loves his church as himself and gave himself to cleanse and purify the church, which he is able to do. As the good shepherd he gave his life for the sheep, and this is obligatory on the shepherd because of the relationship between them, or because of the unity.

In the resurrection of Jesus of course, the church is quickened or raised up in him, for your life is Christ, and where he is there your life is, and then you shall be where he appears because of this unity.

The life that we now live in the flesh we live by the faith of the Son of God. I through the law am dead to the law that I might live unto God, for I am alive unto God through Jesus Christ our Lord. They that live should henceforth live unto God. So that this is the life of faith, and thus we live, and yet not we but Christ live: in us. By the faith of Christ we live a just or righteous life here in the flesh, and overcome the world.

Let us strive together for the unity of the Spirit in the bond of peace.

P. D. G.

ORDINATION.

In obedience to a request from Harmony church, in the New River Primitive Baptist Association, Carroll county, Va., for a council to examine brother D. Smith Webb upon the work of the ministry, the Association being in session with that church, together with its correspondents, met in council Sunday morning, June the 5th, 1887, for that purpose.

The following Elders composed the Presbytery: Isaac Webb, P. G. Lester, Amos Dickerson, W. R. Cummings, James M. Jennings, James M. Allen, James A. Matherly, James M. Blancett, James D. Draughn, Q. D. Weeks and Wm. Lundy.

Chose Elders Isaac Webb Moderator and P. G. Lester Clerk.

The church was called together by the pastor, Elder Webb, and found to be in order, and received the council.

The church set brother Webb before the council, and chose brother N. L. Semones to answer for her touching the general character of brother Webb. Elder Lunday led in questions. His character was found to be without blemish.

He was then examined upon the doctrine of the three-one God as set forth in the scriptures and revealed in and to the church, and also upon the order and ordinances of the house of God.

The council and church being fully satisfied with the result of the examination, brother Webb was duly and solemnly set apart to the full functions of the gospel ministry by prayer by Elder Lester, and laying on of the hands of the Presbytery. Charge by Elder Lundy, and right hand of fellowship by the council and church.

Then adjourned.

ISAAC WEBB, MODERATOR,
P. G. LESTER, Clerk.

Remarks:

Elder Daniel Smith Webb, who was ordained as above, is a son of Elder Isaac Webb. His gift, like that of his father, is, in my judgment, by no means an ordinary one, and promises to

be a rich blessing to the church.

There is no prophecy of a private interpretation, but some seem to be more forcibly and clearly fulfilled than others. And such is the case in the gift of this and other young men who are esteemed as able ministers of the New Testament. Certain ones have prophesied time and again that as soon as the old preachers among the Primitive Baptists died this sect everywhere spoken against would be no more, and some have even expressed themselves ready to preach a kind of funeral oration on the occasion. But my opinion is that when the last one of these people quit the shores of time there will be no time for funerals, but those who would thus serve in memory of a people hated of all men will then learn, if not before, the truth of that prophecy that declares to this afflicted and poor people:—"Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

The end of the world and the end of the Primitive Baptists are two things that the world of mankind will never know, and all predictions as to their time are of him who is a liar and the father of it.

P. G. L.

NOTICE.

Those visiting the Country Line Association by rail from the South will stop at Reidsville on Friday night and go down to Ruffin on Saturday morning, as the night train from the South does not stop at Ruffin.

Elders S. Hassell and Wm. Woodard expect, if the Lord will, to preach in Raleigh, at 10:30 A. M., and 8 P. M., Friday, August 19th, on their way to the Country Line Association.

ERRATA.—In the article entitled "Progress of a Century," page 410, 1st column, 20th line, omit "the" before "progressive." In the article entitled "Prophecy," page 416, 2d column, 32d line, a period should be after "author," and "after" should begin with a capital letter, as it is the first word in a new sentence. In the 36th line, quotation marks should stand before "Abomination." Page 417, 1st column, 3d line, after "fulfillments" insert "declaring figurative or spiritual fulfillments."—Same page, 2d column, fifth line—"abominations" should be "abomination." Page 418, 6th line, "last" should be "cars;" in the 14th line, "Calendar" should be "Calendar." Same page, 2d column, 1st line, "brightest" should be "ablest."

ASSOCIATIONS.

The Country Line Association is appointed to meet with the church at Lick Fork on Saturday before the 3rd Sunday in Aug. Those visiting by R. R. will be met at Ruffin Station, on R. & D. R. R. and near Lick Fork M. H.

The Indian Creek Association will meet with the Flat Woods church, Monroe county W. Va., Friday before the last Sunday in August. Those coming by N. & W. R. R. should get tickets to Adair's Switch, on the New River Division, and write to Riley Ballard, Rock Camp, Monroe county, W. Va., who will see that conveyances meet them at the Switch Thursday at 12 o'clock. R. M. ASHWORTH, Clerk.

The Little River Association is to be held with the church at Cedar Grove the last Sunday, and Friday and Saturday before in September, 1887. The church is situated six and a half miles west of Wake Forest, Wake Co., N. C. Persons coming on the train will be met at Wake Forest on Thursday evening before. Those coming from towards Raleigh, 10 a. m., from towards Weldon, 6:10 p. m. Brethren are requested to visit us.

W. T. HINES, Church Clerk.

Obituary.

DAVID MADISON WILKERSON.

ELDER P. D. GOLD:—

You will please publish in the LAND-MARK the following obituaries: David Madison, youngest child, and only son of Mr. and Mrs. Albert Wilkerson, died at their residence near Durham, N. C., May 28th, 1887, after a brief but painful illness, aged 9 years, 9 months, 3 weeks and 3 days.

Davy was a bright and active little boy, and gave promise of making a useful, intelligent man. But alas! how soon our fondest hopes and brightest anticipations can wither, droop and die before the majestic will of an all-wise providence. The pride of a kind, indulgent father, and the baby pet of a loving, doting mother, has passed through the dark shadowy valley of death, his bright little spirit has crossed over the river forever freed from the troubles, cares and pains, that we are all subject to while we remain in a state of mortality. Could those who loved him most be permitted to have only a glimpse of his glory they would not wish him back again, but say—

Dear one, with God remain,
 Death for him has lost its sting.
 Asleep in Jesus, blessed sleep,
 From which none ever wake to weep.
 A calm and undisturbed repose,
 Unbroken, by the last of foes.
 Asleep in Jesus, oh! for me,
 May such a blissful refuge be;
 Securely shall my ashes lie,
 Waiting the summons from on high.

Also

PALATICIA CARRENA WILKERSON.

Youngest daughter of Mr. and Mrs. Albert Wilkerson, departed this life June the 6th, 1887, aged 11 years, 10 months and 3 weeks.

Ticia was a sweet, quiet little girl, modest and unassuming in her manners. Truly it can be said of her:—

She was good as she was fair;
 None, none on earth above her:
 As pure in thought as angels are,
 None knew her but to love her.

She lived only nine days after her

brother Davy's death, and while she suffered much, she bore her afflictions with more patience and resignation than is generally manifested by those of maturer years. She was a dutiful, obedient daughter, a kind and affectionate sister, and oh! how sadly she is missed in the home and hearts of her family—words are too cold to express.

She told her papa the morning she died that her brother Davy had come and she was going home with him.—Oh! what a happy meeting that was when brother and sister met on Canaan's happy shore, there to be united never to part no more. Two bright little buds of promise have been plucked by the relentless hand of death and transported to bloom in a fairer and more congenial clime, where the blighting winds of adversity nor the hoary frosts of old age can ever harm them.

To the grief stricken father, mother and sister, we offer our heartfelt sympathy in their sad bereavement, and hope their afflictions are sent in mercy, which will eventually work out for them a far more exceeding and eternal weight of glory. And may the parents be enabled to raise their only surviving child in the nurture and admonition of the Lord, so that she may prove a comforting solace to them in their declining years; and may they all be prepared to meet their loved ones upon that blissful shore where parting will be known no more.

Respectfully their Friend,
ELLA FARTHING.

RECEIPTS.

ARK—By Elder D Westall 12
GA—E C Bennett 2 By Eld W T
Everett 4
ILL—Elder J H Myers 2
KEN—Perry Aylor .45 J I. Yaden
1 50. By A F Dixon 3
IND—J T Pridgen 2
ME—Eld Wm Quint 1
MD—Dr R R Ridgely 2 Dr John
Thorn 2
N Y—Mrs M E Davis 2
N J—Miss E N Boggs 2
N C—Penelope Bass 1 R E Byrd 2

Edith Yelverton 1 J Jones 1 50 W
L Wiggins 2 50 John Dowdy 1 Wm
Spivy 1 50 J H Elmore 1 50 By F
R Warren & Co 1 J H Robertson
1 50 G W Johnson 5 Eld J E Adams
1 50 J A Burch 1 50 Eld Jno A
Williams 1 50 J Dail 4 50 L D Wil-
liford 6

PENN—Miss Henrietta Krewson 2

S C—J A Mayo 1 50

TEX—Eld J J Johns 5 50

TENN—By H H Stallings 4

VA—Mrs E J Still 1 50 J M Hun-
dly 2 By Eld J C Hall 1 50 A L
Moore 3 75

APPOINTMENTS.

The following, Elders will preach the
Lord willing:

A. GARDNER AND — KANE.

Saints Delight.....	August 1st
Abbotts Creek.....	2nd
Pine.....	3rd
Brother Workman's.....	4th
Tom's Creek.....	5th
Riley's School House.....	6th and 7th
Flat Creek.....	8th
Bear Creek.....	9th
Rock Stand.....	10th
Meadow Creek.....	11th
Crooked Creek.....	12th
Watson.....	13th and 14
High Hill.....	15th
Liberty.....	16th
Mountain Spring School House.....	17th
High Ridge.....	18th
Lawyer Springs.....	19th
Jerusalem.....	20th and 21st
Jones Hill.....	22nd
Liberty Hill.....	23rd
Freedom.....	24th
Mountain Creek.....	25th

Thence to Abbott's Creek Association.
They will need conveyance.

J. B. HILL.

Mountain Creek.....	September 2nd
Bear Creek.....	3rd
Meadow Creek.....	4th
Crooked Creek.....	5th
Watson.....	6th
High Hill.....	7th
Liberty.....	8th
High Ridge.....	9th
Bethany.....	10th and 11th
Lawyer Springs.....	12th
Jerusalem.....	13th
Jones Hill.....	14th
Liberty Hill.....	15th
Freedom.....	16th
Mountain Creek.....	17th and 18th

B. GREENWOOD.

Black River..... August 24th
 Mingoe..... 25th
 Hornett..... 26th
 Seven Mile..... 27 and 28
 Reedy Prong..... 29th
 Hickory Grove..... 30th
 Fanner's Creek..... 31st
 Juniper..... September 1st
 Try to get brother Gold to come with you, we would be glad for lum to come if he could.

NOEL JONES.

W. B. WILLIAMS

White Oak..... 1st Sunday in August
 Monday..... Lower Black Creek
 Tuesday..... Memorial
 Wednesday..... Cross Roads
 Thursday..... Old Johnson Union
 Friday..... Smithfield
 Saturday and 2nd Sunday..... Clement
 Monday..... Rehoboth
 Tuesday..... Fellowship
 Wednesday..... Willow Spring
 Thursday..... Middle Creek
 Friday..... Clayton
 Saturday and 3rd Sunday..... Salem
 Monday..... New Meeting House, Nash county
 Tuesday..... Sandy Grove
 Wednesday..... Peach Tree
 Friday..... Hickory Rock
 Saturday and 4th Sunday..... Castalia
 Monday night..... Nashville
 Tuesday..... Sapony
 Wednesday..... Mill Branch
 Thursday..... Upper Town Creek
 Saturday and 1st Sunday September..... Autrys
 Creek

He will need conveyance.

J. D. SCOTT.

Falls of Tar River..... Saturday and 2nd Sunday in August
 Monday..... William's
 Tuesday..... Lawrence's
 Wednesday..... Deep Creek
 Thursday..... Conoho
 Friday..... Spring Green
 3rd Saturday and Sunday..... Bear Grass
 Monday..... Flat Swamp
 Tuesday..... Frier Swamp
 Wednesday..... Great Swamp
 Thursday..... Tyson's
 Friday..... Meadows
 He will need conveyance.

M. F. STUBBS. (of Ga.)

Country Line Association,
 Pleasantville..... Tuesday after 3rd Sunday in August
 Sardin..... Wednesday
 Hillsdale..... Thursday
 Thence to Thomasville where ministers will be met to attend Abbott's Creek Association to be held with the church at Big Creek.
 Sugg's Creek..... Tuesday after 4th Sunday
 Mt. Tabor..... Wednesday
 Bear Creek..... Thursday
 Big Meadow..... Friday

Durham..... 1st Sunday in September
 Raleigh..... Monday night
 Neuse..... Tuesday
 Salem..... Wednesday
 Clayton..... Thursday
 Rehoboth..... Friday
 Clements..... 2nd Saturday and Sunday
 Smithfield..... Monday and at night
 Juniper..... Tuesday
 Hickory Grove..... Wednesday
 Hannah's Creek..... Thursday
 Thence to seven mile Association
 New Hope..... Monday after
 Sandy Grove..... Tuesday
 Middle Creek..... Wednesday
 Thence to Little River Association.
 He will need conveyance.

B. H. WOOTEN.

Goldsboro Friday before the 1st Sunday in Aug.
 Cross Roads..... Saturday
 Beulah..... 1st Sunday
 Creeches..... Monday
 Salem..... Tuesday
 Neuse..... Wednesday
 Oak Grove..... Thursday
 Durham..... Friday
 Eno..... Saturday
 Lebanon..... 2nd Sunday
 Camp Creek..... Monday
 Flat River..... Tuesday
 Wheelers..... Wednesday
 Prospect Hill..... Thursday
 Arbor..... Friday

Thence to Country Line Association.

Thence will brother Hill and brother Snider arrange same for me to Abbott's Creek Association. From there will brother Chaney or Little arrange 10 days in the bounds of the Bear Creek Association so as to return through a portion of the Abbott's Creek.

He will need conveyance.

T. B. LANCASTER.

Friday (2 o'clock p. m.) before second Sunday in August..... Cross Roads
 Saturday and 2d Sun..... Union
 Monday..... Bethany
 Monday night..... Raleigh
 Tuesday..... Neuse
 Tuesday night..... Durham
 Wednesday..... Eno
 Thursday..... Mt Lebanon
 Thence to Country Line Association.

He will need conveyance.

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P. D. G.

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TRAINS GOING SOUTH.

Dated June 10, 87,	15, Daily, Sundav.	No. 43, Daily.	No. 43, Fast Mail Daily.
Leave Weldon	2:05 p. m.	5:35 p. m.
Arrive Rocky	3:24 "	.....
Arrive Tarboro..	*4:50 p. m.	.....
Leave Tarboro..	10:50 "	.....
Arrive Wilson...	3:57 p. m.	6:58 p. m.
Leave Wilson...	*4:15 p. m.	.....
Arrive Selma...	5:24 "	.....
Arrive Fayetteville	7:55 "	.....
Leave Goldsboro.	4:45 p. m.	7:40 p. m.
Leave Warsaw..	8:00 a. m.	.....
Leave Magnolia.	8:13 "	8:38 "
Arrive Wilm'gton	10:00 a. m.	7:40 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex sunday.
Leave Wilm'gton	11:59 p. m.	8:50 a. m.	5:00 p. m.
Leave Magnolia.	1:15 p. m.	10:34 "	6:35 "
Arrive Warsaw..	.....	10:49 "	6:50 "
Arrive Goldsboro	2:16 "	11:50 "	.....
Leave Fayetteville	.....	*8:30 a. m.	.....
Arrive Selma...	.....	10:50 "	.....
Arrive Wilson...	.....	11:59 "	.....
Leave Wilson...	2:57 a. m.	12:38 p. m.	.....
Arrive Rocky Mt.	.....	1:12 "	.....
Arrive Tarboro..	.....	*4:50 p. m.	.....
Leave Tarboro..	.....	10:58 a. m.	.....
Arrive Weldon...	4:25 a. m.	2:40 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:20 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount for Nashville 4:00 p. m. Returning leaves Nashville 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:20 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

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PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.



1888
E. T. Taylor

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 chords of Love.

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

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

NAME OF GOD.

Desiring to relieve my mind I thought I would write a few lines upon the great name of God. The first thing we notice is what does the word God mean. Well it means a Supreme ruler, a Divine being, it means a Spiritual being with Supernatural power, it means a Creator and Preserver, it means the beginning of all things, and the end of all things, the first and last, it means the first great cause of all things both visible and invisible, it means an absolute being. He is represented as being the only Power in heaven and in earth.— We find him so characterized as a wonderful being. He is so great in power and wonderful in wisdom. See how he laid the foundation of all his works.— The purpose of God, that is the first stone in the foundation, the second stone is election, the third predestination. There are three that bear record in heaven, and these three agree and are one in substance. They cannot be separated, and are just as old as God himself. There is no time when God was not. Language can only be used or employed this far, that he has no beginning. Can we comprehend his character? No, our minds are too finite, and our eyes too dim, and our understanding too feeble to say the least, to even touch upon the wonderful character, he only spake the word and it stood fast, and it was just as he said, nothing lacking. He said what I have purposed shall stand and what I thought shall come to pass. I am of one mind, none can turn me. I am

God and change not, therefore ye sons of Jacob are not consumed.

See how wonderfully he displayed his power and wisdom when he created the heavens and the earth. ten thousand millions of such races as Adam's race could not make one grain of sand, or one drop of water, nor send the wind upon a valley of dry bones, nor even they cannot turn the cyclones that so majestically sweep their way without respect to race or country. But this God holds the wind in his fist and even the winds obey his word. The raging sea is calmed at his word.— Where is a greater system than is displayed in the work of this, *I am*. The system is complete that the stars, sun, and moon have been running for over 5000 years, and there never has been a collision yet in all his trains that are running their cars complete in every respect. No failures, no mishaps. I will tell you that there has nothing been added since he rested from all his works on the seventh day, and there never will be anything added, nor taken away, because it can't be done. His words are unalterable, and his work stands forever.

O how wonderful are his ways, past finding out. How unsearchable are his riches and wisdom, speaking of things as though they were when there were none of them. Who could speak in this way but God who speaks as no man ever spoke? This God that comprehended all things from the ancient eternity, making no preparation, and working to no end for there is no end with him, speaking and it is so, and

stands fast. Who measured the waters in the hollow of his hand, and weighed the mountains in scales, and the hills in a balance, speaking of the nations as being as the dust of the balance, and as the drop in the bucket. Where is the wisdom that would have set this forth in such strong language, or in such words as this, but the wisdom of the great I am? Without the wisdom of this God the wisdom of the world would never have had a starting point, the wisdom of this world would still be lying dormant in the still vaults of nothingness and obscurity, but this God who is so great in power and wonderful in wisdom in framing all nature together in such way that no mechanic can tell where he commenced, nor where he quit. Even to so arrange his work that he never used a single tool nor received he any plans to work by, or to.

No tongue can tell, nor mind can conceive the great work that God so skilfully wrought without a single failure, or a single disappointment. Every thing is just as he saw it in the secret chambers of eternity. Even when we look at space that surrounds earth no thought nor mind can conceive where it stops, or where it ends. None know. That has never entered into the mind of man, for no man knows where, nor anything about it. To say the least, no one knows the things of God, but the Spirit of God does. We know not any thing only from the revelation from God, for Paul speaking of revelation said, (Gal. 1:2) but I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. The wisdom of the world is foolishness with God, and the wisdom of God is foolishness to the world, and is only to be understood by revelation, as Paul has said; and we must have the spirit of revelation to understand spiritual things or the wonderful power and wisdom of God. O brethren, how soul cheering and comforting when our minds can be led away from this tiresome and wearisome, troublesome world,

when we can think and meditate upon the glory, power and wisdom of this God we claim to be our God. Eph. 1:16. I cease not to give thanks for you making mention of you in my prayers, that the God of our Lord Jesus Christ, the father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints.

How that by revelation he made known unto me the mystery (as I wrote afore in few words). The revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass. Rev. 1:1.

Now I have given sufficient scripture to show that man can only know any thing about these things by revelation. Once more, secret things belong to God, but revealed things unto us and our children. Now returning to the power of this God that is so great that even the earth trembles at his word: he has the power to spread out space beyond our comprehension or imagination.—Some one says there is no use of writing and wasting paper and time about the power of God. We all admit that he has all power in heaven and in earth.—How many admit this in their daily life? Will you just please tell me? Not one person in 100 admits that God has all power. See the teeming millions of Adam's race that are just going ahead on their own works, working out eternal salvation (I should say damnation;) Little do they fear this God that has power, that they admit has all power. Listen, O listen while I try to tell of this great and dear name who is clothed with all the power in heaven and in earth. What a wonderful character, the powers of hell and all devils are at his command and disposal. Man may propose, but God disposes. There has nothing ever evaded the power of God. He has power to shut heaven that it rain not. See how he shut heaven in Elijah's day after he had

prayed that it might not rain for three years and six months. He can shut, and none can open, can open and none can shut. How quickly can he stop our breath, bring our works to nothing. We toil for years only to see it all pass away in a moment of time and die and soon be forgotten in time. See our friends leave us in spite of all our cries, and all the power we have. We muster all the skill we can get, the best doctor we can procure, and yet when that strong arm of power comes we only have with sorrow and grief of heart, and bitter lamentations to submit; all our power is gone. I know for one, if I had the power I would be enjoying the company of a dear companion, but she was called away from my fond embrace in my bosom by that great power that said, dust thou art, and unto dust thou shalt return. I had a doctor, but he did not keep my companion from dying, and I tell you that all the doctors in the world can't save one life when this power said by the disobedience of one man sin entered the world, and death by sin; for death hath passed upon all, for that all have sinned.

There is no man that hath power over the spirit to retain the spirit, neither hath he the power in the day of death, and there is no discharge in that war. No, never has there any one ever run out of this. It will find us all some day. The question is do we fear this great power, that may say to us some night (when we lie down on a soft downy bed meditating over our success and failure in the day that has just left us, and step off into eternity, for eternity is only one step from us, yes only one step,) thou fool, thy soul is required of thee this night. Do we ever think that all we have is just loaned to us, just for a few days? It belongs to some one else. There is nothing we can claim, not one thing on earth. This name that is so wonderful in character, what does it mean? Our God and your God. In speaking so much about this name I must say that above all names to me it is the greatest, and my delight is to talk and write about. Just think of his wonderful love. Dear brethren and

sisters, that he would love us before we knew any thing about him, and even when we were dead in trespasses and in sin. Yea I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee. Again, I shall build thee, and thou shalt be built, O Virgin of Israel. Thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria. The planters shall plant, and shall eat them as common things.

See one of the divine attributes of this *I am*, the first and the last, Love, for God is love. You know he is love, because if he was not love, and having all this wisdom and power, he would just wipe out this sin-cursed earth, and make a new one, and a new people. For I tell you if he had any part of the mind of man about him he would just remand the whole universe into oblivion in a moment of time, if everything did not do as he wanted it, and he would send the last man and woman to destruction that he has tried to make christians of by wooing and beseeching, and they won't let him. I will tell you if he was that kind of a god there is no danger of anybody going to hell, because they have the power to stay away, and what kind of a god would it be that could not induce anybody to be a christian without feeding them on loaves and fishes, and all the moral suasion of nearly 600 institutions, and their Sabbath Schools that are under such fine system that they say that the lesson that is recited next Sunday is the same lesson the world over. They say they have it down to a fine point, and I think the fine point is like Solomon said, that in all points as he came so shall he go, and what profit hath he that hath labored for the wind. So I conclude that he failed to persuade, and now he will damn them in hell for his own failure. No failure on their part, the failure is on his part, now send them to torment for his failures.

I think I have shown that the name God means no failure, or disappointment whatever, the whole purpose of

God would be null and void, the covenant of redemption would be no good, and God made a blunder when he said, "Yea, I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee." And he was mistaken when he said by the eminent Apostle Paul, according as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will. He must have forgot what he had done in eternity, if he fails, when he said who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began. And he surely did not know what he was doing when he knew Jeremiah, and sanctified and ordained him to be a prophet unto the nations, if it is left for man to accept or reject. "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." Why did he not say, See, I have this day set thee over the nations, and over kingdoms, to try if you can, if they will let you root out, and to pull down. I tell you the word God does not mean try, but means I will and you shall. Now listen at him talk like a God, oh how wonderful. Remember the former things of old, for I am God, and there is none else. I am God and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Did God know what he was doing when he thus spake? He certainly did, for he talks just like he had the power, and that there is no other but him.

God must have played the slight of hand on the people, or the people were sadly mistaken when he called Lazarus from the grave, when he caused the blind to see, and the deaf to hear, the lame to walk, and preached the gospel

to the poor folks, and cast out the devils contrary to their will. See the wild Gadarine among the tombs. The devils knew who it was when Jesus came along, and he besought the Savior to let them enter a certain herd of swine that was feeding, and he suffered them to enter the swine, and I tell you when the devil gets into any thing it kills itself, or gets choked. If you will read the word of holy writ you will see that every man and hog that was possessed of devils were trying to kill themselves or some body else. But thanks be to his holy name, they only go as he suffers them, for all power in heaven and in earth is in his hands. The powers that be are ordained of God. The Lord certainly did do an abundance of unnecessary work and talk, if the salvation of his people is left to them to get ready to be saved, and he only can do when they submit or accept the terms of the gospel. I will tell you the terms of this gospel that we live on, I kill, I make alive, (I, the Lord, do all these things.) We will give the scriptures in full, and you can see the truth of the gospel. See now that I, even I, am he, and there is no God with me. I kill, and I make alive. I wound and I heal, neither is there any that can deliver out of my hand, for I lift up my hand to heaven and say, I live forever. Now do you think he simply meant he would do all these things if man would do his part. No, man is not mentioned in the matter at all, but as wonderful as his name so wonderful is this language, that it is positive and stands fast, and he was not mistaken when he said, But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquities, and I will remember their sin no more.

Oh, are we among that class that their sin is forgiven to be remembered no more? and do we acknowledge his power and supremacy, if so, we must give him all the honor and glory, and fear his name; for this is the whole duty of man. Now I have hinted only at the power and glory of this God that is all things to his church absolutely without a doubt, that he is an absolute God, a Sovereign ruler, and so far as his church is concerned it is absolute from all eternity, the covenant that ever existed with God the Father, and God the Son, in which the salvation of his people has stood from all eternity is undeniable. The scriptures set it forth in the fullest sense of the word, and the most positive language that can be brought to bear, and speak of this covenant as being everlasting. 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 made it not to grow. There is no growth in the family of God in wisdom. There is, of course, a manifestation of the people, as manifestation don't make a child, it only manifests that there is, or that he is one. They are manifested because they are children, not because they are going to be children at a more convenient time. There must necessarily first be children, or they cannot be manifested. It is impossible to bring something to light or manifest something that is not in existence. So you see they are brought forth because they were children in the purpose and wisdom of God, and he predestinated them to salvation.

As for thee also by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. This is the same covenant that has ever existed with God in eternity. Here are his people in a land of starvation. Do those prisoners that are bound with fetters and chains have to get willing and get ready for the deliverer to come to deliver them? No, they are already willing and crying for help, and mercy. They are ready now, not willing to

wait, but anxious to hear the word, child, come home, thy sins are all forgiven. In the language of one of old, comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. Now we will try to bring this unworthy scribble to a close. We feel to be too unworthy to ever try to speak or write about this great name that means so much, for I for one can not even hint at the wonderful glory, power, and wisdom. It seems that what I have said is nothing, and even dishonoring to this great and dreadful name. Strong meat is for them that are of full age, and have their senses exercised.

But the little lambs must have milk and must be nursed, and the weak and sickly ones must have a nurse and medicine, and it is just as necessary to have a good nurse as it is to have a good physician. Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people.

We need milk-feeders, and workmen that can work among the little tender plants without trampling on any of them. The tender plants need the gentle showers of the gospel to fall on them. When a great flood of rain of election and predestination comes in all its glory and power it beats the little, tender plant down in the dirt, and makes it look bad after the heavy rain of doctrine of the purposes of God in all its glory has fallen: but look at those hardy plants that stood the storm of doctrine rejoicing and drinking in the rain of election and salvation by grace, and love to hear the loud thunders of election sound loud and far from the able servants of God, and I will tell you that the gentle showers that so much strengthen the little tender lambs or plants never hurt any of

the older or more hardy plants, but they can rejoice in the gentle showers of experimental doctrine as something that they all experience for themselves.

What we have experienced we know or believe. Now if we have been translated from death unto life, we know something about that, for we once saw that death was our doom without help. Well, there one steps to our relief, and sets the poor captive free, saves him from an awful death. The poor individual sees that his power is nothing, that unless the grace of God saves him he is gone world without end. Then he realizes the fact that he has passed from death unto life. Why? Because awhile ago I felt to be doomed to destruction. Now I am made to rejoice in God my Savior. My trouble which was unto death is gone, and I am made to rejoice, as the poet said,

When I was sinking down, sinking down,
Beneath God's righteous frown,
Jesus laid aside his crown,
For my soul, for my soul.

Now realizing this fact by experience they can rejoice when this experimental doctrine is preached; yet they cannot rejoice when the purpose of God is preached. Why? These things are not experienced, but we have to grow in grace, and the knowledge of our Lord and Savior Jesus Christ.

The command to Peter by our Savior was to feed my lambs first, and then feed the sheep. Old sheep can eat corn and fodder, but the little lambs can not eat corn nor fodder, but when we go to feed lambs we of course take milk. There are some motherless lambs, some sickly little ones. The command is to take them in our arms, and carry them home. Child, come home. I know some will say that if you will feed the old sheep on good, sound food the lambs will come along. All right. We admit this all to be true, but we must not shun to declare the whole counsel of God, and I tell you that the doctrine of experience of a travail from nature to grace is connected and linked to the doctrine of election and predestination, and is not to be

separated. A sister told me once that she knew that the doctrine of election and predestination were the foundation doctrine of the whole salvation, but she said it was no food to her, it was so mysterious that she could not understand it. But when the experimental doctrine was preached then she was fed and lifted up, her mind elevated.

Ho every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat, yea come, buy wine and milk without money and without price. And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk; and all the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

T. S. HALL.

THE RULE FOR GIVING.

DEAR BROTHER GOLD:—

On yesterday I received a very precious communication from Eld. F. A. Chick in answer to some questions of which I have also asked your views and Eld. Hassel's and Eld. Gore's.

I have been somewhat troubled about those things of late, especially when I came to scan the list of paupers and find the names of Baptists and see the churches taking no interest in their welfare while many of the brethren fare sumptuously every day. I do not object to our poor receiving their share of the poor fund, but when one is compelled to call on the county for help it is very evident that such are in need and should be looked after by the church. We have no right to withhold that with which the Lord has blessed us, neither have we any right to put into speculation while the Lord's poor are suffering for the want of it. What we have is ours to serve the Lord with. That is, to support our families, and then if there is any surplus to help others &c. The matter is well spoken of in Elder Chick's letter, and if those instructions were followed I am satisfied

that both giver and receiver would feel much better that they do. The view, as expressed by Elder Chick, is the same as expressed by Tertullian in his apology as recorded in Church History, page 372, latter part of second volume, "Every one pays something into the public chest once a month, or when he pleases, and according to his ability and inclination, for there is no compulsion. These gifts are, as it were, the deposits of piety. Hence we relieve and bury the needy, those who have suffered shipwreck, and those who, for the word of God, are condemned to the mines or imprisonment. This very charity of ours has caused us to be noticed by some. "See," say they, "*how these christians love one another.*" There is no better evidence of love than that we try to help the needy to the extent of our ability and there is no evidence of love where one lives in luxury and another suffers.

I do heartily recommend the communication of Elder Chick to the honest consideration of every Primitive Baptist whose lot it may be to read it. I send it to you by his permission, for publication in the LANDMARK.

Hoping that we may all be directed by the grace of God to the full discharge of our duties as he has commanded in his word, I close.

Yours in hope of eternal life in Christ.

L. H. HARDY.

New Port, N. C., July 14th, 1887.

DEAR BROTHER GOLD,—Since writing the above I have received a letter from Elder S. Hassel in which he expresses, in a short way, the same views that Elder Chick has expressed and promises at some future day to write on the subject for the LANDMARK, which we hope that he will do, and also yourself and Elder Gore, for in the multitude of counsel there is safety. And we do not care if other brethren who feel to write in the spirit of brotherly love, for we think that such is beneficial to the church.

Yours in hope and love.

L. H. HARDY.

ELDER L. H. HARDY, DEAR BROTH-

ER IN CHRIST:—I was pleasantly surprised this A. M., by the coming of your kind favor and read its contents with much pleasure and interest. And first I will say as regards your request for me to write you upon the words found in 1st Cor. 16:2 that I feel like complying, and yet I have no doubt that you already know more about their meaning than I do, or can write. Still I receive the request as coming from a dear brother and perhaps what I may be able to write may be in some way confirmatory to your faith. I think it is good and profitable to talk over bible themes either by letter or by word of mouth. If I thought that writing or expressing my views in any way would seem to imply that I thought myself raised or able to instruct you or any one I would never utter a word upon such themes again. If any of us know any thing it is of God and not of ourselves. And what he gives to one is intended for the benefit of the whole church. I once heard brother Durand say that there was no "private property" in the church. What the Lord gave one was meant for all. Of another thing I am convinced, that arguing never yet led even a child of God into any truth. All must be by revelation in our experience. Paul says, "Whereunto ye have attained let us walk according to the same rule, let us mind the same things." But if in anything ye be *otherwise minded* GOD shall REVEAL even THIS unto you. This last sentence has been much in my mind of late. If there be any difference wait for the revelation of God.—And God will give wisdom to them who are so humble, teachable and childlike as to ask it of him. I think that I am glad of this. And yet God blesses the talking together of his children, by unrolling before them the book of remembrance, calling up to their minds and unfolding the depths of their experience of his word as they talk together. From your letter I judge that you and I are traveling largely together. I live a sort of half dead life a good deal of my time. And yet I would have it different. Oh that it

may soon be that I shall be revived and live nearer my God and Saviour than I have done lately.

But I will turn to make some suggestions that have occurred to me concerning the text that you name. And first of all the spirit of giving, or of kindness, love and generosity, as opposed to selfishness is everything in what we may do to aid others. While it is true that the man who invests his capital in business for his own gain is a great benefactor to all the community about him by furnishing employment to many and putting his money into circulation, yet the motive for all this is primarily selfish, and so far as it is selfish receives no commendation in the scriptures. Wicked men from this point of view can and do confer favor upon those around them as well as christian men. This is paying simply an equivalent for value received in the way of services rendered to him. This may all be good in the affairs of everyday business, but this is not the bible idea of giving. The whole spirit of liberality of beneficence and helpfulness, in the bible view of it, is to give when no return is asked for, or can be expected. And, further, the spirit of it is not that the giver expects any applause from men, or to purchase heaven beyond. The really liberal soul is so, because God has shed abroad in his heart the same free love that gave the dear Son of heaven to die for us. Paul presents this thought when after saying that Christ laid down his life for us, he adds "and we ought to lay down our lives for the brethren." If God so loved us we ought so to love one another. And this is an appeal to our hearts and our experience. It is all involved in the expression "the Lord loveth a cheerful giver." I do not know of anything that can make a man a cheerful giver except the law of God shed abroad in his heart. And if we have the love of God in us we shall also love our brothers. And how cheerfully we give to those we love. So the spirit of giving is the spirit of love. And love is dead if it bear no fruit. Upon this principle the apostle could

say "if we see a brother or sister naked or lacking daily bread and say 'be ye warmed and fed' while at the same time we give him not of such things as we have how dwelleth the love of God in such an one?" Can any body answer that? And mark this, "how dwelleth the love of God in him?" For, "if a man love not his brother whom he has seen how can he love God whom he has not seen? And who can tell this either? The whole spirit of the world is selfish and for self alone. But the gospel spirit is the spirit for consideration for others. Yea, to prefer others before self is the precept and example of the Master.

Christians are not to be like the Jews or Arabs who will stand by each other but think the whole of mankind besides is lawful prey. But their good will and pity and giving is to be as wide as is the circle of others need. He is a sorry christian indeed who when some traveler is wounded and faint and robbed and half dead, goes by on the other side because the wounded man is a Samaritan, or Heathen, or Gentile. Peace on earth, GOOD WILL TO MEN, is the key note of all the practical part of the religion of Christ. Now it seems to me that no matter what form of giving is laid down in the new testament, the chief thing to be kept in view is this, that the true measure of our giving is not limited to an arbitrary amount as a tithe or tenth would be, but is only bounded by the measure of others need, and our own ability. And in this let us ask God to judge for us and to direct us by his spirit.

But to speak more especially of the words you have named. It seems to me that we may see all that I have suggested before implied in these words as a thing well understood by the apostle and those to whom he was writing. The apostle recognizes in this admonition and direction the common brotherhood of all the saints everywhere. So that those in one place should be as glad to contribute to the needs of those at a distance as to those near at home. One church upon this principle must not be jealous or envious toward another, but

rejoice or sorrow with them as the case may be. Now here were sauits needy of a contribution from their brethren, just as our brethren in drought-stricken Texas have been needy of help. It is implied in the text that something had been said about such a contribution before. We find the explanation of this in Acts 11th, 20th and Acts 24th, 17th. And now Paul gives directions to the brethren at Corinth as he says he had done before among the churches in Galatia as to the best way of managing the business. The reason which he assigns for giving these directions is that there should be no collections when he came that way. In other words Paul desired that there should be no unnecessary delay. The need of the poor saints at Jerusalem was urgent. And so if the matter were attended to before he reached them he could either carry or send the collection with what he already had right along. Beside when the matter was attended to deliberately, and not in haste, a better collection would be the result, and the brethren would have time for consultation together, and for prayerful looking to the Lord for counsel.

Now his direction is that on the first day of the week each one should lay aside a certain amount in store until such time as should come to them on his journey. Now the special reason for this is a principle that holds good yet. Viz., that it is easier to raise a given sum little by little than all at once. It is easier to put away ten cents a week for any purpose than five dollars in a lump at the end of the year. Hardly any one notices the small weekly sum, but would feel the aggregate at the end of the year. Besides if the small sum be not put away, in a few days it will be gone, we know not where. If any of my brethren should come to me and say "I love the cause of God and want to help in that cause as much as I can, I desire to contribute to the poor and to general church expenses and to the support of my pastor my full share, now what is the best way for me to do in order that I may contribute as much as possible." I could

give that one no better advice than is given in the text. Every week lay aside what you can, to that end and in a year you will be surprised at the result. This may look like a plan, like there is too much wordly calculation in it, to some dear brethren. Well, it is a plan, but it was the apostles plan. Every thing must have a plan. God had a PLAN of salvation. Expenses must come up in the church for many causes, and they MUST be met. If a man is a christian at all he will be honest enough not to allow others to pay more than their share because he has not contributed his. Not to contribute what I am able toward church expenses is sheer robbery of others who are therefore compelled to pay more than is just to make up for my delinquency. If a man has not sufficient grace, he ought to have sufficient self-respect to insist upon bearing his full share of all expenses in the church. And some PLAN must be adopted by which this can best be attended to. And it is sure that this plan of the apostle is as good as any. Oh that all might heed it. The poor would be better provided for, our houses of worship would be made at least as neat and comfortable as our dwellings, and our pastors would have reason to bless and praise God for the fruits of grace and love which would be extended abundantly toward them in the churches. Paul said he did not desire a gift from his brethren, but he did desire to see fruit among them, in their readings to minister to him.

Another thing we see in the text, viz., that Paul does not dictate and neither does he suggest that others should dictate how much each should lay by in store each week. That must ALWAYS be left between each conscience and the great Judge of all. As said before we shall not go far astray if we really want to know our duty, God himself will guide us. One thing is sure, nearly all can help a little. Very few have any idea how little they can do. No one knows until he tries. But "the Lord loves a cheerful giver." And God so loves him that he gives

him peace of conscience, and warm and hearty love and fellowship from all his brethren. The poor widow who threw into the Lord's treasury the two mites must have been a cheerful giver. She threw in all her living and the Lord said it was more than all the rest had done. I once knew a rich brother who, when approached for a contribution for some good purpose, said, "Well, here is the widow's mite," at the same time handing out a quarter. If he had really given the widow's mite he would have given twenty thousand dollars, for SHE THREW IN ALL HER LIVING. And he would have never missed it had he given fifty dollars. But still this is a matter between each conscience and God, as to how much each shall do. But if a brother shows no inclination to help the rest, he need not wonder if his brethren do not love him since God himself does not, as is implied by the words quoted before, "He LOVETH the cheerful giver." In a family naturally, if one child is not willing to contribute a share of his time, or ability, or earnings toward the general comfort of the rest, that child will not be loved and esteemed as the rest are. And so it is and will ever be in the church of God. It is just to judge men by their fruits.

The rule or measure of liberality for each one as laid down in the text by the apostle is "as the Lord has prospered him." Many things, it seems to me, enter into the consideration of this rule. How much is each man's income? How large is his family? How many claims of a similar kind are there upon him. These are all questions which each one must consider for himself or herself. Only let each one examine it all in the fear of God. Two men may have the same income, but one may have twice the number of children that the other has, or one may have aged, helpless parents to take care of, or he may have double the richness of the other, or his very business may compel him to live where rents or other expenses are higher. It is manifest he CANNOT do what others might do. It is conceivable that in the cases you supposed in your letter the man who

makes five dollars a week might really be better able to give than the one who makes ten. In the very case of this church at Corinth one man might have calls upon him by the poor in other places besides at Jerusalem which another would not have. It seems to me the text just means "according as a man is able." And the one lesson taught in the word "as the LORD has prospered him" is that all that we have he has given us. Nothing is our own. What we have we have received. And we are only stewards of this manifold grace of God. I have never seen any advice or exhortation or command in the bible not to be too liberal, and so I suppose that no man is in any danger of that kind. Rather the danger is the other way. Oh that we could remember that we are not owners, but stewards of what we hold in our possession.

There is one closing thought, and that is, "example is better than precept." Let each one be more concerned lest he himself come short than to judge others. By consistent example let us each stir up others to emulation. And the great example of giving is Jesus. He gave HIMSELF. It is wrong to say "if the rest will only take hold so will I." And I don't like the expression "I will give as much as so and so will." Perhaps it is not really the duty of the other man in that particular case to give anything, and it may be OUR DUTY to give twice as much as he does. Let each heart decide all such matters with God. And let each one obey the Master for himself, whether others obey or not. When my father used to set me and my brother to hoeing corn, I found that we got along a great deal better when I hoed my row more and watched my brother's less. Let us be sure we are hoeing our own row. This will be the best kind of encouragement for others to hoe theirs if they have a willing mind. And if they have not, God alone can give it to them.

Well, my dear brother, I have written you such thoughts as I have and far more at length than I intended. I will also say that if you think it will do

good and not harm, you may send this to the LANDMARK. Do about it as you think will be best.

I hope you will write to me again. May God prosper and bless you my brother, as I doubt not he will.

I remain your brother in hope of life through Christ.

F. A. CHICK.

JESUS CHRIST IS MY SAVIOUR.

"Come and hear all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. Verily God heard me; he hath attended to the voice of my prayers. Blessed be God, who hath not turned away my prayers, nor his mercies from me."

I am now 21 years of age, for some years I have felt an interest about the salvation of my soul. When quite small I would pray God to make me the object of his love and mercy, but, at times, I would become careless, and dilatory, and would close my eyes without asking him to forgive my sins and trespasses, and to keep me safe during the night.

As a general thing I tried to live a moral life, so I might be on good terms with my Father. At times I would dream of the great judgment day, and it always seemed to be my lot to be classed off with the wicked and despised. These dreams would cause me much trouble, I regarded them as warnings to me, that unless my manner of life was changed I should finally be classed off with the wicked and rejected. I would read the bible and could find no hope for my poor soul; while in this state I became more and more troubled and began to seek in earnest for the way which leads to life at the right hand of the Father. In the morning of the 11th of November 1886 while away from home, in an adjoining county, I awoke from my slumbers at about 4 o'clock A. M., with a very strange feeling. It seemed to me as if some heavy hand my bosom pressed.

This feeling was very singular, and I could not account for it, I tried to seek relief by throwing myself in different positions on the bed, but of no avail, the burden seemed to continually grow heavier, so I concluded to get up and try to walk it off. I had not gone more than fifty paces from the house, when I found my eyes filled with tears, and I was weeping bitterly. It seemed to come to me as clearly as if some one had said: Now is your time to repent and be forgiven your sins.

This was glorious news to know the time had come for me to get rid of my burden and be born an heir of heaven. I sought a secluded spot by crossing over a large meadow to the side near the woods, but still in sight of the town. It was a bright moon light morning, things looked very beautiful. On reaching the farther side, I fell upon the ground and tried to pray Almighty God for Christ's sake to pardon my sins. I would cry:

Here Lord I give myself away,
 'Tis all that I can do,
 Lord save me or I perish, &c.

Expecting at every moment to receive the comforter. But alas no relief; I began to despair, fearing my case lost. It seemed, as if this was the time and only chance to ever get rid of my burden of sin: but I thought it impossible that I should get pardon there, after trying as long as I had and not receiving the comforter, it appeared entirely useless to stay longer, but I feared to go. It seemed I had done all I could and to no effect, so I concluded to leave my case in the care of God, who works all things according to his own will and purpose. I arose from the ground and started for the house, but had not gone but a few steps when I came back, with my face to the earth as if my heart would burst. There I mourned and wept bitterly. I don't know what my prayers were, but all at once as of a sudden my tears ceased to flow and I felt comforted. "Blessed are they that mourn, for they shall be comforted." It appeared as if the

moonlight, stars, and everything looked clearer than before.

Like Bunyan when I beheld the cross and looked thereon my burden fell off my shoulders, and I was enabled to go on my way.

Strange as it may seem time passed on for over a month with but little reflection of the epoch.

I dreamed a dream. In my vision I was a short distance from the house, when I saw the blessed Saviour a little way from me and coming toward me.— He had two scrolls in his hands. In one were the names of the saints, in the other the sinners. I being anxious about my own name, asked him where it was written. He opened the Lamb's Book of Life and showed me in two places, also taught me how to find them myself. He handed me the scrolls and said, "Unto you it is given to open and look thereon, but unto others it is not given."

I took them and looked and beheld the names of some, of whom I am acquainted, written in the book of Life. I also looked on the other and saw a vast number that were written therein. After talking with me for sometime he said that he would go away in the Spirit when the Father called, he disappeared.

This dream being so much different from former ones about the end of time, caused me to commence inquiring of myself why it was thus; that in former dreams I was lost, but, in this one saved. This caused me to reflect on the hours spent groaning and mourning over my sins. I would ask myself whether it was possible that my sins were pardoned. The more I reflected the more I concluded that God's Spirit had been dealing with my poor soul.— I would pray Almighty God to reveal unto me whether or not my sins were pardoned. At times I would believe, at other times doubted.

On the night of the 31st of Jan. 1887 while family prayer was being held my mind seemed to be wholly set on Heaven and heavenly things. It seemed I could almost view the Holy City with the Just Judge on his throne environed

by the angels and the Lamb in the midst.

After prayer I left the house in order to get nearer God. When I saw all these beautiful visions I felt cast down and forlorn, still contemplating whether or not my sins were forgiven me. This seemed to be the whole object of my thoughts I began trying to pray God that if I had been born again, to reveal the light unto me.

I could not pray longer, I felt comforted. At this time I heard them singing at the house these precious words.

"How happy are they
Who their Saviour obey,
And whose treasures are laid up above!
Torque cannot express
The sweet comfort and peace
Of a soul in its earliest love." &c.

I could not help shouting, I felt then that I believed he for Christ sake had pardoned my sins, I rejoiced greatly. I have never disbelieved it yet, though dark clouds arise and almost obstruct my view from the Light, but, by the grace of God, I will believe, as long as I can see a ray as large as a spark. A simple spark, when fanned, often becomes a live flame. I felt a desire to be with God's people, to be under their care and protection. On the 12th and 13th of March the Primitive Baptists held services at New Zion Church Mercer Co. W. Va., near my home, brother Ashworth being pastor. On Sunday I offered myself to the church, was received and baptized the same day by pastor. I have only had the pleasure of attending one Primitive Baptist meeting since.

For the past two months I have been, where I now am, in Jamesville, Wis. I go to church and hear preaching here in this city, but, it is quite different from the manner of our brethren preach.

The sermons and experiences through the LANDMARK afford me much comfort some of them seem to express my feelings much better than I can express them myself.

Much love to the true in Christ.
Yours in hope of eternal life.

D. H. THORNTON.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 19

WILSON, N. C., AUG. 15, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

WHY IS IT SO?

Why do we know that all things work together for good to them that love God, to them that are the called according to his purpose? Because whom he did foreknow he did predestinate to be conformed to the image of his son.

The purpose of God is to conform those he foreknew to the image of his Son. This is his predestination or appointment before any event has ever occurred adverse to it, or that could prevent it. The wisdom and power or will of Almighty God works all things for the accomplishment of this glorious purpose. Nor can any event transpire that could defeat this purpose, unless it were some event not foreseen by him who declared the end from the beginning, or some event that the Lord God could not prevent, or could not bring into subjection to his will. This no true Baptist will for a moment believe.

While there are many things that men do (yea what is it that they do, if not under the control of God) that are meant for evil? or are the product of their evil minds, and which in themselves are corrupt and are contrary to

the revealed will of God; yet there is not a single one of these events that defeats the will of God, nor can all of them put together defeat his purpose at all. But they are overruled or meant for good by the God of heaven, and each one of them, or every event, is so embraced in the sovereign purpose of God that all things work together for good to them that love God, to them that are the called according to his purpose.

Some people say that only good things work together for good to them that love God, and they exclude evil things. Perhaps there are more evil things than good things in this world. What if they should outwork the good things? What miracle would there be in only good things working for good to those that love God? How else could good things work but for good to the called of God? The miracle is in things considered evil, or intended for evil by men and devils (God never intends any thing for evil concerning those whom he loves) working together for good to them that love God.

While there are many things meant by men and prompted by devils that are evil, still they *work* and *work together* for good to them that love God, to them who are the called according to his purpose. It is needless to cite cases in the bible. Let me ask this question. Where is there any event recorded in the bible that ended disastrously for any one that loves God, that is that prevailed above events that were good and outweighed all other events to the final overthrow of any of those called of God, and that love God. Or where is there any number of events evil in themselves that taken together wrought finally more for evil than for good to them that love God, to them who are

the called according to his purpose ?

The text declares that all things work together for good. They do not work separately it may be, but they all work *together* for good to them that love God, that are the called according to his purpose. None love God who are not the called according to his purpose, and all that God calls according to his purpose will, as the result of this holy calling, love God.

All evil is outside of God. He is holy and all his works are just and true. All evil is from another source. The natural sun we say is the fountain of light and heat. We know that when the sun disappears darkness reigns, yet we do not ascribe that darkness to the sun.

The frosts of night are not chargeable to the sun. Every good gift, and every perfect gift comes down from above from the father of lights with whom there is neither variableness nor shadow of turning.

Man comes into this world alienated from God, separate, far off from him, dead in trespasses and sins, an enemy to God.

Hence every act of his is a manifestation of a wicked state. If he acts according to the principles of his nature it is of the earth and corrupt, or evil. To be allowed to do that which his nature inclines man to do insures his own ruin. Unless grace supervene and teach man he works out his own ruin ; and receives the due reward of his own deeds. The leading motive that determines the course and character of man's actions emanates from a depraved heart, and is itself corrupt. Although many of the deeds and motives too of a natural man may appear to him to be right, yet man does not see as God sees, but he puts bitter for sweet.

It requires the grace of God therefore to save man from his sins, and to lead him in the way of truth and righteousness. A constant, incomprehensible, efficacious and blessed reign of grace is needful to save sinners. The gracious power of God operates continually for every vessel of mercy, embracing all events in the sense that not only can none, nor all combined, defeat the purpose of God in the salvation of his people, but beyond all that all things work together for good to them that love God, to them who are the called according to his purpose. The supreme and blessed power and wisdom of God is displayed in causing all things thus to work. This is a mystery so performed that it can never be comprehended by man.

We can only know this is so here in time, and in the midst of these things wherein the end is not yet, and where all these things seem to be against us, by knowing that all things work together for good to them that love God, because he who predestinates the salvation of Israel works all things according to that predestination ; and the wicked motives of men and devils, and their wicked deeds in no sense corrupt the holy purpose of God, nor can they at all defile the mind of God, nor defeat the purifying action of the divine will which causes all things to work together for good to them that love God, to them who are called according to his purpose.

P. D. G.

Among professors themselves, it is dreadful to think how many will be found light when they come to be weighed in the balance.—*Owen.*

HOW MANY KINGDOMS?

MR. GOLD, EDITOR:—Will you be so kind in your liberal and spiritual understanding as to give me, through the columns of the LANDMARK, your views on the following questions in the following form.

1st. How many kingdoms are there? and what are their differences?

2nd. Which one is in operation?

3rd. Who are in this kingdom?

4th. When does a person get into this kingdom?

5th. How do you explain Matt. 13: 41-42?

6th. How will the righteous shine as the sun?

7th. Is there a fourth kingdom spoken of in the scriptures?

8th. When will the kingdom now in existence have an end?

If you will please take the trouble to answer the above, you will satisfy, and greatly oblige me.

Yours truly,

AN INQUIRING FRIEND.

Everetts, Martin Co., N. C., June 29th, 1887.

Remarks.

I do not suppose that „inquirer” has any reference to what we call political or worldly kingdoms. So that we will not consider them specially. In the broad, general view of the matter there never have been but two kingdoms, namely the kingdom of light, and the kingdom of darkness, the kingdom of God, and the kingdom of Satan, who is the prince of the power of the air, the spirit that works in the children of disobedience. That king of the bottomless pit operates in men, and is as a strong man armed keeping his palace until a stronger than he is binds him. This wicked spirit rules in all the kingdoms of this world corrupting them, so that it is truly said that the kingdom of Christ is not the kingdom of this world, is not of this world.

Satan has the power of death. One mystery in the universe is the proximity

of these kingdoms. They are not geographically distinct. The principles of each may be in men naturally brothers, or at different times in the same man, or at the same time in a limited sense in the same man, as light and darkness, each working out its own distinct, even antagonistic results: for they never have any fellowship for each other.

The kingdom of God appeared remotely or indistinctly in promises, types and shadows, symbols and figures, under the former dispensations. Its purpose was always the same. Its principles have never changed. But under the former dispensations of patriarch, law and prophets, Jewish priesthood, and a worldly sanctuary, it appeared draped in mourning, as the ministration of death. Its requisitions were a righteous demand of holiness from an unholy people, and only showed the guilt of that people. Its judgments were a revelation of wrath against all ungodliness of men. Nor could it offer any mercy to the offender. However to him blessed with faith were most wonderful promises of a coming Savior, a revelation of righteousness to and upon guilty man removing all his iniquity in one day, and revealing peace from heaven.

2nd. Which kingdoms are now in operation? Answer, as to the kingdom of darkness or Satan it still operates, and will in the subjects of that kingdom unless it is destroyed.

As to the kingdom of God, when John the Baptist appeared he came as a preacher in the sense that he said, the kingdom of heaven is at hand—not far off as it once was. It is the same kingdom, not another. God is the same always perfect, his kingdom is the same one kingdom, and men in all

generations have been saved in the same way, by grace through faith.

The law and the prophets were until John. The law was ordained by angels in the hand of a mediator. But the prophets told of a glorious kingdom yet in the far future. It is always in *that day—far off*. But when John comes he says *this day*. He says, repent ye for the kingdom of heaven *is at hand*.—It is now here. Behold the lamb of God that taketh away the sins of the world. This is not a new kingdom, but a full, clear and glorious, complete revelation of this kingdom, not in shadows of the night, and stars, and clouds, and darkness, and death, and storms, and swaddling bands; but in the coming of the sun of righteousness with healing in his wings. He had been promised before the law was given, had stood a lamb as it had been slain from the foundation of the world. It is the direct, full and final revelation of the Gospel Kingdom in the person or character of Jesus the Son of God, the brightness of God's glory, and the express image of his person. In these last days God hath spoken unto us by his Son who fulfilled all the law and the prophets. Instead of ignoring or trampling on law by bringing in another kingdom contrary to or opposed by the law, Jesus comes as the law and the prophets said he would, and thus he honors and magnifies them. So *Jesus is the Mediator himself of the blessed New Testament*. The kingdom of God is now in operation, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

3rd. Who are in the kingdom of God? All those born of God, or all into whom the kingdom of heaven has come are the subjects of this kingdom. The kingdom of God is within you.—

Then all thus situated are in this kingdom. These are manifested to be the children of God. His kingdom has come to them, and is in them, and they are in this kingdom.

4th. When does a person enter into this kingdom? He cannot see the kingdom of God until he is born again, or born of God. Naturally we become subjects of political government that our parents are in so soon as we are born. By grace we are in the kingdom of God as *soon as we are born of God*. For birth manifests our character, parentage and nature. Jesus says, except a man be born of water and the spirit, he cannot enter the kingdom of God. To be born of water and the spirit is the fuller manifestation, or rather the fuller explanation, of being born again. Jesus comprehended all in the phrase born again, and explains more fully, or elaborates that truth by the further phrase born of water and the spirit, and then more fully expounds the method by which this is attained when he says in following verses, That as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life. All of which is otherwise explained, "By the washing of regeneration and the renewing of the Holy Ghost," which means the same as born of water and the spirit.—So that when one is born of God he is born in Zion or in the kingdom of heaven.

5th. How do you explain Matt. 13 : 41, 42? At the end of this world Jesus shall send his angels to gather out of the kingdom all things that offend. Every thing contrary to his kingdom shall then be taken away.

6th. Then shall the righteous shine forth as the sun. Two things may here be noted. All the wicked shall be destroyed, or all the tares taken out of God's kingdom, so that then the Canaanite shall no more be in the land. For all that are sorcerers, whore-mon-

gers, idolaters, and that love and make a lie shall be cast out into outer darkness where there is weeping and gnashing of teeth.

Again every carnal and false principle, lust or corruption that is in the flesh of God's people shall be destroyed in the resurrection, for all flesh shall be destroyed. But God shall change our vile bodies and if *changed* they are not the same vile body. And he will fashion it like unto the glorious body of Jesus.

Then Jesus will be admired in them that believe. Then Jesus will be fully revealed in all his saints, for they shall be like him. Then the kingdom (the same kingdom) will be delivered up to God his father, and the righteous shall shine forth as the sun in the kingdom of God, because it will be fully revealed *in them*.

7th. Is there a fourth kingdom? I read of none, in this sense. (The fourth kingdom Daniel speaks of is the the Roman government, a most powerful political kingdom.)

8th. When will the kingdom now in existence have an end. If "enquirer" means the kingdom of God I answer never. For in the days of these kings (earthly kings) will the God of heaven set up a kingdom that shall never be destroyed.

P. D. G.

SUDDEN HEALING.

Months ago I was requested to give my view of John 5 : 1-9.

It is the case of the man who had an infirmity thirty and eight years, and who lay a long time at the Pool of Bethesda, waiting for an angel to trouble the water.

There was an arrangement at Bethesda (house of merey) for the needy.—

Five porches were there, denoting an open door or place of mercy in these porches; and there lay many halt, blind, maimed &c., waiting for the moving of the water, and whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. For at a certain season an angel went down into the pool, and troubled the water, &c.— Now this was a great thing for an angel to come down thus and trouble the water, and it mattered not who first stepped in after, nor what his trouble was, he was healed. But here was something better than that. For it was only at a certain time that an angel troubled the water, and then only one could be healed, and perhaps be not the one most distressed; for often the most troubled are not able to step at all. Also because there was a condition to be performed, namely, the sufferer must step into the pool; and the work was such that the one the worst off was probably the least able to perform the condition.

The impotent man seemed unable to walk, and for a long time had failed to step in. Some one else was always ahead of him. His case was an outside one. When would he ever have got in? What a mercy that Jesus regarded him.

Jesus said to him, "Wilt thou be made whole?" It was not a hard question to answer. It was pertinent to his case. But did the man expect it. What faith had he in Jesus? He seems to have no other hope than to step into that pool of water when troubled, yet had never been able. How will the distressed cling and cling to the least semblance or shadow of hope, though without foundation. It is too the nature of man to rely on what he can do.

It is congenial to his nature to depend on doing something which he has often tried, and has never yet been able to do.

When would an impotent man (one having no power) ever perform a condition necessary to his salvation?

Note, Jesus does not ask a man who thought he was well if he would be made whole. But Jesus spoke to the one most in need if he would be made whole.

No man helped that man at all.—None regarded, nor pitied his case; but Jesus who himself bore our sins remembered him, and had compassion on him.

Was there anything of strength or power in the impotent man that Jesus operated upon to enable him to heal him? What did the impotent man do towards his recovery? Nothing. He did not even take one step. He did not expect it thus. Jesus wrought all the power *by making him whole*. What a hope for our encouragement in the truth that Jesus chooses the worst cases, those most helpless and needy, that no man cares for and heals them.—He will speedily heal them, though he has been long with them. P. D. G.

THE SPIRIT OF ADOPTION.

What spirit is it that is called the spirit of adoption? And what is meant by adoption? The word in every instance is taken from the same original word, and means "Placing as a son." The act of adoption naturally is the taking of one who is an alien, or stranger, or is not of the family by birth, and placing him upon equal advantages and privileges with the son born thereto. One can not adopt his own son born unto him of his wife. A man

may have two sons, one by birth and one by adoption, but he could not have one who is a son made equally so by both. But no natural figure is perfect in itself, and therefore will not fully illustrate a spiritual matter.

The thought I wish to present is this, the Lord does not have some who are sons by an eternal existence and birth, and others who are but natural, and only come into this heavenly family by adoption, but that he gives his sons the spirit of adoption not to make them sons, but because they are sons, "Because ye are sons, God has sent forth the spirit of his son into your hearts, crying Aba Father." Gal. 4:6.

Who are these that are declared to be sons? They are Christ's, and are Abraham's seed, and heirs (sons) according to the promise. Gal. 3:29. What is the character of this promise, and what did God promise?

The promise is a spiritual one, and the thing promised is eternal life, which God, that cannot lie, promised before the world began Tit. 1:2. These subjects of this adoption are all those who are chosen in Christ, and given grace—eternal life—in him before the world began, who are all children of God by faith in Christ Jesus, and are all baptised into Christ and put on Christ. Gal. 3:26, 27.

Simultaneously with their being given to Christ grace was given to them in him, and they were declared to be the children or sons of God, by faith which was, and is in Christ. While in their earthly head they were under the law, therefore when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons."

As Jesus was made of a woman, one

of the daughters of Abraham, in order to the work of redemption, it is evident that those to be redeemed were in every respect, as needing redemption, and the only subjects thereof, just like the woman of whom he was made. As she was under the law, he being made of her, was made under the law, therefore his work, as under the law, can only effect such as came under the law just like she did, and when she did.

The fulness of redemption as it shall be revealed to God's people cannot be attained unto this side of the resurrection, but it is now complete in Jesus who is the first born from the dead. When he laid down his life and took it again he brought in everlasting righteousness, and obtained eternal redemption, or adoption. Now as he is the only begotten of the Father—the first fruits of the resurrection—the redemption—the adoption, the elder brother, the fullness of the matter is in him, to be manifested as the father is pleased to do. As the full inheritance is in this elder brother, his spirit is sent into the hearts of those who are sons in him, by gift and right of redemption, and in his name seals them by the spirit of promise, heirs of God and joint heirs with Christ.

As Jesus only has been actually and individually resurrected, his spirit as given to them can only cry *Aba Father* so long as they remain in the flesh, but when these vile bodies shall have been changed and fashioned like unto his glorious body they will cry *Father* as does Jesus now.

This spirit of adoption is the spirit of the resurrected Jesus which is sent by the Father into the hearts of the vessels of mercy crying *Aba Father*, Gal. 4: 6, and by it they cry *Aba Father*, Rom. 8: 15.

We have not yet received the adoption but we have received the spirit of it, that we might receive it, at the proper time. As Jesus is the resurrection, and we have his spirit, therefore we have the spirit of adoption. When this spirit was sent unto the heart of a Jew he was said to be born again, whereby he was made to see the kingdom of God, and enabled and privileged to enter therein; and when it was sent into the heart of a Gentile he was said to have received the spirit which is of God, that he might know the things freely given him of God, or the spirit of adoption whereby he cried *Aba Father*. In the work of salvation neither being born again nor being adopted makes us sons, but being sons we receive the spirit of adoption whereby we are born again, and in this spirit do we worship God while we sojourn here in the world. The spirit of adoption reveals in us the resurrection of Jesus in a figure, which figure is to be born again, or the new birth. In this birth the spirit of adoption is revealed as Christ in us the hope of glory, and our hope is that when we come to the end of this journey which is by faith, that mortality will be swallowed of life, that the life of Jesus which is now manifested in our mortal flesh will swallow up all that is mortal. Then shall we receive the adoption, to wit:—the redemption of our body, for which we now wait, and to which we are predestinated of God, who will bring it to pass.

P. G. L.

Elder I. J. Taylor will accompany Elder Stubbs on his appointments from Raleigh to Hannahs Creek. He will need conveyance.

Obituary.

RACHAEL PINER.

The subject of this obituary was born October 29th, 1815. She was the daughter of brother Watson Lawrence, and Rhoda, his wife. She was married to John W. Piner, March 16th, 1832. She was the mother of twelve children, ten of whom she raised to be grown. (Her husband and five of her children died before she did.) She departed this life April 10th, 1887, making her stay on earth 71 years, 5 months and 12 days.

She professed a hope in Christ about 20 years ago and was a firm believer in the faith, doctrine and practice of the Primitive Baptists, and sought every opportunity that she could to hear them preach, and seemed to say with Ruth. Entreat me not to leave thee, &c., but she continued in disobedience, for a cause known perhaps only to herself, for many years, and, like all the children of the Lord when they walk in disobedience, she was deprived of the joys and comforts that are in the house of God, and suffered much affliction of body and mind until Saturday before the third Sunday in June, 1885, when she was received into the fellowship of the church at Newport and was baptised the next day by the writer. From this time she seemed to enjoy the fellowship of the brethren very much, but had very few opportunities of meeting with the church because of sore afflictions which were her constant companions. I visited her a short time before her death and found that as her body failed and was racked with pain, her faith in her Redeemer grew firmer and brighter preparing her, it seemed to me, to meet the monster death and show her that her Jesus had torn away his sting and that he has no power even over a dying saint since to die is but to go in the powerful presence of our great Conqueror and to rejoice in the victory through him. Thus she continued until the end, and now we are satisfied that she is rejoicing in the praise of our Lord who lived and died for us and lives again and insures all his chosen ones that as I live ye shall live also.

Her children and friends cannot mourn for her as those who have no reason to hope for them but some of them can rejoice that when death shall prey upon their mortal bodies that they shall go and

live in the same glorious kingdom for they are now living in the same hope in which she lived.

Hoping that the good Lord will graciously bless the bereaved according to his divine will I subscribe myself their brother and friend.

L. H. HARDY.

Newport, N. C., July 1st, 1887.

RUTH ROWE.

Little Ruth, infant daughter of brother Benj. David and Mary Ann Rowe, was born Oct., 22nd, 1885 and died July, 6th, 1887, aged one year, eight months and fourteen days. She was taken June 25th, with a very serious form of Cholera Infantum and after several days of intense suffering, which she bore very patiently, not even crying a single time during all her suffering, fell into the quiet sleep of death about 3 o'clock on the 6th day of July, and her little spirit was taken home to Jesus who gave it, for Christ said:—"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." She was a bright and lovely child, loved by many relatives and friends and was the joy of her parents, being their only child. The writer was with her most of the last two days she lived. She had her right mind almost to the last and passed away as easy as any one falling asleep. To her dear parents I would say, "Weep not," for your loss is her eternal gain. May he who ruleth all things well, give you supporting grace to bear you through this and all other trials that may await you in this life and when time is no more with you, may you meet her in heaven is my prayer for Christ's sake, Amen.

G. M. HARDY.

July 18th, 1887.

EUNICE BLANCH WATSON.

Daughter of E. W. and O. C. Watson, died of Cholera Infantum, June 24th, 1887. She was born June 4th, 1886. She was quite a lovely and sensible child and the pet of her parents being the only child, but God who knows best what to do and what is for our good saw fit to take her away. If the bereaved parents could feel it so, they must know that it is much

better for their child to be with her blessed Jesus than to be mixed up with this sinful world, but we hate to part with them. Now what comfort could those bereaved ones have if it were not for the doctrine of grace since the little child cannot do good works to recommend itself to God. Oh what a blessing that God has prepared for both infant and adult.—Ye all his elect, salvation by grace. Now we hope the little child is in the everlasting presence of Jesus to sing sweetly of his redeeming grace and to forever bless the adorable name of Jesus for his unspeakable salvation.

May the good Lord bless this dispensation of his providence to the good of the bereaved parents and if it can be his blessed will may he prepare them to meet him in peace when they are called to depart from this world is the humble prayer of their friend for Jesus sake.

Affectionately,
L. H. HARDY.

LOUISA COOKE.

Louisa E. Cooke, was born in Martin County, N. C., June 28th, 1828 and died near Scotland Neck, N. C. June 10th, 1887. She was the daughter of Needham and Temperance Hyman, and was born a deaf mute: yet born in sin as all of the Adamic race are: but being one of the jewels of God's mercy, he was pleased to reveal unto her his loving kindness, and to grant unto her the sure mercies of David.—Though God's people cannot hear with an external ear, yet he can make them to hear the voice of his spirit and receive the evidences of life eternal; for the hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live; and their being deaf mutes is no impediment in his way. After she joined the church she lived a life that led us to believe that she had been with Jesus and had been taught of him; although unable to express her love for the church and the truth by word, yet she manifested it by her walk and actions; for she seemed to enjoy the company of the members and the worship of God as well as any one. How often I have seen her during preaching when her countenance would brighten and beam with light, and show the joy that she felt in her heart. We feel that the Lord has taken her to

himself and now those things which kept her from giving vent to the praise of God on earth are taken away, and she can praise him with fullness of joy. It is said that before she died she made signs to those around who could understand her saying that she was going home to heaven, pointing upward to that place of rest for her, and thus she died in the Lord. She leaves a husband, who is also a deaf mute, and three children to mourn their loss.—May the Lord grant them grace and reconciliation to his providence, and at last grant them to find the rest that we believe she has entered into.

Yours in hope of eternal life.
M. T. LAWRENCE.

Hamilton, N. C., June 24th, 1887.

DORSEY CULLEN MARSHALL.

Dorsey Cullen was a little son of cousin Alfred and sister Susan Marshall. He was born March the 19th, 1886, and died May the 12th, 1887. He lived in this world one year, one month and 23 days. Dorsey was sick for 16 days when God released the little sufferer from his pain, and then he went away. I will say to you, cousin Alfred and sister Susan, though Dorsey was your best company, grieve not for him, for he has made a happy change, and has gone home to his Redeemer to live forever in the bright realms of eternal light and glory.

Angels of light came down,
From realms above;
And bore your loving Dorsey,
To that bright world above.

O grieve no more for Dorsey,
But raise your trusting eyes;
To where the angels took him,
Above the starry skies.

Dorsey is gone, is gone to heaven.
Blessed rest to him is given;
A rest from sorrow, pains, and groans,
A rest forever around God's throne.

We know, dear bereaved ones, that the ties of nature are binding; but they must all be broken, and God who does all things well has sent the dark robed angel of death into your room and has taken your sweet little babe away from

you; thus breaking one link of the chain which binds you to earth. Thus one by one must pass away, until the whole chain, once so lovely, will finally be sundered; but may you all when the summons of death shall come, be so wonderfully blessed as to be permitted to go where this little babe is gone.

Dorsey is gone, peace, be still!
 'Twas his heavenly Father's will;
 Nor should we lisp a murmuring word,
 But be submissive to the Lord.

F. P. BRANSCOME.

Quaker, Carroll Co., Va., June 20th, 1887.

ASSOCIATION.

The Seven Mile Association is appointed to be held with the church at Bethsaida, Harnett Co., N. C., one mile from Benson, on Wilson and Fayetteville R. R., to begin on Friday before the 3rd Sunday in September.

A general invitation is extended.

Those coming by rail will be met at Bensons on Thursday evening.

W. P. PHILLIPS.

DEAR BROTHER GOLD—Please give notice in the LANDMARK that the fifty seventh annual session of the Contentnea Primitive Baptist Association will be held at Nahunta meeting house, Wayne Co., on Saturday, Sunday and Monday, the 8th, 9th and 10th days of October next. Those coming by railroad will be met at Goldsboro, Wayne Co., on Friday preceeding the association and conveyed to and from it. A general invitation is extended and especially to the ministering brethren.

L. J. H. MEWBORN.

Snow Hill, N. C., August 1887.

The Indian Creek Association will meet with the Flat Woods church, Monroe county W. Va., Friday before the last Sunday in August. Those coming by N. & W. R. R. should get tickets to Adair's Switch, on the New River Division, and write to Riley Ballard, Rock Camp, Monroe county, W. Va., who will see that conveyances meet

them at the Switch Thursday at 12 o'clock. R. M. ASHWORTH, Clerk.

The Little River Association is to be held with the church at Cedar Grove the last Sunday, and Friday and Saturday before in September, 1887. The church is situated six and a half miles west of Wake Forest, Wake Co., N. C. Persons coming on the train will be met at Wake Forest on Thursday evening before. Those coming from towards Raleigh, 10 a. m., from towards Weldon, 6; 10 p. m. Brethren are requested to visit us.

W. T. HINES, Church Clerk.

RECEIPTS.

MO—A. Brown 4-
 N C—Mrs E Wadsworth 3 W P
 Phillips 5 W A Warren 2 A O'Brien
 1 50 H S Pate 1 50 S G Field 2 Mrs
 Martha Warren 2 Miss Mary E Parker
 1 M W Edmondson 2 L J Harris 2—
 By W A Lea 1 50 G C Farthing 3 O B
 Amy 3 H Hatcher 1 50 S E Warren 2.
 TENN—W S Stephenson 2.
 W VA—J Byrnside 1 50.

APPOINTMENTS.

The following, Elders will preach the Lord willing:

D. N. GORE.

Dudley.....Tuesday, August, 30th.
 Goldsboro.....Wednesday.
 Nahunta.....Thursday, September 1st.
 Memorial.....Friday.
 Scott's Church.....Saturday.
 Wilson.....Sunday.
 Goldsboro.....Sunday Night.
 Friendship.....Monday.
 Chapel.....Tuesday.
 Cross Roads.....Wednesday.
 Bethany.....Thursday.
 Union.....Friday, Saturday and Sunday.
 Smithfield.....Sunday Night.
 Juniper.....Monday.
 Hannah's Creek.....Tuesday.
 Newhope.....Wednesday.
 Sandy Grove.....Thursday.
 Fellowship.....Friday.
 Middle Creek.....Saturday and Sunday.
 Willow Spring.....Monday.
 Oak Grove.....Tuesday.
 Durham.....Wednesday Night.
 Eno.....Thursday.
 Cedar Grove.....Friday Saturday and Sunday at
 Association.
 Raleigh.....Monday.

Jerusalem.....	Tuesday.
Jones Hill.....	Wednesday.
Liberty Hill.....	Thursday.
Freedom.....	Friday.
Bear Creek, Association.....	1st, Saturday and Sunday in October.
Big Creek.....	Tuesday.
Suggs Creek.....	Wednesday.
Pleasant Hill.....	Thursday.
Mount Tabor.....	Friday.
Maple Spring.....	Saturday and Sunday.
Tom's Creek.....	Tuesday.
Flat Creek.....	Wednesday.
Bear Creek, Stanley Co.....	Thursday.
Meadow Creek.....	Friday.
Crooked Creek.....	Saturday.
Watson.....	Sunday.
High Hill.....	Monday.
Liberty.....	Tuesday.
Mountain Spring.....	Wednesday.
High Ridge.....	Thursday.
Lawyer Spring.....	Friday.
Bethany.....	Saturday and Sunday.
Seranton, S. C.....	Sunday Night.
Hinson, S. C.....	Monday.
Beaver Dam.....	Wednesday.
Mill Branch, Association at Pieraway Church.	
Columbus Co.....	Friday, Saturday and 1st, Sunday in November.

Will some one please meet me at Polkton on Morning, September 27th.
He will need conveyance.

JOHN D. SCOTT.

Cross Roads.....	Friday before 2nd Sunday in September.
Johnstons Union.....	Saturday and 2nd Sunday.
Smithfield.....	Monday.
Clement.....	Tuesday.
Hannah Creeks.....	Wednesday
Black River.....	Thursday Thence to Seven Mile Association.
New Hope.....	Monday after.
Sandy Grove.....	Tuesday.
Willow Spring.....	Wednesday.
Raleigh.....	Thursday.
Thence to Little River Association.	
Neuse.....	Monday after.
Salem.....	Tuesday.
Crech's.....	Wednesday.
Beulah.....	Thursday.

He will need conveyance.

J. B. HILL.

Mountain Creek.....	September 2nd
Bear Creek.....	3rd
Meadow Creek.....	4th
Crooked Creek.....	5th
Watson.....	6th
High Hill.....	7th
Liberty.....	8th
High Ridge.....	9th
Bethany.....	10th and 11th
Lawyer Springs.....	12th
Jerusalem.....	13th
Jones Hill.....	14th
Liberty Hill.....	15th
Freedom.....	16th
Mountain Creek.....	17th and 18th

M. F. STUBBS. (of Ga.)

Country Line Association.	
Pleasantville.....	Tuesday after 3rd Sunday in August
Sardis.....	Wednesday
Hillsdale.....	Thursday
Thence to Thomasville where ministers will be met to attend Abbott's Creek Association to be held with the church at Big Creek.	
Sugg's Creek.....	Tuesday after 4th Sunday
Mt. Tabor.....	Wednesday
Bear Creek.....	Thursday
Big Meadow.....	Friday
Durham.....	1st Sunday in September
Raleigh.....	Monday night
Neuse.....	Tuesday
Salem.....	Wednesday
Clayton.....	Thursday
Rehoboth.....	Friday
Clements.....	2nd Saturday and Sunday
Smithfield.....	Monday and at night
Juniper.....	Tuesday
Hickory Grove.....	Wednesday
Hannah's Creek.....	Thursday
Thence to seven mile Association	
New Hope.....	Monday after
Sandy Grove.....	Tuesday
Middle Creek.....	Wednesday
Thence to Little River Association.	
He will need conveyance.	

B. GREENWOOD.

Black River.....	August 24th
Mingoe.....	25th
Hornett.....	26th
Seven Mile.....	27 and 28
Reedy Prong.....	29th
Hickory Grove.....	30th
Hanner's Creek.....	31st
Juniper.....	September 1st
Try to get brother Gold to come with you, we would be glad for him to come if he could.	

NOEL JONES.

WILLIAMSTON ACADEMY.

For Both Sexes.

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The Fall Session begins Monday September 5, 1887. Healthful location. Select library of three thousand volumes. Extensive apparatus. Experienced and successful teachers. Board, \$8 to \$10 per month. Average tuition, \$3 per month.—Accessible by Railroad and Steamboats.
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Williamston, N. C.

WHITAKER'S ACADEMY.

FOR BOTH SEXES, WHITAKER'S, N. C.,

The eighteenth session will open July the 11th and continue twenty weeks. Board can be obtained from eight to ten dollars; tuition from ten to twenty dollars; half payable in advance, the balance at the expiration of ten weeks.

For further information enquire of
A. J. MOORE, PRIN.

JOB WORK!

I am prepared to do Job Work at the LANDMARK Office. If you wish Minutes of Associations, or any other sort of work done, send me your orders.
P. D. G.

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The Fall Session of this Institution will commence September 6th, 1886, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights \$70. Send for Catalogue and Circular to

D. G. GILLESPIE, Principal,
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THE WARREN SOUTHERN TEACHERS AGENCY.

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Write for blanks and full particulars,
SILAS E. WARREN, Manager. Wilson, N. C.

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The twenty-second scholastic year will commence Wednesday, September 28th, 1887.

For particulars apply to
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OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

Some may cry humbug, without knowing anything about it. Remember, it does not cost a cent to realize the merits of the remedy for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all or nearly all gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels costive, have legs burst, etc. Remember

TEN DAYS' TREATMENT FURNISHED FREE.

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Send for circular containing questions, testimonials, etc.

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This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters. Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The course in Art includes the History of Ancient, Mediaeval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel,) Modelling, Repousse, Wood-Carving, Painting in Oils, Water colors and Pastel-Crayon, and Decoration of China, Silk, Satin, &c. Course in Music, embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 40 weeks. Small extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable

The Fall session of 1887 will open on September 5th.

Pupils can enter at any time.

For further information and circulars write to

SILAS E. WARREN, Prin.,
Wilson, North Carolina.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 11th Session will open Oct. 25th, and continue twenty weeks.

TUITION:

Primary, per month,	\$2 00
English Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

Pupils will be charged from time of entrance One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernodle.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

J. W. GILLIAM, Principal.
Morton's Store, N. C.

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Aug 1, 87.	No. 15, Daily, Sunday.	No. 23, Daily.	No. 27, Fast-Mail Daily.
Leave Weldon	.....	2:05 p. m.	5:38 p. m.
Arrive Rocky	.....	3:24 "	.....
Arrive Tarboro	.....	*4:50 p. m.	.....
Leave Tarboro	.....	10:50 "	.....
Arrive Wilson	.....	3:57 p. m.	6:58 p. m.
Leave Wilson	.....	*4:15 p. m.	.....
Arrive Selma	.....	5:24 "	.....
Arrive Fayetteville	.....	7:55 "	.....
Leave Goldsboro	.....	4:45 p. m.	7:40 p. m.
Leave Warsaw	8:00 a. m.	5:40 "	.....
Leave Magnolia	8:13 "	6:20 "	5:35 "
Arrive Wilm'gton	10:00 a. m.	7:40 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 66, Daily, *x Sunday.
Leave Wilm'gton	11:50 p. m.	8:50 a. m.	5:00 p. m.
Leave Magnolia	1:15 p. m.	10:34 "	6:35 "
Arrive Warsaw	.....	10:40 "	6:50 "
Arrive Goldsboro	2:16 "	11:50 "	.....
Leave Fayetteville	.....	*8:30 a. m.	.....
Arrive Selma	.....	10:50 "	.....
Arrive Wilson	.....	11:59 "	.....
Leave Wilson	2:57 a. m.	12:35 p. m.	.....
Arrive Rocky Mt.	.....	1:12 "	.....
Arrive Tarboro	.....	*4:50 p. m.	.....
Leave Tarboro	.....	10:50 a. m.	.....
Arrive Weldon	4:25 a. m.	2:40 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 6:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 9:30 a. m. Returning, leaves Smithfield, N. C., 10:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 4:20 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m., Returning, leaves Spring Hope 10:50 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clintonbranch leaves Warsaw for Clinton, daily, except Sunday, at 7:20 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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Sup't Trans. Gen'l Sup't
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Per dozen, by mail, \$9.00.

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THIRD EDITION—EXTRA OFFER.

The third edition of the Hymn and Tune Book will be ready by the middle of April. A few copies have been bound in Turkey Morocco which will be sent post paid for \$2.50.

Price of common binding \$1.25 sent by mail post paid. Per doz. sent by freight or express at expense of purchaser \$12.00.

To any one sending an order for a dozen with the money, \$12.00 we will send an extra copy.

SILAS H. DURAND,

P. G. LESTER.

The above books are kept by me and will be sold at same rates.
P. D. GOLD.

REDUCTION IN PRICE.

I will hereafter sell my books, entitled "The Sovereignty of God," at 50 cents per single copy, or \$5.00 per dozen. My pamphlets of 40 pages on the subject of Predestination, at 15 cents per single copy, or 8 copies for \$1.00. Agents having my books or pamphlets on hand will please send me the money for any number they may have sold, if any, retaining enough to pay them for their trouble, and sell at above rates hereafter.

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VOL 20

SEPTEMBER 1, 1887.

NO. 20

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

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

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords 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 anarchy of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Poetry.

A WAY-WORN TRAVELLER.

I saw a way-worn traveller
In tattered garments clad,
And struggling up the mountain,
It seemed that he was sad;
His back was laden heavy,
His strength was almost gone,
Yet he shouted as he journeyed,
Deliverance will come.

*Then palms of victory, crowns of glory,
Palms of victory I shall wear.*

The summer sun was shining,
The sweat was on his brow,
His garments worn and dusty,
His steps seemed very slow;
But he kept pressing onward
For he was wending home;
Still shouting as he journeyed,
Deliverance will come.

The songsters in the arbor
That stood beside the way
Attracted his attention,
Inviting his delay;
His watchword being "Onward!"
He stopped his ears and ran,
Still shouting as he journeyed,
Deliverance will come.

I saw him in the evening,
The sun was bending low,
He'd overtopped the mountain,
And reached the vale below;
He saw the golden city—
His everlasting home—
And shouted loud, Hosanna,
Deliverance has come!

While gazing on that city,
Just o'er the narrow flood,

A band of holy angels
Came from the throne of God:
They bore him on their pinions,
Safe o'er the dashing foam;
And joined him in his triumph—
Deliverance has come!

I heard the song of triumph
They sang upon that shore,
Saying, Jesus has redeemed us
To suffer nevermore;
Then, casting his eyes backward
On the race which he had run,
He shouted loud, Hosanna,
Deliverance has come!

Communicated.

LIVING WATERS.

ELDS. GOLD AND LESTER, DEAR BRETHREN—By request of Brother Jno. F. Lord of Georgia, I attempt today to furnish a few thoughts for the LANDMARK, from the words found in Zach. 14, 8, they read as follows:—"And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea and half of them toward the hinder sea, in summer and winter shall it be." The language of this text, and of the whole connection is highly figurative, vivid pictures are drawn, by the use of natural things, of things that are providential and spiritual. When contemplating any portion of the word of God, even those portions that are literal and not figurative, we need the guidance of the Holy Spirit to enable us to enter into the real fulness of spiritual

meaning which it contains. But aside from this, in many portions of the highly wrought imagery of the Old Testament, we have a difficulty in grasping the LITERAL meaning of the figures of speech themselves, because, in our common speech we do not ourselves use such glowing figures. It is very important that we get at the true literal meaning of the language used in order that we may know what was the design of the Holy Ghost. And then we need still more the help of the Holy Spirit, to lead us into that truth.

In addition to this we should remember that a large part of the Old Testament prophecies had a literal fulfillment in Jerusalem, and in the countries round about her, very soon after they were spoken. And then as Jerusalem was but a type of that which is spiritual, they are also fulfilled in the antitype to-day. And it will greatly help us to understand their fulfillment in the antitype if we can learn how they were fulfilled in the type, the literal Jerusalem. The words of the text figuratively describe, first of all, a state of things which should exist in Jerusalem the city of the Jews, and then they apply to Jerusalem, the city of the saints. In both applications they are figurative and not literal in their application.

First, then as regards the application of these words to the time that then was. The Jews were in bondage and Jerusalem was destroyed and desolate. There was no longer any beauty or life or power in her. And the people were scattered and peeled. In this time of captivity, God raised up prophets and leaders, such as Ezra, Nehemiah, Zerubbabel, Joshua, Haggai and Zecariah, who prophesied of their restoration to their own land, and who led them back from their captivity. The situation looked gloomy to the most of the people and they saw but little prospect before them. Their faith was very weak. They were small and poor and scattered and their enemies and conquerors were many and rich and mighty and what could they do? Now God was graciously pleased to encourage them and

build up their faith, hope and animate their zeal by telling them that all that they desired and all that he had promised should be brought about by spirit, and then to still further animate them, he drew for them pictures of the renewed prosperity of Jerusalem when they should once more dwell in their own land. Going no further back in this prophecy than the beginning of this chapter, he tells the people that the day of the Lord was coming when instead of being spoiled by conquerors they themselves should divide the spoil in the midst of their land. But this should be preceded by great calamities when their foes should gather against them, and ravage the land. Then the Lord should fight for them and against their enemies. But yet, when their God did arise in their behalf, there should be great convulsions, comparable to earthquakes, and the Lord should stand upon the mount of Olives, and the mountain should be divided.— I understand this to be a figurative way of saying that nothing should endure before his awful presence. And it seems to me also that there is an allusion to the day when the whole Jewish economy which they believed to be as solid and enduring as their own cherished mount of Olives should pass away and nothing of it be left, as of a mountain divided and half of it removed in one direction and half in another.— And further on, in verses six and seven, it is beautifully declared under the figure of light and of day, that the blessings shall be general in all places of the land, and shall be abundant, so that at evening time when there is least light, there shall be abundance of light. And then, in the text it is declared that out of this Jerusalem, which is now desolate, that all her springs are dried, SHALL go out streams of living waters, in all directions and at all times. Toward the former sea and toward the hinder sea, and in summer and winter alike shall it be. Thus we have a picture of wonderful prosperity and blessing described for Jerusalem literally. Instead of being dreary and desolate, such should be the fulness of her blessings,

that like living waters, they should flow out to all around her even in times of greatest dearth. There should be un-failing supplies of blessing within her walls because her King and God should be in the midst of her.

There are many places in the word where water is used to represent great blessings. In that Eastern country, so subject to long continued drouths and scarcity of water, this figure would be more striking than in this land. And so we read in the bible very often, of thirst and of water to quench the thirst. A paradise indeed to that people would be a place of broad rivers and streams. And happy would be he who should feed by the still waters. And so in the New Testament all fulness of spiritual blessing is presented by the term "living waters." And so I desire if the Lord may enable me to speak of the New Jerusalem and of the living waters which flow out from her, of the streams that make glad the city of God, of the river that flows out from the throne of God. In this sense of the term water there is meant every spiritual blessing that we ever received from the hand of God. The Lord not only blesses Jerusalem, but he so fills her with blessings, that they flow out from her.

Let us return to the words of the text. First the declaration is positive. *It shall be.* All the words of God are positive. Men can only say, "I wish, I desire, I hope," but God says "I will." Men can say of the future no more than "it may be" but God says "it shall be." Every prophesy in the bible is simply a declaration of the determinate purpose and counsel of God. Every prophesy declares that our God has pre-determined, that the thing spoken shall be.—Neither the divine mind nor human minds can know the future, unless that future be determined before hand. It is not "blind fate" any more than "chance" that determines things in the future, but the will of a personal God. And God carries out his pre-determination, not as we wind a watch and learn it to run, but by directing and moving on all things every instant, so that it is

true that in him all things "live, move and have their being." He could not say of anything "it shall be," otherwise.

In that day. First, when Jerusalem literally shall be restored, and second when the new Jerusalem shall be established, that is in this gospel day.

Living waters shall go out from Jerusalem. A beautiful figure of all the blessings of spiritual life, which are found in the city of God, and which flow out constantly from the throne of God, which is established in her midst. There are no living waters to be found anywhere else. No human organization contains any such blessings. God who dwells in Zion alone is the author of life.

Half of them toward the former sea, and half of them toward the hinder sea. That is in all directions, on every side. I understand the meaning to be that of abundance of blessing for every desert place and for every hungry land.

In summer and in winter shall it be. In that land there was rain in the winter and often drought in the summer, when the springs and streams at best would be but scanty. But this New Jerusalem there should never be any drought either in summer or winter.—Whenever any poor and needy soul should seek water, it should be found in rich abundance. The illustration in the text is similar to that in revelations of the "tree of life" which bore twelve manner of fruits and yielded her fruit every month, that is at all times and seasons.

Thus we have briefly seen the chief thoughts of the text and we see how suited it all is to our need. We need positive assurance and here it is "it shall be." We need blessings now and in "that day" we shall have them.—Wherever we are, we need them, and they flow out on all sides to the needy. We need them at all times, and so "in summer and winter shall it be." These are all the blessed peculiarities of these spiritual blessings and these things help to make them precious. Here we can rest, and find peace and can sleep, sure that our God will supply all our need

through riches of grace in Christ Jesus And may we not from all this conclude that it is utter folly for us to go to any of the cities of Babylon or Egypt for help. God is not there as he is in Jerusalem. His throne is not there. In those cities no streams of life arise.— They send out the putrid atmosphere of death. But in Zion the living Lord sends forth living and life giving waters, which flow rich and free and supply hope, love, faith and comfort to the perishing and lost.

This city of the great king is to every heaven born soul the chiefest desire of his heart. To such an one she is beautiful for situation, the joy of the whole earth. In Zion he finds all his comforts and all his friends. All her order and all her ordinances are healing and life giving to such a spiritual mind. The God of Zion has appointed every law in her and all her inhabitants rejoice in them. One said in the olden time, "Oh how I love thy law." And again "great peace have they that love thy law and nothing shall offend them." And one said "the law of the Lord is perfect converting the soul," the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right rejoicing the heart, the commandment of the Lord is pure enlightening the eyes, the fear of the Lord is clean, enduring forever, the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold, sweeter also than honey and the honey-comb, "morover by them is thy servant warned, and in keeping of them there is great reward." And another said "the fear of the Lord is a foundation of life to depart from the snares of death." In this law of the Lord as living water, and spiritual minds find their chiefest comfort in it. This is not the letter of the law which condemns and kills but it is the true spirit of it as it is fulfilled and revealed in Jesus Christ, and then as Christ is formed in us the hope of glory it becomes a fountain of life in us also. Every law of Zion is for blessing to her inhabitants. There is no curse in this city, no death enters there, and

the inhabitants shall never say, "I am sick." The river of the water of life is never impure, but it is pure and clear as crystal. In this river flows every commandment of God, and in it too is found every promise. Every word that God has given is here found, and the thirsty drink and are abundantly satisfied.

All this agrees with the daily personal experience of every soul that is born of God. From the time when a soul is convicted by the operation of the Holy Spirit, of sin, of righteousness and of judgment, a wonderful heart is seen in the church of God and in every inhabitant of Zion. While yet afar off in their own estimation they begin to find great joy and comfort in lingering around. How often when they do not expect it, some little ray of light enters their souls while attending upon the services of the sanctuary. In the prayers of saints they hear their own desires expressed. In the songs of praise that are sung, they hear what they are sure is true and what they desire to join in if they only were worthy. And in the preaching of her ministers and the testimonies of her saints, they find often a word that suits their need and that refreshes them as cold water the parched tongue. Out of Jerusalem flows to every such soul living waters, and they drink and live. And "Jerusalem breaks forth in praise and deserts learn the joy."

And let it be well remembered that EVERY such seeking soul finds comfort here. On every side the waters flow. No matter what the condition or trouble of such a soul may be the comfort of this water of life can and will flow out to him. And so all the saints from every place and out of every experience shall flow together to the goodness of the Lord. And he who makes their soul as a watered garden meets and greets and smiles upon them.— And whether it be winter or summer they whose faces are set toward this celestial place shall always meet new supplies of grace while pressing on to God.

Now a concluding thought is this, that wherever the waters flow, the trees grow along the banks bear fruit to the glory of the Lord. This is why our God sends out these healing streams.—The psalmist said that he who delights in the law of the Lord and meditates in it day and night, shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf shall not wither, and whatsoever he doeth shall prosper. How good to bear fruit. And when the humble soul drinks of this water of life and feels the precious promises applied to his soul and the law of love is written in his heart, how easy it is to praise God then! How gladly such an one runs in the way of God's commandments! The whole enquiry of the soul, as it drinks this living water is, what shall I do to glorify my God and king? Who would not serve him and praise him? Love, fear, hope, faith, humility and zeal, are all such lovely fruits in the believer! Oh for more of them in each one of us who are named the children of God! May self be killed and Jesus reign in each of us.—And may every good word and work abound in us all.

I hope that in what I have written the meaning of the text has not been perverted, and that it may be of some use to the brother at whose request it is written, and to the brotherhood generally. If it shall be so, to God be all the glory.

As ever your Brother in hope of life through Christ.

F. A. CHICK.

Reisterstown, Md., July 4th, 1887.

DISCIPLINE.

DEAR BROTHER GOLD:—I have felt very much impressed for the last several months, from what spirit I do not know, to write a few words to ZION'S LANDMARK upon the subject of Discipline or Government of the church of Christ. I read many good pieces well up by the brethren which show to us that they have the cause at heart, but

it appears to me that they do not write quite enough on some points that I feel are very important.

We will first notice the sermon of our Saviour on the mount. As himself and the Father are one, known unto him were all things. The purpose and will of the Father was what he came to do. He said, my doctrine is not mine, but his that sent me. Then he preached the doctrine of the Father as a faithful witness of him; and seeing the multitude he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them, &c. This was a special teaching, of special subjects, apart from the multitude. The multitude in this case may be called his followers, but here is his special teaching to those whom he calls and sends them to preach the gospel of the Son of God, and to be witnesses of his and of his resurrection, for this purpose was the disciples chosen. In this sermon on the mount he taught them how they should act as ministers of the gospel, and teachers of his people, telling them they had a gift of teaching, as he said unto them after he arose from the dead, all power in heaven and in earth is given into my hands, go teach all nations to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world. This of course would include the commandment he gave them in his sermon on the mount concerning their gifts. He said unto them, ye are the salt of the earth, the light of the world, and many other things we hope all will read. He said he had not come to destroy the Law or the prophets, but to fulfill them, warns them of the danger of breaking the least of these commandments, and what their righteousness should exceed, warning them how they should act and talk about their brethren, with the dangers pointed out. Then he tells them, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer

thy gift. The above, my brethren, I understand to be the command of our Savior direct to preachers, which is to teach others to observe all things whatsoever he commanded you, with the great promise of his being with them. He does not promise us that he will be with us and give us rest from our labors unless we do these things.

I will now state that from history and observation that nearly all serious and lasting troubles in the church have arisen from the ministry. The minister is looked to as a light, and some look upon them as almost perfection.

Let me admonish you, my brethren, and sisters, as one that has a name among preachers, not to think more highly of any man than ye ought to think, and if any of us fails to comply with the above rule for our government cites him to it, though it may be done in tears. It may fill you with joy in due time. When we fail to walk by this rule we are sowers of discord, which thing is an abomination to the Lord, Poverbs 6:16. When two or more ministers get at variance with each other, and fail to take gospel steps to become reconciled to each other, according to the teaching of the Savior, but continue to preach and form parties in the churches, they are sowers of discord, and should be admonished to take heed from whence thou art fallen, and return to thy first love. Wrote we I hope in fear of God and not of man, let brotherly love continue.

JAS. A. BURCH.

Burlington, N. C., June 29th, 1887.

CONSOLING.

DEAR BROTHER WELBORN:—Your kind letter of June 23 inst., breaks in upon me with powerful solemnity; and my heart's desire is I want to pour a balm of consolation into thy mournful bosom. But how can I comfort you whom God hath been pleased to smite?

When I read of the departure of your darling little boy I did feel sorrowful, although I could only imagine the plenitude of your grief when that

trust, the pride of your heart was taken from you, having never been bereft of any of my little family. But could I approach you in this sad bereavement, gladly would I drop a sympathizing tear. Now, dear brother, be not disconsolate, remember that it was the Lord's good time to take one of his redeemed jewels home. For do I not hear you say with David when his child was called from earth away? "I shall go to him, but he shall not return to me." And though you could not or may not have received any evidence from the child ere the soul left its tenement of clay, that he was made a "new creature in Christ;" "born again," "of incorruptible seed, by the word of God, which liveth and abideth forever," yet the bible is a sacred witness to prove that all infants that die are saved with an eternal salvation. As the case of David's child, also Jeroboam's child was taken, "Because in him (the child) there is found *some good thing* towards the Lord God of Israel." And the "some good thing," to my mind, is that life which was created in Christ Jesus for his people, implanted in the child by 'the voice of the Son of God'—"the angel of his presence saved" it.

I believe that infants in heaven love God and praise his holy name for the same cause that others do—for the grace give them in Christ Jesus. The washing of regeneration and renewing of the Holy Ghost is the only way that any of Adam's offspring are made meet for heaven. From the language of Zachariah 13:8, 9, I am persuaded that two-thirds of God's elect die in infancy, and though mortality swallowed them up before they had, in open rebellion, transgressed God's holy laws, they "were by nature the children of wrath, even as others." Mankind standing upon a stock of nature are "strangers from the covenant of promise, having no hope, and without God in the world." But as Christ died to save his people from their sins, it follows that infants are sinners, else they are not "his people."

Now, the Phophet Zachariah says, "And it shall come to pass, that in all

the land, saith the Lord, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say, it is my people, and they shall say, the Lord is my God." The "two parts" taken in infancy to lisp the praises of the Trinity, and the "third" left to be the salt of the earth and the light of the world, will only constitute that number which "in Christ shall all be made alive." And when time shall have been consummated, all whose names are written in the book of life of the Lamb slain from the foundation of the world will have been gathered before the throne of God, the Son will triumphantly declare, "Behold I and the children (the "two parts," or infants, and the "third part, or adults,) which God hath given me," and the children, both great and small, will loudly shout, "For thou (Jesus) wast slain, and hast redeemed us to God by thy blood out of (not all of) every kindred, and tongue, and people and nation."

Now, dear brother, I do not believe that any but the elect of God die in infancy; for I hear Daniel saying, "But the wicked shall *do wickedly* and *none* of the wicked shall *understand*." Thus they cannot die in infancy for they must do wickedly, therefore live longer than "an infant of days." Again, "What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted (not going to be) to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory; even us whom he hath called, not of the Jews only, but also of the Gentiles." "The vessels of wrath" are undoubtedly the wicked that "shall do wickedly" and "shall be turned into hell." So "the vessels of wrath" were not embraced in that "covenant ordered in all things and sure." But "the vessels of mercy," both infants and adults, are saved by

the same power and in the same way, for by grace are ye saved (not innocence, purity or obedience) through faith; and that not of themselves; it is the gift of God." "Having predestinated us unto the adoption of children (spiritual 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."

The above, dear brother, are some of my thoughts as regards the salvation of the redeemed dying in infancy. Not long since I heard a very precious brother, Elder Evers, in a sermon say that infants were saved alone by virtue of the atonement, and all the change they received was in the resurrection morn, when they would be raised from a natural to a spiritual body and from mortality to immortality. It may be that the brother has expressed your views and that I am wrong. If so please to give me some light for I am in the dark if there are two ways of salvation—one for infants and another for adults.

Now, dear brother, I would be glad to have your views on the 14th chapter and 8th verse of Zachariah. My views differ from any ones I ever heard and I have talked to several upon that scripture. But I must close as I have already made my letter too long. Enclosed find two dollars from my wife as a token of christian love for you and yours. Yours in hope.

MOZELLE L. GILBERT.

Dade City, Fla., July 1887.

I endorse Brother Gilbert's views as set forth in the foregoing letter, in full, for it is my sentiment precisely. Well Brother Gilbert, I will, as early as convenient, give my views, such as I have, on the text you desire to have them upon, and by Brother Gold's permission through ZION'S LANDMARK. Please Brother Gold give the foregoing letter place in the columns of your paper, ZION'S LANDMARK, which is so highly appreciated by all the lovers of truth, I am yours in the bonds of the gospel.

Wm. R. WELBORN.

RICHEST BLESSINGS.

In Isaiah these words are written,

"And I will give thee treasures of darkness, and hidden riches of secret places." 45 : 3.

The prophet here in his prophetic view saw the great things that the Lord would do for his people. Israel thought Cyrus named as the Lord's girded servant, by whom, and unto whom, and in whom he would do these great things for Jacob, or for all that are born again by the effectual power of the Holy Ghost, and brought to the Lord Jesus Christ by love and faith.— These people are all Abraham's, Isaac's, Jacob's and Cyrus's and children of God by faith in Christ Jesus according to the electing love of God, the father foreknown, chosen, loved, raised up, called and girded with the Lord's strength, according as he is pleased to bless them with as their days on earth require, and for the work whereunto he hath appointed them.

As Cyrus was girded to take Babylon, so are all his servants girded for some good fight in the strength of the Lord of hosts while they are pilgrims on earth, and as they are all warriors enlisted under the king of kings, they must go forth to the battle as Cyrus did in defence of Israel, the little soul that it may rest and be quiet in every victory. For the great encouragement of these poor souls (for poor they are so saith the Lord at the mount,) the Lord says, I will bring the blind by a way that they knew not I will lead them in paths that they have not known. Are the Lord's people blind? Surely they are, and know not where they will have to go, or what they will have to do. Abraham was blind, and knew not where his treasure was. When the Lord called him to offer his son Isaac, but in the time of his blindness and darkness the Lord led him to do his will, and there he found the treasure, the peaceable fruit of righteousness. Jacob was blind to future events when his son Joseph was sent to Egypt to be a Saviour for the house of Israel, and to what would come to pass concerning himself, but the Lord led him in paths that he had

not known, and in that dark and gloomy way he found his treasures.

Moses, when called at the burning bush, did not know that his treasures lay between mount Horeb and Nebo by the way of Egypt, but as the Lord God was his life, his strength, peace and treasure, he must go this way to find him. Lovely and so precious was Moses to the Lord that the Lord was with him to lead, defend and comfort him.

The apostles were all blind when the Lord Jesus Christ left them, and knew not that they had to carry the man dates of heaven to a heathen world, but it pleased God that they should be separated and lead to Pontus, Galatia, Cappadocia, Asia, Bythinia, as sheep among wolves, as bold as lions, as wise as serpents; but as harmless as doves; though by the world hated, rejected, defamed, despised, imprisoned and eventually martyred for Christ's sake. Notwithstanding all these things came upon them, they were in the Lord's highway where his riches and treasures are, and where they are found, and found only there, and there is where he gives as of old. I will go before thee and make the crooked places straight, I will break in pieces the gates of brass, and cut asunder the bars of iron, and I will give thee the treasures of darkness, and hidden riches of secret places, and this is where God's people did find them, and where they do find, and where they will ever find as long as they stay on earth.

Paul did not believe that the angel would stand by him on a wrecked ship in a night time of great darkness, but here he found the treasure that the Lord promised. Neither did he know when the Lord told him that he was a "chosen vessel to bear his name before kings and the Gentiles that he would suffer the sore and painful trials that he after suffered as he speaks of in Corinthians, in stripes above a measure, in prisons more frequent, in deaths oft, of the Jews five times received I forty stripes save one, thrice was I beaten with Gods, once was he stoned, thrice he suffered shipwreck, a night and a

day was he in the deep, in journeyings oft times; in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watching often, in hunger and thirst, in fasting often, in cold and nakedness. These were paths once unknown to the man of God, but in them lay his treasures and hidden riches, and he was to be lead that way to find them. Peace of mind, peace of soul, peace of conscience, yea the presence of the Lord Jesus Christ, and comfort of the Holy Ghost lay this way, and here he found them just as the Lord promised them, and enjoyed them, and so high ran his faith, his love and gospel treasures that he could say, I have fought the good fight, I have kept the faith, henceforth there is a crown laid up for me. Now to this man all was made plain, strait and smoothe, and the North and South gave up the man of God to receive his crown at the Lord's hand.

The ministry now, poor souls, are all blind. I say poor souls, because they are poor in Spirit, rich in faith, and heirs of the kingdom, though they are blind and know not what the morrow will bring forth, nor where they will go or what do, whether it will be a day of prosperity or adversity, a day of peace or a day of broils. They know not their paths, nor where their treasures and riches are, nor where they will find the comforts of the Holy Ghost, and presence of Jesus. It may be in ministration of thy Lord's word, or it may be in silent night time, or on the plains, or it may be in prison. God only knows, but wherever it is God by his spirit will lead them to it to the praise of his glory, where they will find peace of conscience, and the impressive sense of his sweet words, well done thou good and faithful servant, enter into the joys of the Lord. The Lord's flock are all also blind, but embraced in his promise, I will bring the blind by a way that they knew not, I will lead them in paths that they have not

known, I will make darkness light before them, and crooked things straight, these things will I do unto them and not forsake them. These things are seen, felt and known more or less by all the children of God, and pertain to their experience in time as the Lord lead them through the wilderness of time in paths that they have not known, paths that abound with tribulation, as the scriptures say through much fear and patience ye enter the kingdom, and he that would live godly must suffer persecution. In this world ye shall have tribulation, and not only that which is without but the great struggle that is within between a godly soul and body of corruption, filth and sin which is in alliance with the world, and thirsts after the pride of the eye, lust and vanity of time, while the living soul within panteth after God, and crieth for mercy, a clean heart and a right spirit that it may glorify God now and forever, and by faith looking at Jesus and viewing his beauty, peace, fulness and riches and so much desiring and loving it, but fearing lest they may fall short of it, and come to wreck and ruin, and never see his face nor kingdom. All the day long I am poor because of my infirmities, and the tragical scenes I pass through, and I know not but it will be yet worse, I thought my latter days would be my best days, but alas they are worse, dread, fear and trembling are upon me.

My transgressions oft times rise before me, and I have to bow in shame and go to the King for help where every poor and needy one goes, and here they find a little help, sufficient for their day, and here too they that come become eye-witnesses of the truth of the prophecy, I will give thee the treasures of darkness and hidden riches of secret places. When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. The Lord hath comforted his people, and will have mercy upon his afflicted. Truly,

B. W. JENKINS.

COMPLIMENTARY SKETCH.

ELDER GOLD, DEAR SIR:—On a recent visit to Butler, sister R. Anna Phillips presented me with a copy of her "Experience," 12 mo. pp. 208, which having read it solidly through three times, I think it should be revised by the author and republished. It is a book of The Faith, written by a woman of faith who is also a fine thinker and close reasoner and wields a graceful pen of great power. Her utterances are of no uncertain sound, and her reasonings, witnessed by scripture proofs, carry conviction on nearly all the propositions she has submitted.—The work has the charm of being written in a dramatic style which makes it impressive and entertaining. If agreeable to you. I shall send you a few articles, of which this is the first, by way of review of this remarkable production of "a mother in Israel" whose praise is in all the churches. But no review of the work can do justice to it. It must be read entire to be appreciated.

In this letter I call attention to the chapter on *Church Evidences*, in which are summed up the leading proofs that the "one only true gospel church" of God on earth is the Primitive Baptist of which she says, page 135, "to receive his church in testimony is to receive him, and to reject her is to reject him," and the very distinguishing traits that Jesus himself bore he placed upon his church as her ever distinguishing main features. The very hatred of the world for Primitive Baptists' faith and practice is one of her strongest evidences of being the church of God.

1. As national Israel (type of the church) in Canaan stood alone and aloof from all nations, having no dealing whatever with them except to war against them, so stands the Primitive Baptist Church spurning all alliance and confederacy, with other churches, so called, page 136.

2. Through the centuries, known by other names, she has stood the common opposite of all sects, never changing in doctrine, faith, or practice, but

like her great head the same yesterday, to-day, and forever.

3. Sister Phillips emphasizes the fact that "the true church ever was and ever will be a remnant," God coming from time to time with his pruning knife and lopping off the masses of carnal professors who sought to improve the church by adding to it their inventions, putting her on the way of progress, and assisting her to keep up with the times, as if exclaimed sister Phillips, Jesus Christ was not behind this age, page 75.

4. Her next proof is that prophesy places the church, about this time in the wilderness, out in the country, away from cities and great commercial centres. "She is not of the world, but rather hated and persecuted by it," page 137, everywhere spoken against, page 139. What other sect she asks, is condemned as preaching foolishness, or a stumbling block? What other ministry than hers preaches salvation by grace alone, as construed to license evil that good may come, or sin that grace may abound that other church on earth is a remnant? The Catholic was the first to leave her, the Missionary Baptist the last. The remnant is left, the strong party goes, page 140.

Or as Elder Eubanks neatly put it in a sermon here in Atlanta last winter, party after party has slabbed off and slabbed off from the church till nothing is left of it but the heart. Who can answer sister Phillip's question. What other church on earth is a remnant?—The historian can date the origin of every other church in the world, but no one has yet undertaken to tell when the Primitive Baptist Church "slabbed off" a seceded from another body, thus leaving instead of being left a remnant.

5. Another proof is the doctrine for which the Primitive Baptist Church stands representative, the ancient doctrine, the scripture doctrine, that salvation is of the Lord, not of works, nor supplemented nor helped by Masonry, Mission Boards, and other inventions and institutions of men, pages 140, 141.

6. The church is one, under one

Lord, and having one faith, one baptism, one hope, page 68. The church of Christ has ever been and will ever be in this world just as Jesus was, covered with shame and reproach, and as it were, smitten of God, and with a visage more marred than any, rejected and despised, as a dry root out of ground in which there is no comeliness that it should be desired, page 75.

The book is written with energy. It is a flame of holy fire from beginning to end and should be in every family.

Very Truly Yours.

WM. A. SPEER.

Atlanta, Ga., July 31st, 1887.

THOUGHTS ON THE ASSURANCE OF FAITH.

The deep things which relate to personal experience of the Holy Spirit's dealing with the soul ought to be matters of prayer, not of disputation. It has long been a settled point with me that the scriptures make a wide distinction between faith, the assurance of faith, and the full assurance of faith.

1. Faith is the hand by which we embrace, or touch, or reach toward, the garment of Christ's righteousness, for our own justification. Such a soul is undoubtedly safe,

2. Assurance I consider as the ring which God puts upon faith's finger.—Such a soul is not only safe, but also comfortable and happy. Nevertheless, as a finger may exist without the super-added gift assurance. The truth is as a good man expresses it. "A weak hand may tie the marriage knot, and a feeble faith may lay hold on a strong Christ."

Moreover, assurance, after it has been vouchsafed to the soul, may be lost, Peter no doubt lost his assurance, and sinned it away, when he denied Christ. He did not, however, lose the principal of faith, for Christ had beforehand prayed concerning him, that his faith itself might not fail, and Christ could not possibly pray in vain.

3. Full assurance I consider as the

brilliant or cluster of brilliants, which adorns the ring, and renders it incomparably more beautiful and valuable.—Where the diamond of full assurance is thus set in the gold of faith, it diffuses its rays of love, joy, peace and holiness, with a lustre which leaves no room for doubt or darkness. While these high and unclouded consolations remain, the believers felicity is only inferior to that of angels, or saints made perfect above.

4. After all, I apprehend that the very essence of assurance lies in communion with God. While we feel the sweetness of his inward presence, we cannot doubt of our interest in his tender mercies. So long as the Lord speaks comfortably to our hearts, our affections are on fire, our views are clear, and our faces shine. It is when we come down from the mount, and when we mix with the world again, that we are in danger of losing that precious sense of his love, which is the strength of saints militant and the joy of souls triumphant.

But let not trembling believers forget that faith, strictly so called, is neither more nor less than a realizing of Christ, for ourselves in particular, as our only possible propitiation, righteousness and Saviour, John 1 : 12. Hast thou so received Christ? Thou art a believer, to all the purposes of safety. And it deserves special notice that our Lord calls the centurion's faith "great faith," though it rose no higher than to make him say, "speak the word only and my servant shall be healed," Matt. 8, 8-10. The case likewise of the Canaanitish woman is full to the present point.—Her cry, "Have mercy on me, O Lord, thou son of David." And a little after, "Lord, help me." Jesus at first gave her a seeming repulse, but her importunity continued, and she requested only the privilege of a dog; viz : to eat of the crumbs which fell from the masters table. What were the Saviour's answer, and the Saviour's remark? An answer and a remark which ought to make every broken sinner take down his harp from the willows. "O woman great is thy faith," Matt. 22 : 28.

5. The graces which the blessed

spirit imparts in our hearts, and the grace of faith among the rest, resemble a sun-dial, which is of little service except when the sun shines on it. The Holy Ghost must shine upon the graces he has given, or they will leave us at a loss, in points of spiritual comfort, and be unable to tell us whereabouts we are. May he day by day, rise upon our souls with healing in his beams. Then shall we be filled with all joy and peace in believing, and abound in hope, through the power of the Holy Ghost. Rom. 15; 13.

Wendigo, Canada.

PROPHETIC INTERPRETATIONS.

A friend has handed me ZION'S LANDMARK of the first of this month, August, in which there is an extensive notice of my book, *Prophetic Interpretations*, by Sylvester Hassell, of Williamston, N. C. The writer has given the contents of the book in general with exactness, but I ask space to correct a little.

The most of a column is filled, criticizing the Perpetual Calendar on the 195th page, and the remarks on the 196th, concerning the day of Christ's crucifixion. If the writer had looked carefully on the 194th page he would have found the following:

"Further proof and argument are unnecessary; for it has been established beyond successful contradiction, that Christ lay in the grave three literal 12 hour days and three literal 12 hour nights, thereby making the full and complete seventy-two hours."

These words are near the last of 45 pages upon the time that Christ lay in the grave; and I considered the proof already full and complete; but for the benefit of those who seem to rely more upon things outside of the bible that within it, I added the 195th and 196th pages.

I say on the 196th page, "It is *supposed* that he was" etc. I wrote these words based mostly upon the *supposi-*

tions of others. I had closed my own proofs and arguments upon the 194th page. A book before me said April and so I said April—by supposition.

It is common for my critics to skip my own bible proofs, and devote their energies to this extra, outside matter, upon which I have never relied.

I will now state that according to the Greek, Christ lay in the grave two Sabbaths; the annual Sabbath on Thursday and the weekly Sabbath on Saturday. In Mat. 28:1, for Sabbath and week the Greek has plural Sabbaths. And the same in Mark 16:2, Luke 24:1 and John 20:1. So here are four records certifying that Christ lay in the grave plural Sabbaths.

And Mark says that *one* of these Sabbaths was passed when the spices were purchased: for his Greek Sabbath is in the singular number, 16:1. And Luke says that after the spices and ointments were prepared, the women "rested on the Sabbath day according to the commandment." 23:56. The Greek Sabbath is singular, the Greek language is exact: and when the inspired writers meant plural Sabbaths, they wrote the plural; and when they meant the singular they wrote the singular, because there is perfect harmony in every case, where these singulars and plurals are found.

In my book I harmonize scripture with scripture. I *never* depend upon outside proof. Christ was buried in the *day* and arose in the *day*—"the third day:" but not in the second night. Christ said "*three nights*," and I believe him.

I. S. G. WATSON.

McGregor, Texas, Aug. 11th, 1887.

HISTORY.

Any persons that have not received the History, that have paid for it, will please write to Elder G. Beebe's Sons, Middletown, New York, stating these facts, and also stating where their post offices were, and where they are now, if there has been any change.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 20

WILSON, N. C., SEPT. 1, 1887.

Entered in the Post Office at Wilson, N. C., as second class matter.

Editorial.

ELDER P. D. GOLD, DEAR BROTHER:—Will you please give your views on the text found in John 15; 1-2, especially the 2nd verse, or the part of the 2nd verse. "Every branch in me that beareth not fruit he taketh away." What is meant by the taking away of those branches. Please comply and oblige one of the weakest of the flock, if one at all.

With love and fellowship I am yours
&c. J. C. HALL.
Gogginsville, Va., June 20th, 1887.

Remarks.

Jesus is the true vine, and his Father is the husbandman. There are of course then no true branches unless they are in Jesus, for there can be no true branches except in the true vine, because the branches grow out of it, and are of the nature of it. Therefore if the vine be true that makes the branches true.

Jesus tells his disciples that they are the branches, and that they must abide in him in order to bring fruit.

The vine bears its fruit through its branches. So the fruit of the Spirit of Christ is found in his people or branches. Nor can any of this fruit be found except it be in the branches. They

are chosen in him. Their life is in Jesus who is their life. Have the branches of a vine any other life than what they derive from the vine? No. Nor is life that is manifest in the branches is not so withdraw from the vine that it ceases to be in the vine and to inhere therein, but it is as much the life of the vine as ever, nor can it ever be said that the life that is in the branches gives life to the vine. Even if the branch is cut off and withered the life still remains in the vine.

I make these statements to show that there is unity in Christ and the church. He is the head and life of the church which is his body. Christ is the life of the church.

Every branch in Jesus that bears fruit the Father purges that it may bring forth more fruit. The purging is to make the branch that is already bearing more fruitful still. None therefore are ever purged except those that bear fruit. Medicine is not given to the dead. There must be life in the patient for medicine to act upon. So the purging or chastening by the Father is healthful and profitable as causing an increase of fruit. The farmer or husbandman cultivates land that is productive to make it more so, and cultivates his crop because there is life in it, and hope thereby of causing it to grow. The vine-dresser never prunes to improve the dead branches of the vine, but only living ones, nor would he suffer unproductive branches to remain on the tree, much less would he prune them if he knew they were unproductive because they would be hurtful to the vine.

The Father takes away every branch that bears not fruit. This is as much true as that he purges every fruitful branch.

By the gracious supply of his spirit the Father purges all fruitful branches. By the manifestation of deadness or barrenness he takes away unfruitful branches. God is the revealer of secrets. It is manifest to the church that branches unfruitful are unprofitable.—So the mind is in the church to withdraw from the unfruitful ones. They cannot have joy in the truth, nor love for the cause of God, nor fellowship for the brethren, nor power of standing in the day of trial; so they are taken away.

Do you ever see it manifest that any member of the church does not love the church, nor take pleasure in her courts. How soon such are taken away. Men gather them in bundles and burn them as withered branches fit only for fuel, or for the fire. They are numbered by men with the wicked or classed and regarded as no better than the wicked, and hence men burn them. The Father takes them away as unfruitful branches, and men burn them.

It appears strange that branches in Christ should thus become unfruitful, and be cast forth as withered. Yet we see and know that if one who is a christian, or professes to be, does not abide in Christ he at once withers, and the church should withdraw from every brother that walks disorderly. In this disciplinary sense churches do the will of the Father who acts in them, and causes them to perform his will in withdrawing from them. But still there is a deeper sense than this here expressed in which it is manifested by the Father that those that do not bear fruit are not abiding in Christ.

In the fellowship of the church, in the love and joy of the fruitful branches, and in the precious fruit of the vine through its branches, it is manifest if

there is an unfruitful branch that it is not of the vine, hence it must be taken away. The very fact that it does not bear fruit is proof that it is withered; you have the right to expect fruit on the branches, so that if there is no fruit the branches are withered, and the Father has made it manifest to you that it is a withered branch. So true it is that any branch in Jesus does bear fruit that when one ceases to bear fruit you know he is taken away, and does not abide in Jesus.

The love of the Father in Jesus is such toward any member or branch that is fruitful that they still bear fruit, while all that do not bear fruit are taken away.

There may be a sense in which people may merely and only by profession be in Christ Jesus, but having borne no fruit they are called cast out like Judas was who was never a child of God, and fell by transgression from his place and position by profession that he might go to his own place, or like any other mere professor who appears to be in Christ, but the Father casts him forth as a branch that is withered, or as the net brought fishes good and bad, but while the good are gathered in vessels, the bad are cast away. Of this we know that none but the ransomed of the Lord return, and that the foundation of the Lord 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; and that in a great house there are some vessels to honor and some to dishonor. If a man therefore purges himself from these vessels to dishonor he shall be one to honor.

We know too that no man of himself can come to Christ, and that God

watches his vineyard, and waters it every moment that none hurt it, and that God is a jealous God, not giving his glory to graven images. P. D. G.

WONDERFUL.

ELD. P. D. GOLD, DEAR BROTHER :—

In order that those interested may know correctly the number of gallons of water taken from me during over three years affliction with dropsy, I desire to have you publish the following in your valuable paper, the LANDMARK.

The first operation was performed February 4th 1883, taking thirteen measured and two supposed gallons, June 3d, six gallons, December 9th, six gallons, July 25th, 1884, eight gallons, March 7th, 1885, ten and one-half gallons, November 14th, twelve gallons, March 20th, 1886, ten gallons, November 21st, thirteen gallons, making in all at eight operations eighty and one-half gallons. Dr. C. M. Stigleman, Floyd C. H., Va., was my physician.

I am now able to visit my neighbors, and attend my church several miles away, which is not often the case with me.

I hope the above will correct all wrong statements. I am your sister in a precious hope.

NANCY WEDDLE.

Remarks.

Sister Weddle has been a great sufferer during these years of sore affliction, but has been wonderfully sustained by the sufficiency of the grace of him in whom she trusts. I have often wondered why some have to suffer in this life so much more than others, but when I witness how meek and gentle such are, with what great calmness and forbearance, and how spiritually minded they are, I think surely they are blessed the greater in the things of the kingdom of God. When in the presence of these sorely tried pilgrims, and

hear them speak rejoicingly of the comforts in the spirit while suffering in the flesh, I am often made to question whether I, with their sorrows, would be so much resigned to my condition as to praise God. But "sufficient unto the day is the evil thereof," and "as thy day thy strength shall be." Like Job and others these are bright examples of God's power, love, mercy and faithfulness. And while we would relieve all such, and would not willingly take upon us such sufferings, yet we feel to praise God with them for his sustaining grace. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Such afflicted ones as this sister, and sister Mary Parker together with many others, while deprived of many privileges in the house of God, are given the most endearing place in the hearts of his people. So may it ever be.

P. G. L.

MYSTERY—AS THE BLOWING OF THE WINDS.

An unknown person signing his name S. M. P. requests my view of John 3; 8: 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."

Jesus did not explain the mystery of the spiritual birth. A mystery still remains a mystery, and if it is explained it ceases to be a mystery.

Nicodemus said to Jesus, how can these things be, that is how can a man be born again. Observe it is not said that a *little* child must be born again or how can little children be born again? The Catholics and all other

denominations that have come out of them, or are partakers of their blasphemies, that pretend that little children are born again by sprinkling water on their heads, &c. But the question is how can a *man* be born again, not a *little child*.

Nicodemus did not see how a man could be born of his mother the second time. Jesus tells him that it is not required, nor taught. If a man could be born of his mother even a hundred times he would still be flesh, for which that is born of the flesh is flesh and remains flesh.

A man must be born of water and the Spirit, (the washing of regeneration and renewing of the Holy Ghost.) There is no water baptism in this, for if a man does not see or enter into the kingdom of God before he is baptised with water then we have the case of water baptism putting away the filth of the flesh.

Jesus teaches by referring to the motion of the wind, something that we all have observed. A good teacher will enlighten his pupils by using illustrations or language that they know something of to set forth that which is more mysterious, or he will teach the unknown through that which is better known.

We know that the wind blows, and that it never ask us if it may blow, or where it shall blow, nor how, or where it may blow. There is a figure of sovereignty set forth in the wind. Man has no power at all to hold the wind in his fist, nor to command its blowing. So is *every* one (not a few or some) that is born of the Spirit. As man has no choice in the matter of the blowing of the wind, so he has no power in the birth of that which is born of God. It is not of the

will of blood, nor of the flesh, nor of man that one is born again; but it is of God. What does a child know of its own natural or fleshly birth, of itself? Nothing at all. What human agency is employed in the birth of the Spirit? None in the world.

Where does the wind blow, or whence does it come? We know not from whence it comes, nor whither it goes. What starts its motion, and from whence does it come? We know not. Whither does it go? We know not. So is every one that is born of God.

No profounder mystery appears than that of being born of the Spirit. We know that wind blowing on grass or trees does not change them. The grass and trees remain grass and trees still. So when one is born of the Spirit that does not change flesh into Spirit, but flesh remains flesh still. Nor does it change the wind when it blows on trees or grass any more than that which is born of the Spirit is changed into flesh because that which is born of God is found veiled in flesh. The Adamic sinner is what is saved, or is the thing in which is displayed the power of grace in the sense that it is Jacob into whom the Lord sends the word, yet that word lights upon Israel, and Jacob remains a sinner; yet sin is not imputed, but grace reigns through righteousness unto eternal life through Jesus Christ our Lord.

The blowing of the wind benefits the herbage or earth, but does not change the nature of anything.

We know that the wind is sovereign blowing when, where and as hard as it pleases. Man cannot cause, nor hinder any of these things. So the Spirit of God blows on the dry bones and life comes unto them. The Spirit quick-

ens. The flesh helps not at all. Nor does it even understand any of this matter. The grace of God brings salvation. Nor does the Spirit of Almighty God ever find an object of his love too far gone to be saved.

Birth is a manifestation of that which existed before it was born. The manifestation of the Sons of God by birth at the proper time, after travail of conviction, or what we call deliverance which is accomplished at the set time, is all the result in the great primal sense of their being begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. When he was manifest in the flesh and travailed he brought forth. A nation is born in a day in his death and resurrection.—He shall see of the travail of his soul and shall be satisfied. He makes all things new in the regeneration which is by the washing of regeneration, (death and resurrection of Jesus); and the renewing of the Holy Ghost makes it manifest when in the personal individual birth of each child of God is effected or when the comforter takes the things of Christ and shows them unto us.

Jesus expounds this as the method or means by which this is accomplished when he tells Nicodemus as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up that whosoever believeth in him should not perish but have everlasting life.

The unity of the church of Christ in him is as perfect and complete as the one life of the head and body flowing into every member of that one body.—By nature we have the life of Adam and no other which is corruption. By grace we are in Christ Jesus who is our life, and we are members of him, and we are one in him. That which is of

the flesh of Adam so remains till it returns to dust from whence it came.—That which is born of God is incorruptible, and is the manifestation of the life of Christ in us, and as we have borne the image of the earthy so we shall bear the image of the heavenly.

Christ was manifest in the flesh; but that did not change flesh into Spirit, nor exchange it for something else; but God was manifest in the flesh. So that although he was in the likeness of sinful flesh, still every thought, and act was holy as God is holy. Christ is Christ let him be where he may. Gold is as pure in the fire or dirt as in the bank. It is not dirt, nor dross because it is found in the earth. Jesus is just as much Jesus in the flesh as he is in heaven, nor could all the temptations of Satan in the least change him. Still flesh remains flesh even though Christ be in you the hope of glory; nor can flesh and blood inherit the kingdom of God. Christ in you the hope of glory is the precious truth of God. This does not change the flesh, nor corrupt that which is born of God.

The life which I now live in the flesh therefore I live by the faith of the Son of God who loved me and gave himself for me.
P. D. G.

FIRST LAST—LAST FIRST.

A friend requests my view of the following, "So the last shall be first, and the first last: for many be called, but few chosen." Matt. 20: 16.

This language occurs in connection with the narration of the labors in the vineyard, in which the last ones that labored but one hour received as much as those that had borne the heat and burden of the day; and those who had labored so much longer, supposing they

would receive more, murmured. Jesus tells them that the last shall be first and the first last.

Those who had labored so much longer supposed they would receive more than those who had labored but one hour. This shows the spirit of man to be that he supposes the kingdom of heaven to be as matters in this world, that is that where there is more labor there is greater reward, and by consequence where there is less labor there is less reward; and hence that such persons as are eminent among men because of their labors and services in the cause of truth are more highly esteemed of God and the more highly rewarded, and that hence there shall be degrees in glory, or great differences among men in heaven. This principle of reasoning has its birth place and raising up in the natural, carnal heart of man, and differs in nothing from all other natural principles cradled in the same house.

On the other hand perhaps those that labored but one hour themselves also thought that others, who had labored longer, would receive more, or at least they were so glad to receive their penny that they were thankful instead of murmuring, and went away gladly.

So that it is always contrary to the rule of our carnal mind that these blessings are given. For as high as the heavens are above the earth is the order of God's way of bestowing blessings. The very ones that are expecting much, and that consider that they are entitled to be first, because they have done so much labor are last always, and the very ones that think they are *last* because they have done nothing, or deserve nothing and are unworthy are the very ones that are *first*.

Again those that labored all day

agreed for a penny a day. But they were not content to *abide* by the *contracts*, especially when they saw that others that had labored but one hour received as much as they did. This shows a wrong principle in them, for if the owner of the vineyard paid them according to what was agreed upon that was right, and should not prevent him from giving to others as he pleased of that which was his own to do as he pleased with. Besides, if they had loved the others they would not have complained at their prosperity, nor at the Lord for granting them this favor. We will rejoice when others rejoice if we are right ourselves.

Observe too that all this murmuring sets forth the fact that these all-day laborers rely on creature merit as a means for obtaining heaven, for they think they merited more than those that labored one hour. But none shall enter heaven with that notion. All that are saved, are saved by grace, and if it be by grace it is no more of works, lest man should boast. P. D. G.

WITHOUT OBSERVATION.

A friend desires my view of Luke 17: 20.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation:"

The kingdom of God would not come as natural things do, as ordinary events appear, or as human reason would suggest.

Not only does it not come in a way that human wisdom can foresee it, but it does not at all appear in any outward sign in nature, or in the heavens, or the earth. There is no change produced in any outward thing. When it is raining we can tell it by outward signs.

When one is sick you can discern it by his appearance. When a man is angry or pleased his face or conduct will proclaim it. When nations are at war or peace it readily appears in their conduct. But there is no outward change in nature, no signs in the heaven, or the earth, by which one may tell that the kingdom of God is come: for it comes not with observation.

The change is not wrought in outward nature, but the change is within the man. That is the kingdom of God is within you. So difficult is it to discover, and so different from what one naturally supposes it to be, that when it is come the man in whom it is set up can scarcely be persuaded that the kingdom of God is within him. The effect of that kingdom within a man is to abase all other powers of the man, by showing him his own vile helplessness and corruption to such an extent, and to show him his powerlessness over his own vile heart to such a degree, that the man wonders if it can be possible that the kingdom of God could be in such a sinner. For when the kingdom of God comes within one instead of its bringing the peace of the world the corrupt powers of a vile heart, which never before appeared or troubled the man, now arise, and a man's foes are they of his own house.—For another law in the members arises warring against the law of the mind, and bringing the man into captivity to the law of sin in the members, and producing a wretched state of death. So that the presence of this kingdom is so different from what naturally one supposes it to be that truly it does not come with observation.

It leads you where your nature would not go, and induces in you what nature does not love. It creates in you just the opposite state of things that

you suppose it would. Hence all your life after this you are searching and giving diligence to ascertain whether you are a child of God or not, or to make your calling and election sure.

Some signs that it is within you are as follows. You know that old things are passed away, that is you do not see and think as you once did. Nor consider things as you once did. You do not love what you once did. Yet you feel you are a sinner, and it seems to you if you were a christian you would know more about it, feel that you were a better man than you do, be able to do better &c, you love the people that you once did not love, or you feel that they are nearer and dearer to you than they ever were; yet you fear that you do not love them aright.

You love to hear the gospel preached, yet you are not able to decide as you wish that you should be baptized, you feel so unworthy. But when you do obey the Lord in any command you feel the peace of the answer of a good conscience, for you find that his yoke is easy and his burden is light.

P. D. G.

PREMIUMS

Any one that obtains eight *new* subscribers for the LANDMARK for cash, at one dollar and fifty cents each, can have a copy of the LANDMARK free, and besides, I will give him a two dollar copy of the Church History.

Any one that obtains six new subscribers cash, at one dollar and fifty cents each, can have a copy of the Tune Book by Elders Durand and Lester, either round or shape note as may be preferred.

My expenses are so heavy in getting the LANDMARK out twice per month in pamphlet form that this is the best I can do.

Will my friends obtain me all the new subscribers they can, as my receipts are so small that I am much in need of money.

I hope also that those that are behind will renew promptly if they can, by sending on what is due. P. D. G.

Obituary.

IDA MAY JACKSON.

Will you please publish the following obituary notice of our dear daughter, Miss Ida May Jackson, who was born in Tipton county, Ind., Oct. 7th, 1864, and departed this life at our home in Bartholomew county, Ind., May 18th, 1887, aged 22 years, 7 months and 11 days, of that dreadful disease, Consumption, or lung trouble. As in most cases of that disease her illness was lingering. She had not been able to do anything for near a year, though she kept up till the beginning of cold weather last fall and was not confined to her bed at all till the last two months. Yet in all her sickness she never was heard to murmur or complain. But to the contrary was always cheerful. Ida was unusually apt and quick to learn of a bright, cheerful disposition. Her earliest aspirations were to prepare herself for teaching. To this end she devoted her whole life. No weather deterred her from going to school. In fact her devotion to her chosen profession brought about her sickness, the exposure incident to teaching being too much for her. She held three years teachers license, but still aspired to something higher, saying sometimes, she would like to attend Elder Hassel's school.

Though Ida had never made a public profession by uniting with the church, she left a bright and satisfactory evidence. While she had been so devoted to the science of education, naturally she had also been taught in that better school beyond, whose teacher is the Holy One, who learns his pupils there to prove the principles of perfect love. And there she is now basking in that love which is everlasting. Perhaps you may remember her Brother Gold, as being introduced to you with her sister as the grand-daughter of Elder J. G. Jackson at the Conns Creek Association. It was there she told me that she thought she heard (in spirit) the first sermon preached on Saturday by Eld. Geo. S. Weaver. She was the most firm believer in the doctrine of the absolute predestination of Almighty God and salvation by grace alone of any young person I ever heard talk. Sunday schools or other men made institutions were utterly disgusting to her. All through her sickness she said the Lord knew what was best and he would do right and that she

knew if it was his will he was able to raise her up and if not all the doctors in the world could not and let the Lord's will be done. She remained conscious to the last. For the most part she did not suffer much only at times. A few minutes before the end she seemed to suffer intensely, she said Lord relieve me in some way. Her last words were the "Lord's will be done" thus ended a life which had been so full of hope and fond anticipations for the future and the cheer of the home circle. And now while we know that our dear Ida is gone from us and feel an empty aching void which cannot be filled, yet we mourn not as those who have no hope. When her mother and myself went to take our last look at her an indescribable feeling filled my whole being which took away all appearance of death and she only looked to be sweetly sleeping the most lovely form I ever saw in a burial case. May we say like David she cannot come to us but we can go to her. And the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Eld. G. S. Weaver preached a very able and appropriate funeral discourse from 1st Cor. 15:50 to 57 verses. Her sorrowing parents yet in hope of a better life.

M. M. and S. E. JACKSON.

Will the "Signs of the Times" please copy.
Hope, Ind., June 5th, 1887.

ELIZABETH HARVEY.

By request of brother S. C. Harvey, it becomes my painful duty to chronicle the death of another of my dear Aunts Elizabeth Harvey was born in Monroe county, now W. Va. September 6, 1820, and spent her maiden days in the home of her father, Frederic Corner.

After she was married to Isaac Harvey, they moved to Mercer, now Summers county, where they lived and reared their family. They had borne to them 12 children, but two of them passed away while small. Six of the others are members of the Primitive Baptist Church. She lived to see all of them married and in homes of their own.

She joined the Primitive Baptists before the late war, and has been an orderly and faithful member during the last twenty-five years. She always filled her place at church, unless providentially hindered,

often walking six or eight miles to be there, and say she was not tired. I have known her to walk forty miles to be at associations, and meet her friends. Such faithfulness is seldom found. She was a good wife, a loving mother, and a pleasant neighbor, and none knew her that did not love her. She was an ornament to her family, and to the church where she is known. Too much cannot be said of her character; but she is gone. No more will you hear her mother's voice speaking words of comfort, no more hear her groans, or see her suffer pain, for she has gone where sorrow cannot enter.

She was bodily afflicted for two years, during the time she suffered, pen nor tongue can tell how much for six months they sat by her bed day and night, expecting at any hour to see the gentle spirit take its flight and leave the body free from pain. But though she suffered she bore it patiently, anxiously waiting the time when she could bid farewell to toil and pain, and go home to Jesus. She would tell them that she was ready to go at any time, and longed to be with Jesus, but she must wait his time to take her home. So June the fourth, 1887, she gently passed away after terrible pain. Her disease was one of the most distressing and painful, but it is over.

And we'll no more hear her sigh,
Or see her drop a tear;
No more, with kind and tender care,
Her admonition hear.

Her seat is vacant in the church,
Oh! how much there she's missed;
The seat, she seldom failed to fill,
Is left for some one else.

For death did come,—O solemn thought,
And take away our love;
But blessed hope, we'll meet again,
In that bright home above.

S. E. BROYLES.

FLOYD HARVEY.

By request of his companion, I send you a notice of the death of Floyd Harvey, who was born in Monroe county February 26, 1839; and departed from this world March 25, 1887, making his stay in the world only 48 years, but though his life was short, he found his days full of labor and sorrow, for he was

badly afflicted for several years previous to his death, but bore all with christian fortitude and resignation, being full assured that, when this suffering was over, he had a home in heaven, where sickness, sorrow, pain and death, are felt and feared no more.

Brother Harvey joined the Missionaries in time of the late war, but after seeing his mistake some five years after, he left that denomination and joined the Primitive Baptists, and remained a faithful member of that church, and died in Mercer county, in full fellowship with the Laurel Creek Church. In his life always filling his seat at meeting when opportunity would permit. I have seen him come to meeting when he was too feeble, it seemed to me, to sit up, and the meeting seemed to be joyful, but now he enjoys a better meeting in the paradise of God. He left a wife and seven children to mourn his absence. He was the father of ten children three of which preceeded him in death. These three were taken just as they entered womanhood and manhood, which was a bitter loss to brother and sister Harvey, notwithstanding the evidences they left of a better home beyond. Catherine the oldest died some six years ago, and in her sickness it was clearly proven "that except a man be born of the spirit, he cannot see the kingdom of God." Christ was so completely revealed in her as to destroy the pain of death, and she passed away as sweetly, as falling into the arms of Jesus. Then let us mourn not for the loved one, but rather hope to meet them where we can ever praise the Lord for our deliverance from sin.

S. E. BROYLES.

MITTIE J. MINTER.

DEAR BROTHER GOLD:—By request I send you for publication in the LANDMARK the obituary of Mrs. Mittie J. Minter wife of Eld. Wm. S. Minter, who departed this life at her home near Mountain Valley, Henry county, Va., Dec., 27, 1886, aged 35 years. She was born in Franklin county, Va., in 1851. The names of her parents are unknown to the writer, as I was not personally acquainted with her until after she was married, then it was my lot to be in her company repeatedly. She was a lady of bright intellect a noble and generous hearted woman. I

had the pleasure of visiting her home many times and always found that the subject of religion was her whole delight. She had never joined the church but seemed to have as strong love for the cause and prosperity of Zion as any one I ever conversed with I would ask her if she did not feel like talking to the church.— She would answer me if she only felt worthy she would like to be with the church.

She had been a sufferer for several years but bore her afflictions with christian fortitude and courage, she was a kind companion and good step mother and was beloved by all who knew her, while it was her lot to suffer greatly for some days previous to her death, yet she was never heard to murmur nor complain, and when the trying hour of death had come and creature help all failed, then it seems that faith and hope in her Redeemer was given her and her prospect of heaven and happiness were brightened and we could say that dying was but going home with him. When she was enabled to call her friends around her bed side and bid them an affectionate farewell and exclaim to her attending physicians that she had no further use for them, that she was going home to a heavenly physician which will cure both soul and body, and it seems that in her last moments that she wanted to claim that relation with the brethren and sisters that belong to the family of God and called the names of some of them with whom she was acquainted.— Brother John R. Martin, E. B. Turner and sister Elizabeth C. Turner, and spoke of the great love she had for them and said that they loved her and that she would meet them in heaven.

Friendship would contribute a tear to her grave, affections will hold her in sweet remembrance, let us all emulate her goodness that our hope in death may be as unclouded as hers. To the husband, children and sorrowing relatives we tender our condolence and to the sainted wife and mother bid farewell.

ZACH. T. TURNER.

Figsboro, Henry County, Va., June 16th, 1887.

ASSOCIATION.

The Seven Mile Association is appointed to be held with the church at

Bethsaida, Harnett Co., N. C., one mile from Benson, on Wilson and Fayetteville R. R., to begin on Friday before the 3rd Sunday in September.

A general invitation is extended.

Those coming by rail will be met at Bensons on Thursday evening.

W. P. PHILLIPS.

DEAR BROTHER GOLD—Please give notice in the LANDMARK that the fifty seventh annual session of the Contentnea Primitive Baptist Association will be held at Nahunta meeting house, Wayne Co., on Saturday, Sunday and Monday, the 8th, 9th and 10th days of October next. Those coming by railroad will be met at Goldsboro, Wayne Co., on Friday preceeding the association and conveyed to and from it. A general invitation is extended and especially to the ministering brethren.

L. J. H. MEWBORN.

Snow Hill, N. C., August 1887.

The 122nd annual Session of the Kehukee Baptist Association is appointed to be held, if the Lord will, October 1st, 2nd, and 3rd, with the church at Skewarkey, near Williamston, Martin Co., N. Carolina. This is the hundredth year of the constitution of that church. Visitors from the North should come either by the Norfolk and Southern Railroad, or by the Atlantic Coast Line Railroads; and those from the South by the Wilmington & Weldon, and the Raleigh and Albermarle Railroads. We hope to have a large attendance of our members and friends, and especially of our ministering brethren, at this centennial gathering.

S. HASSELL, Mod.

JOS. D. BIGGS, Clerk.

The White Oak Association is appointed to be held with the church at Stump Sound, Onslow Co., N. C., on 3rd Sunday and Saturday before and Monday after in October. We hope to meet a goodly number of ministering and visiting brethren there. Those going by Railroad can address Elder A. Davis at Rocky Point, N. C., or myself at Newport, N. C.

L. H. HARDY.

APPOINTMENTS.

The following, Elders will preach the Lord willing :

L. H. HARDY.

Upper Black Creek.....Wedn sday after 1st Sun- day in October.
Lower Black Creek.....Thursday Memorial.....Friday
Thence to Contentnea Association.
Mewborn's.....Tuesday after 2nd Sunday

He expects the Lord willing to go from the Kehukee Association to Black Creek depot on Tuesday after 1st Sunday, he will be glad for some brother or friend to meet him there.

He will need conveyance.

ISAAC JONES.

Republican, Va.....Monday, Aug., 29
Town Creek, Va.....Tuesday
Reed Creek, Va.....Wednesday
Center Church.....Thursday, Sept., 1st
Spoon Creek.....Friday
Mayo Church.....Saturday
Matrimony.....Sunday

He will need conveyance.

P. G. LESTER.

Wood Lawn.....Tuesday after 2nd Sunday in September.
Crab Creek.....Wednesday
Sparta.....Thursday
The next three days at Senter Association.
Elk Creek.....Monday
New River.....Tuesday
Peach Bottom.....Wednesday
Rock Creek.....Thursday
Then Mountain Association 4th Sunday in Sept. and Friday and Saturday.

D. N. GORE.

Dudley.....Tuesday, August, 30th.
Goldsboro.....Wednesday.
Nahunta.....Thursday, September 1st.
Memorial.....Friday.
Scott's Church.....Saturday.
Wilson.....Sunday.
Goldsboro.....Sunday Night
Friendship.....Monday.
Chapel.....Tuesday.
Cross Roads.....Wednesday.
Bethany.....Thursday.
Union.....Friday, Saturday and Sunday.
Smithfield.....Sunday Night.
Juniper.....Monday.
Hannah's Creek.....Tuesday.
Newhope.....Wednesday.
Sandy Grove.....Thursday.
Fellowship.....Friday.
Middle Creek.....Saturday and Sunday.
Willow Spring.....Monday.
Oak Grove.....Tuesday.
Durham.....Wednesday Night.
Eno.....Thursday.
Cedar Grove.....Friday Saturday and Sunday at Association.

Raleigh.....Monday.
Jerusalem.....Tuesday.
Jones Hill.....Wednesday.
Liberty Hill.....Thursday.
Freedom.....Friday.
Bear Creek, Association.....1st, Saturday and Sun- day in October.
Big Creek.....Tuesday.
Suggs Creek.....Wednesday.
Pleasant Hill.....Thursday.
Mount Tabor.....Friday.
Maple Spring.....Saturday and Sunday.
Tom's Creek.....Tuesday.
Fiat Creek.....Wednesday.
Bear Creek, Stanley Co.,.....Thursday.
Meadow Creek.....Friday.
Crooked Creek.....Saturday.
Watson.....Sunday.
High Hill.....Monday.
Liberty.....Tuesday.
Mountain Spring.....Wednesday.
High Ridge.....Thursday.
Lawyer Spring.....Friday.
Bethany.....Saturday and Sunday.
Seranton, S. C.,.....Sunday Night.
Hinson, S. C.,.....Monday.
Beaver Dam.....Wednesday.
Mill Branch, Association at Pieraway Church, Columbus Co.....Friday, Saturday and 1st, Sun- day in November.

Will some one please meet me at Polkton on Morning, September 27th.

He will need conveyance.

JOHN D. SCOTT.

Cross Roads.....Friday before 2nd Sunday in September.
Johnstons Union.....Saturday and 2nd Sunday.
Smithfield.....Monday.
Clement.....Tuesday.
Hannah Creeks.....Wednesday
Black River.....Thursday
Thence to Seven Mile Association.
New Hope.....Monday after.
Sandy Grove.....Tuesday.
Willow Spring.....Wednesday.
Raleigh.....Thursday.
Thence to Little River Association.
Neuse.....Monday after.
Salem.....Tuesday.
Creech's.....Wednesday.
Beulah.....Thursday.

He will need conveyance.

J. B. HILL.

Mountain Creek.....September 2nd
Bear Creek.....3rd
Meadow Creek.....4th
Crooked Creek.....5th
Watson.....6th
High Hill.....7th
Liberty.....8th
High Ridge.....9th
Bethany.....10th and 11th
Lawyer Springs.....12th
Jerusalem.....13th
Jones Hill.....14th
Liberty Hill.....15th
Freedom.....16th
Mountain Creek.....17th and 18th

TARBORO FEMALE ACADEMY

The Fall Session of this Institution will commence September 6th, 1886, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights \$70. Send for Catalogue and Circular to

D. G. GILLESPIE, Principal,
Tarboro, N. C.

THE WARREN SOUTHERN TEACHERS AGENCY.

1st. Supplies schools and families with Teachers free of charge.

2nd. Secures situations for Teachers at moderate cost.

3rd. Rents and sells all kinds of school property. Teachers out of employment and those who are now engaged, but desiring better situations, should register at once.

Write for blanks and full particulars to
SILAS E. WARREN, Manager, Wilson, N. C.

HOPEWELL FEMALE SEMINARY.

HOPEWELL, MERCER CO., NEW JERSEY.
The twenty-second scholastic year will commence Wednesday, September 28th, 1887.

For particulars apply to

MISSES BOGG, Principals.

OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

Some may cry humbug, without knowing anything about it. Remember, it does not cost a cent to realize the merits of the remedy for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, and the organs made to discharge their full duty, so that the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and wheezing, how constipated, have legs burst, etc. Remember.

TEN DAYS' TREATMENT FURNISHED FREE.

A valuable discovery, outside of any medical book or published opinion. A vegetable preparation, entirely harmless. Remove all symptoms of Dropsy in ten days. Cures are pronounced by the best physicians homeless. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all the symptoms are removed. From 30 to 60 days a permanent cure.

Send for circular containing questions, testimonials, etc.

DR. H. H. GREEN, PRINCIPAL.

Principal office, 30½ Marietta St., Atlanta, Ga.
Branch office for Eastern States, Canal St., N. Y.

WILSON COLLEGIATE INSTITUTE FOR YOUNG LADIES.

The Fall session of 1887 will open on September 5th.

This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters. Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The course in Art includes the History of Ancient, Medieval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel,) Modelling, Repousse, Wood-Carving, Printing in Oils, Water colors and Pencil-Crayon, and Decoration of China, Silk, Satin, &c. Course in Music, embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 30 weeks. Small extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

Pupils can enter at any time.

For further information and circulars write to

SILAS E. WARREN, Prin.,
Wilson, North Carolina.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 11th Session will open Oct. 25th, and continue twenty weeks.

TUITION:

Primary, per month,	\$2 00
English Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

Pupils will be charged from time of entrance. One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernodle.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county, N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad grade, provided each writes me one week previous.

J. W. GILLIAM, Principal.
Morton's Store, N. C.

WILMINGTON & WELDON R. R.
and Branches.—Contd. Schedule.

TRAINS GOING SOUTH.

Dest.	Aug. 5 th	No. 45, Daily, Sundays	No. 57, Daily	No. 27, Fast Mail Daily.
Leave Weldon	.....	4:05 p. m.	.....	5:35 p. m.
Arrive Rocky	.....	3:24 " "	.....	.....
Arrive Tarboro	.....	4:50 p. m.	.....	.....
Leave Tarboro	.....	10:50 " "	.....	.....
Arrive Wilson	.....	3:57 p. m.	.....	6:57 p. m.
Leave Wilson	.....	4:15 p. m.	.....	.....
Arrive Selma	.....	5:24 " "	.....	.....
Arrive Fayetteville	.....	7:55 " "	.....	.....
Leave Goldsboro	.....	4:45 p. m.	.....	7:40 p. m.
Leave Warsaw	8:00 a. m.	5:40 " "	.....	.....
Leave Magnolia	8:13 " "	6:00 " "	.....	8:35 " "
Arrive Wilm'gton	10:00 a. m.	7:40 " "	.....	9:55 p. m.

TRAINS GOING NORTH.

Dest.	Aug. 5 th	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex Sundays.
Leave Wilm'gton	11:50 p. m.	.....	8:50 a. m.	5:00 p. m.
Leave Magnolia	1:15 p. m.	.....	10:32 " "	6:35 " "
Arrive Warsaw	.....	.....	10:40 " "	6:50 " "
Arrive Goldsboro	2:16 " "	.....	11:50 " "	.....
Arrive Fayetteville	.....	.....	12:50 " "	.....
Arrive Selma	.....	.....	1:50 " "	.....
Arrive Wilson	.....	.....	1:50 " "	.....
Leave Wilson	2:57 a. m.	.....	12:35 p. m.	.....
Arrive Rocky Mt.	.....	.....	1:12 " "	.....
Leave Tarboro	.....	.....	4:50 p. m.	.....
Leave Tarboro	.....	.....	10:50 a. m.	.....
Arrive Weldon	.....	.....	2:40 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 9:30 a. m. Returning, leaves Smithfield, N. C., 1:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount 3:40 p. m., arrive Nashville 10:30 p. m., Spring Hope 5:15 p. m., Returning, leaves Spring Hope 10:50 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:30 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

All trains stop here between Wilmington and Washington, and have Pullman Palace Sleepers attached.

J. R. KENLY, Jno. F. DIVINE,
Supt. Train, Gen'l Supt.
T. M. EMERSON, General Passenger Agent.

LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the following greatly reduced prices:
Plain, Morocco binding, \$1.00.
Morocco binding, gilt edge and gilt cover, \$1.00.
Per dozen, by mail, \$9.00.
Morocco binding, gilt edge and gilt cover, single copy, by mail, \$1.25
Per dozen, by mail, \$12.00
No less than half dozen will be sold at these rates.

Books sent to any part of the United States, Territories, postage prepaid.

In all cases, at these prices cash must accompany the order.

Send money in Registered Letter, or Money Orders, or by Express. Address

J. A. CLARK, local and general agent,
Wilson, N. C.

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The third edition of the Hymn and Tune Book will be ready by the middle of April. A few copies have been bound in Turkey Morocco which will be sent post paid for \$2.50.

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VOL. 20

SEPTEMBER 15, 1887.

NO. 21

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

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ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Poetry.

THE STRANGER AND HIS FRIEND.

"Ye have done it unto me." Matt. 25:40.

A poor wayfaring man of grief
Has often passed me on my way,
Who sued so humbly for relief,
That I could never answer, "Nay;"
I had not power to ask his name,
Whither he went, or whence he came;
Yet there was something in his eye,
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered—not a word he spake;—
Just perishing for want of bread;
I gave him all; he bless'd it, brake,
And ate,—then gave me part again;
Mine was an angel's portion then,
And as I fed with eager haste
That crust was manna to my taste.

I spied him, where a fountain burst
Clear from the rock; his strength was
gone;
The heedless water mocked his thirst.
He heard it, saw it hurrying on;
I ran to raise the sufferer up;
Thrice from the stream he drained my
cup,
Dipp'd, and returned it running o'er;
I drank, and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warm'd, I clothed, I cheer'd my guest.
Laid him on my own couch to rest;
Then made the hearth my bed, and seem'd
In Eden's garden while I dream'd.

Stript, wounded, beaten nigh to death,

I found him by the high-way side;
I roused his pulse, brought back his
breath,

Reviv'd his spirit, and supplied
Wine, oil, refreshment: he was heal'd;
I had myself a wound concealed;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemn'd
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honor'd him 'midst shame and
scorn:

My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chit;
But the free spirit cried "I will."

Then in a moment to my view
The stranger darted from disguise,
The tokens in his hands I knew,
My Savior stood before mine eyes:
He spake, and my poor name He named;
"Of me thou hast not been ashamed,
These deeds shall thy memorial be;
Fear not, thou didst them unto Me."

MONTGOMERY.

Communicated.

EXPOSITORY.

MRS. JAMES, DEAR FRIEND:—After long delay I now comply with your request, to give you my view on the eighth chapter of Romans. I do not at any time feel able of myself to explain any part of God's word, but sometimes feel to hope that I have been

called out of darkness into light by his blessed Spirit, and by revelation taught some of the truths pertaining to his kingdom, and what I may here say, I trust, will be influenced by his Holy Spirit and according to his word. The apostle Paul in the preceding chapter treats on the warfare of the christian, how the flesh lusteth against the spirit and the spirit against the flesh, and how these are contrary the one to the other, so that we cannot do the things that we would, which often makes the child of God cry out, "O wretched man that I am, who shall deliver me from the body of this death." Yet if we are thus tried, and have a hungering and thirst after Christ and desire to keep his commandments, we can with the apostle thank God that with the mind we serve the law of God, although at times through the weakness of the flesh, and the temptations of Satan we are led to do sinful things, which produces sorrow, and bitter repentings on the part of the new man, which ever hunger and thirsts after righteousness, being created anew in Christ Jesus and ever desires to be found walking in all his commandments blameless. This being the case the Apostle could well conclude in chapter eight first verse that there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. It is the duty of all christians to bring their bodies under and keep them in subjection to the Spirit and not fulfill the lusts of the flesh.—When we live after the flesh we die to all spiritual joy and comfort and go mourning in sorrow without hope. But if we through the spirit do mortify the deeds of the body we live a life of peace in the presence of Jesus, and have a comfortable assurance of our acceptance with him.

2nd verse, This law of sin and death spoken of in the second verse is such to us because we are unable to satisfy its just demands. But blessed be God for his mercy we are made free by the law of the Spirit of life in Christ Jesus who is the only Saviour and the only mediator between an holy God and

Adam's sin-defiled posterity.

3rd verse, What the law could not do through weakness of the flesh, or in other words by reason of the weakness of the flesh we are unable to keep the law, therefore could never be justified by our good works, because he that seeks justification by the law is debtor to keep the whole law, therefore by the deeds of the law shall no flesh be justified. This being the case with all of Adam's posterity, when there was no eye to pity, nor arm to save, God to display his power and to make his love and mercy known devised a plan of salvation so to speak, in pursuance of which in his own appointed time, (verse 3rd) sent his son into the world in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law (verse 4) might be fulfilled in us who walk not after the flesh but after the spirit. Not that we are able even after regeneration to yield sinless obedience to the law, that would contradict the verse before, but that Christ who knew no sin was made sin for us, that we might be made the righteousness of God in him. Our sins are imputed to him and his righteousness to us, and herein is the gospel plan of salvation set forth, and the only one that would save any of the fallen sons and daughters of Adam. (verse 3) For they that are of the flesh do mind the things of the flesh, meaning those who are yet in nature's darkness and have not been killed to the love and practice of sin, have no desire after Christ, no emotions of love for the truth of the gospel; but they that are after the spirit do mind the things of the spirit. These have been born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever. These have been so changed in regeneration that they love the things they once hated. They now love Christ and his people, they love to talk to each other of his goodness and mercy, they love to speak of the glory of his kingdom and talk of his power, how it was that he found them in a wilderness of sin in a parched and desert land, how he led

them about and instructed them, and when they were poor and needy he clothed them with the garments of salvation, and when they were hungry and thirsty he gave them the true bread from heaven, and gave them to drink of that fountain whereof if one drinks he never thirsts again. The Holy Spirit takes of the things of the kingdom and with them comforts his people, supplying all their wants. This is why they mind the things of the Spirit. Whereas (verse 6) to be carnally minded is death, there is nothing so destructive to the peace and comfort of God's people as living after the flesh, being led astray by the snares of Satan who uses every opportunity to ensnare the child of God, hence the admonition of the Savior, "Watch and pray, lest ye enter into temptation." While to be spiritually minded is life and peace, for we thereby grow in grace and in knowledge, have more joy and comfort of the presence of Jesus. Paul in verse 7 tells why it is death to be carnally minded, "because the carnal mind is enmity against God, not subject to his law. This is the condition of every unregenerated person. They have no love for God, no love for his people, nor have they any love for the truth. They are yet in darkness and have no light. Out of this state of sin and misery and rebellion against God they can never be brought, except by the almighty power of God to quicken them into life, writing his laws in their hearts and imprinting them in their minds, then they will be spiritually minded, made new creatures, fit for the kingdom of heaven (the gospel church.) They that (verse 8) are in the flesh cannot please God. They can't please him while their hearts are enmity against him, but (verse 9) those who have the Spirit of Christ are not in the flesh, that is they are not led, controlled nor governed by the flesh so as to fulfill the desires thereof. But they through the Spirit do mortify the deeds of the body and hence live a life worthy their high calling. Now if we have not the Spirit of Christ we are none of his, and if we have the spirit of Christ it will manifest itself by an or-

derly walk and godlike conversation: and (verse 10) if Christ be in you the body is dead because of sin, has no joy in sin being subdued by the Spirit. But the spirit is life because of righteousness. God works in his people to will and to do of his own good pleasure. In verse 11 the apostle after lamenting the weakness of the flesh and the warfare between it and the spirit, speaks words of comfort and strong consolation to the poor and afflicted child of God that they through patience and comfort of the scriptures might have hope. He gives them the assurance that if they had the spirit of Christ, (of which this warfare was an evidence) though they might and would suffer tribulation in this life, having been chosen thereto, yet they had the pledge that in the resurrection morn their vile bodies too would be changed and fashioned like unto Christ's glorious body, when they would with joy and gladness receive the full fruition of that hope which to them here is an anchor to the soul both sure and steadfast and entereth into that within the veil, where Christ our forerunner has for us entered. Therefore (verse 12) we are debtors, not to the flesh to live after the flesh. To follow the flesh only gives sorrow and trouble. We cannot be profited in this life nor the life to come. We should live after the spirit, the only source of joy and comfort. Verse 13 has been treated under 1st verse. As many (verse 14) as are led by the Spirit of God they are the sons of God, manifested to be such by bringing the fruits of the Spirit. Now after being delivered (verse 15) from the *bondage of sin and corruption* the child of God has no reason to fear being brought again into condemnation, having by the precious blood of Christ been made free from the law of sin and death. They (verse 16) have the Holy Spirit to bear witness with their spirit "that they are the children of God," and (verse 17) if children then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with him. All christians have a life of suffering in this present evil world. They have to contend

with the world, the flesh and the devil. They have here no abiding city. They seek a city whose maker and builder is God, looking (verse 18) forward with an eye of faith to that heavenly country. The apostle reckoned or accounted that the sufferings of this present time are not worthy to be compared with the glory which should afterwards be revealed in us, for (verse 19) the earnest expectation of the creature waiteth for the manifestations of the sons of God. That is we long for the redemption of the body which will be in the resurrection, when this vile body will be changed and manifested to be a partaker of the fruits of Christ's death.

All things work together for good to them who love God, to them who are the called according to his purpose. Though God's providence may and does at times look dark and mysterious to us, yet we may be assured that he never would have called us out of darkness into light, and caused us to hope in his mercy, had he intended to forsake us in the end. God is immutable, his purpose is always the same, therefore we may confidently hope he will perfect the work he has begun, and that all things shall be overruled and so controlled as to work our good. The apostle in verse 29 shows that the things of which he had been speaking were built upon the eternal purpose of God, and commences by saying, whom he did foreknow he also did predestinate to be conformed to the image of his son. God being infinite in wisdom, he clearly saw the end from the beginning. With him the past, present and future are one eternal now. He for his own glory, which is the ultimate end of all things, did to display love, and make his mercy known, give Christ a people in a covenant of peace wherein all things necessary for their salvation were given them in him as their head, and who is to them righteousness, wisdom, sanctification, and redemption, and in pursuance of this redemption, all those (verse 29) who were given Christ in the covenant of peace are in time regenerated by the Holy Spirit. They are called out of nature's darkness, and trans-

lated in the kingdom of his dear son. Their stony hearts are taken away, and a heart of flesh given them. He writes his laws in their hearts and imprints them upon their minds, and effectually works in them to will and to do of his own good pleasure: and whom he thus calls he also justifies, by imputing their sins to Christ who bare them and carried them all the days of old, who made an end of sin, and brought in everlasting righteousness for them, with which they are clothed, and in him stand justified, having his sinless obedience imputed to them. All who thus stand justified will be glorified. For no eye hath seen, nor ear heard, neither has it entered into the heart of man the things that God has provided for them that love him. It is enough to know that we will see him as he is, and be like him. When we awake in his likeness we'll be satisfied. What shall (verse 31) we say then to these things? If God who has all power in heaven and in earth, who declares that he is God and besides him there is none other, if he be for us who can cause us to fail of our inheritance? His eternal (verse 32) love was so strong that he gave his son to die for us, and having loved us with an everlasting love he drew us to him by his Spirit. How shall he not with him freely give us all things. Who shall lay (verse 33) anything to the charge of God's elect? Whom did they sin against? It was God, yet he here declares that it is he that justifies, being reconciled by the death of his son, his law magnified and made honorable; and (verse 34) who is he that condemneth? Could any have more favor in the court of heaven than the king's son, and the only begotten declared so to be with whom the Father is well pleased, the darling of his bosom who was ever as one brought up with him, rejoicing always before him. Could any be condemned with such an intercessor as this? Who is even now at the right hand of the Father making intercession for us? The apostle in the remaining verses of the chapter enumerates every thing imaginable as being unable to separate the saints

from the love of God which is in Christ Jesus our Lord. O glorious hope, O sweet consolation to every one born of God, to all those who have seen the vanity of this world, and by faith looked beyond the cloud of time to the city of our God, those whose souls are staid on Christ while journeying over the sea of life, though angry billows may sometimes roll high and threaten destruction, yet their blessed captain will land them safely home in the ports of heaven. May it be your happy lot and mine, and all others who love his blessed name.

L. F. GRIFFIN.

UNEQUAL.

I see in the LANDMARK of July the 15th 1887 some quotations from the *Biblical Recorder*. First I will notice his quotation of Rev. 21:8. Mr. Baily says, "If Rev. 21:8. is true there is little hope of P. D. Gold." First Mr. Baily seems to have as little confidence in the truth of the Scriptures as he has hope for P. D. Gold, for he says, "IF Rev. 21:8 is TRUE, Why not have said THERE is no hope for P. D. Gold, because the 21:8 verse of Rev. is TRUE if he believed the scriptures, and believed that that scripture was a special sentence against P. D. Gold. But if Mr. Baily believes the text quoted by him applies to P. D. Gold he must believe that P. D. Gold is a liar, and if he is a liar they educated him, according to their own declarations, to be a liar, and hence the result of their system of teaching is to make liars.

Mr. Baily is editor of a large professed religious organ, and should be very guarded in what he publishes, and should not publish what he cannot prove, neither should he persecute an humble servant of Christ as P. D. Gold is merely to please his supporters.

Mr. Baily remarks about our traveling preachers making appointments to make or get money in what he calls "a dry time," and that the trip does not cost them one dollar. Can Mr. Baily prove either assertion that he has

made so positive! did he ever go along to see what it cost? He further charges positively that they preach the same sermon from three to five hundred times! did Mr. Baily ever travel so long with one of our preachers and hear him preach the same sermon three or five hundred times? if so he is on safe ground to so publish it, or did he ever send a reporter to strictly note so many sermons and thereby feel safe to publish it for the truth? if so he is on a rock, if not he is on the sand! Mr. Baily further charges that when the traveling preacher returns home he has seventy-five or eighty dollars in his pocket! When did Mr. Baily happen to be at one of our preacher's houses when he got home? and how did he happen to be there, and did he have any other business there besides taking the finance count, and "holding the bag"? Did he count the money for the preachers, or did he hear him tell his wife? If so, Mr. Baily is on the rock of truth in that charge, if not, he is on the SAND. Again! Mr. Baily further says, that our traveling preachers, by repeating their trips from Forsyth to Carteret, and from Carteret to Brunswick, &c., back to Forsyth and says they are Kehukee preachers at that—that they wind up with four or five hundred dollars for preaching the same sermon five hundred times! Can Mr. Baily prove that assertion? if so he is on the rock, if not, on the sand! The word of God says "Prove all things, hold fast that which is good," (truth.) We would be glad to see Mr. Baily's proof sheet of his reckless charges against the Baptists. Mr. Baily speaks of P. D. Gold's dupes believing him. I have no doubt but hundreds of good, honest, intelligent readers of his article, besides what dupes he has, will believe it to be truth. In conclusion, Mr. Baily seems to doubt the scriptures and that accounts for his poor opinion of Elder Gold. Second. The Lord made the Egyptians educate Moses, and the Pharisees educated Paul, and yet they both afterwards preached against their preceptors, boldly, so does Gold. If Gold had followed law, or some worldly

business, and had turned against his preceptors, or benefactors, it would have been ungrateful, besides I have been informed that all the missionary claims, or charges, have been paid for his education, so he is under no obligations to violate his conscience on that account, besides if all Mr. Baily's subscribers pay him advertising rates for advertising that they educated P. D. Gold, the Recorder is certainly making money, and if so, that accounts for its being so often published, or Mr. Baily thinks his readers very forgetful, or else he thinks it spites Baptists to hear it. However Mr. Baily has some object in view in publishing so often that they educated P. D. Gold. If it is a good object, I would just stereotype it, and have it in every issue, and if it is a malicious object, I believe I would quit it and try to get up better matter for my paper. I think your people, many of them, at least the BEST portions of them, would soon turn to enjoy a more substantial matter better, and I think their countenance would look better and their conscience would feel better.

L. I. BODENHAMER.

WILDERNESS FARE.

DEAR BROTHER GOLD,—I said in a letter to you of the 7th January I had thought I would not trouble you with any more of my weak mind, but I find I am not my own keeper. The things I would not do I, and that I would, I do not. Though I am old, I yet am a stranger to myself, and what I am it is hard to know. God in mercy is still upholding me for some purpose best known to himself. Some of the brethren ask me to write to them and for your valuable paper. I am asked of myself why any brother should want to read, or even hear from me, so frail and vile as I feel to be. It is a matter of surprise to me. Surely they have never been plunged in an ocean of corruption as I, or they would look to some one that has been stripped of their corruption, and has his robe washed clean and white in the

blood of the Lamb, and a new song put in his mouth, even praises to God.

Now Brother Gold, what grieves me so after all my sojourn in the wilderness, and having been brought out of the pit, as I sometimes humbly hope, is that I should fall away into so many traps and snares to bring sorrow and sighing upon me. Why do I forget his loving kindness, and turn in at every way station, as though I might gather more strength and knowledge of the way, when I have been deceived every time, and yet there is something lodged in me ready at all times to decoy me in forbidden paths, and for my life I cannot free myself. Sometimes I hear the brethren talk of their cold and barren and wicked desires. The thought rises in my mind, it may be it has become an old slang of imagination that all the Primitive Baptists have gotten in, and there is no reality about it: but with sorrow and shame to myself I feel to be less than any child that is trying to cling to my Lord and Master. It seems a wonder that I have not committed some great outrage. Notwithstanding all this, when I see or hear of a Primitive Baptist there is love for him. Now what have I done, or what have I left undone, that all these trials and lamentations should befall me? Do you ever have such? It looks to me if I had your light of the glory of God, and your surroundings to comfort me I could go on my way rejoicing. Yet me thinks I could sing,

The dearest idol I have known,
What ere that idol be,
Help me to tear it from thy throne,
And worship only thee.

Yes a few more rising suns and we will be no more in time. We will meet our fate. O that God in mercy may grant you and me and all the bride a welcome passport into the city, the New Jerusalem, where we will not have to bid loved ones farewell. No more happy thought. I have fumbled over some things, and my mind feels relieved, and I reckon you will be relieved when you get free from me. Pray for me, and come and see us. Yours as ever.

A. REED.

ELD. P. D. GOLD—

DEAR BROTHER IN CHRIST,—Today I have read your remarks on unity, published in the LANDMARK, for August 1st 1887, and am so well satisfied with what you have written on that (to me) glorious subject that I feel that I am constrained out of love to you, my dear brother, to let you know, by a brief letter, that it affords me such satisfaction that I desire you to know that such an article as that does more to endear me to a dear brother than pages of professed love for the truth, combined with much apparent zeal do; for the apostle John says, "That which we have seen and heard declare we unto you, that ye may also have (not undertake to make it) fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ." Faithfully expounding any principle of divine truth does not make fellowship, but manifests it.

My dear brother, concerning Unity, your premises are correct, your deductions just, your spiritual proofs incontrovertible; therefore all the rationalists and neologians in our land cannot overthrow such an argument; for it will stand the test of all their carnal criticisms. We often refer to your last visit among us, which was so much appreciated and enjoyed by the church as well as the many friends of the truth.

Affectionately yours,

WILLIAM J. PURINGTON.

Hopewell, N. J., Aug. 5, 1887.

in the spirit of meekness and with an eye single to the glory of God.

Long shall I remember the time when you and that dear Brother Durand preached the truth so lovingly and yet so magnanimously at our church. Little Flock, nearly two years since. Truly that was a time when the Lord led me through "green pastures" and "beside still waters." We but poorly compare when we liken such seasons in our lives unto the oasis in the desert. I've also been much edified and comforted recently by a communication written by you, dear brother, to a New-School-Baptist clergyman, shortly after your withdrawal from that denomination.

My sincere desire is that you may long be spared to us and may you be generously rewarded for your labors of love, both in verbally proclaiming the truth and in silently declaring it, as through the LANDMARK; and now in conclusion, I ask you to remember ever in your prayers at the throne of God's rich mercy and grace the unworthy little child—oh! but right here I am made to pause and anxiously inquire, "Am I a child, a child of grace?"

How very expressive is the language of the poet:

"When I turn my eyes within,
Alas! is dark and vain and wild,
Filled with unbelief and sin,
Can I deem myself a child?"

Now, Brother Gold, should this *scribble* worry you let the flames consume it, but please to pardon the scribbler.

BETTIE VAWTER.

Graefenberg, Kentucky, April 1887.

ELD. P. D. GOLD, DEAR BROTHER— I have a letter from Eld W. T. Ritter which seems to fully bespeak the truth, ascribes all glory unto Him to whom it belongs, "The Lord of lords, and King of kings," and feeling it would be a comfort to all those who know and love the truth, I therefore send you a copy for publication in the LANDMARK should you wish to so use it. I think I can say in verity that I do delight to hear brethren speak or to read what they write when they do so

MISS BETTIE VAWTER, DEAR CHRISTIAN FRIEND—With pleasure I now hasten to acknowledge the receipt of yours of the 5th inst. We had indeed come to the conclusion that you had grown oblivious of us, but its reception brought us the happy assurance that such was not the case, and it was timely in as much as it revived my drooping spirits. It is a great boon from the beneficent Father that we can thus address each other, and truly when one is in a desponding mood, feeling less than the least of all saints, it gives great re-

lief to unbosom his soul to dear, sympathizing friends, the "nearest and dearest" of whom is Jesus. Yea, He is the friend, that sticketh closer than a brother, and as we truly and sweetly sing,

"What a friend we have in Jesus,
All our sins and griefs to bear."

and

"'Twas Jesus, my friend, when he hung on the
tree,
Who opened the channel of mercy for me.

Expressing your trials, dear sister, you enquire, "Has it ever been thus with you?" I answer "Yes, I am a poor, afflicted, tempest-tossed one, and have been made to loathe myself to such a degree that instead of being willing to be just "a silent listener" in the house of God I have felt the feeling from the presence of the dear brethren. But you will remember that Paul says, "The strong ought to bear with the infirmities of the weak," and again, "Let each esteem others better than themselves," and I am persuaded that when these two admonitions of the apostle are strictly adhered to or complied with we shall never hear the doleful expression, "You are not as good as I, I am a big I, but thou art a little you," but instead, the acceptable prayer, "Lord, be merciful to me a sinner."

Dear sister, I've lately been much refreshed by two letters from our dear old father in Israel, A. J. Rickers, in the last of which his cup of bliss seemed to be running over, because of his daughter Cora (such a true, precious jewel, that she is) having been made willing to come home to her people and tell them what great things the Lord has done for her, whereof, we are glad and happy to rejoice with the dear old brother. You, sister, are, doubtless, made to rejoice in that the Lord of glory is manifesting his power in thus bringing into your banqueting house, Little Flock, such precious, hidden ones, the purchase of his own precious blood. I call them "hidden" because they are hidden from the world. "The world knoweth us not because they knew him not." My desire

is that these "little ones" may ever be kept unspotted from the world and enabled to consecrate their lives wholly to the service of their Lord and Savior, ever manifesting the work of God's grace in the heart and showing forth the praises of Him who hath called them out of darkness into His marvelous light, thus giving all diligence to make their calling and election sure.

You will perceive, sister, that I am here, while speaking of obedience to the faith, giving God all the glory and truly methinks the heaven-born children are ever willing to ascribe all praise to him for any good act they may perform know that it is he that is working in them both to will and to do of his own good pleasure, and they have the blessed assurance that Jesus 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;" consequently it is with fear and trembling that they, the little ones, work out their "own salvation." Do they repent and come home to the church and declare what the Lord has done for their souls—it is because God makes them willing in the day of his power, leads them unto repentance, and draws them with loving kindness. Do they sing praises—it is because God put a new song in their mouth, even praise unto his holy name. Do they in their daily walk and conversation glorify God, it is because he has chosen them as vessels of mercy unto it. Do they in this faintly reflect the image of Jesus their Savior—it is because Jehovah has predestinated them thereunto. Do they in all this in a small degree manifest that they are children of the Most High—it is because the same omnipotent power has predestinated them unto the adoption of children to Himself and by it they have received the spirit of adoption whereby they cry "Abba, Father," and at the final consummation of which they shall come forth, divested of mortality under which they now groan, wearing the full image of their glorified Redeemer and forever resting satisfied, being made

like Him and knowing also even as they are known! Oh, the ecstasies that await the dear children of God! To be wafted on the wings of love to climes of eternal bliss and glory, even at the right hand of God where there are pleasures forevermore. May it be our happy lot to be of that innumerable host who have came up out of great tribulation, washed their robes and made them white in the blood of the Lamb. We know, dear sister, that it is through much tribulation that we are to enter upon the heavenly Jerusalem, but I would try to say, "Let doubts and fears annoy us; let the winds of adversity howl; let the raging mighty waves of sin threaten to destroy or swallow us up, let come what will, may each one of us be enabled to look unto Him who can calm the adverse winds, roll back the raging billows, who will not suffer us to be tempted above that we are able to bear and whose grace is sufficient for us, as it is so comforting written:

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;"

and

"When through fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply;
The flames shall not hurt thee; I only design
Thy dress to consume and thy gold to refine."

But this letter has become quite lengthy, so, farewell, dear sister. You have much to farewell upon. You have God's love richly dwelling within you, his grace to sustain you and his spirit to guide and direct you through life's sore trials and conflicts, and finally to waft you to the eternal climes of glory. Amen.

W. T. RITTER.

HOW LONG DID CHRIST LIE IN THE GRAVE.

In the LANDMARK of Sept. 1st, Mr. P. S. G. Watson notices my review of his book on "Prophetic Interpretations." He admits that I have "given

the contents of the book in general with exactness." I hope that I desire to treat every person and subject with perfect fairness—to do unto others as I would have them do unto me.

Mr. Watson's excessive literalism in the interpretation of prophecy necessitates his attempt to prove that Christ lay in the grave full three days and three full nights, or 72 hours to a second. If such was the *fact*, I desire to know it; as I have no kind of interest to subscribe in believing a falsehood on this or any other subject. But, after having most carefully re-investigated the whole matter, not only in the light of the latest and most approved biblical scholarship, (which Mr. W. eschews, and thus makes himself the only Bible scholar on earth,) but in the light of every passage in the Hebrew and Greek scriptures where the word *Sabbath* occurs, I am compelled to believe,—what other bible scholars believe,—that Christ was crucified on Friday, and rose from the dead early on Sunday.

In the first place, I will state—what, of course, can have no influence with Mr. W., but will, probably with every one else—that the latest and highest authority in Europe and America, on the English meaning of the Greek language, the seventh edition of Liddell & Scott's Greek-English Lexicon, gives the following meaning of *Sabbaton*, "the Hebrew *Sabbath*, i. e. *Rest*; also IN PLURAL OF THE SINGLE DAY [to emphasize the last six words, I have put them in double capitals.] 2. a period of seven days, a week. 3. The month *Sabat* was the 11th of the Hebrew year, nearly equal to February." The Schaff-Herzog Encyclopedia of Religious Knowledge defines the word *Sabbath* as follows:—*Sabbath* (Heb. *Sabbath*; Gr., *to sabbaton*, or *ta SABBATA*.) The seventh day regarded among the Israelites as holy, and a day of rest." *Ta sabbata* is the PLURAL of *ton sabbaton*, and is thus declared to have the same meaning. Gesenius, the best Hebrew lexicographer, gives the four following definitions of *Shabbath*:—"I a *sabbath*, a day of rest, the seventh day of each week, reckoned from the even-

ing of Friday to the evening of Saturday. 2. Spec. *the sabbath* is a name for the great *day of atonement* in the seventh month, Lev. 23:32. 3. The name *sabbath* is applied to *every seventh year*, when the fields lay untilled, and as it were kept sabbath, the *sabbath-year*, Lev. 25:2. 4. Sometimes a *sabbath* is nearly the same as a *week*, Lev. 23:15, 16."

Thus it will be seen that these most learned authorities gives us no reason to believe that there was in the *Passover week* an *annual* different from the *weekly Sabbath*. Immediately after the passover there were, however, (as we learn from Ex. 12:16, and Lev. 23:7, 8), two days (called a "first" and a "seventh" day) of holy convocation and abstinence from all servile work except the preparation of food (the preparation of which was not allowed on the weekly Sabbath nor on the day of atonement or annual Sabbath); but it is uncertain whether the term "Sabbath," used in Lev. 23:11, 15, 16, is meant by Moses to apply to one of the above two days or to the weekly Sabbath, the language being rather indefinite and opinions being divided on the subject. If the term Sabbath in Lev. 23:11, 15, 16, means a day immediately after the Passover *different* from the weekly sabbath, it is the only chapter in the bible where it can be proved to mean such a day; and here the proof is manifestly uncertain.

Leaving behind all human views, and going at once to the inspired and original Hebrew and Greek scriptures, I would say that Ex. 31:13, 14, and Isaiah 56:2, 4, prove the synonymous Hebrew usage of Sabbath and Sabbaths; while the Greek plural used in Matt. 12:1, Mark 1:21, and 2:23, Luke 4:16 and 13:10, and Acts 13:14, can have only a singular meaning. In Mark 16:9, and Luke 18:12 the Greek Sabbath in the *singular*, and in Matt. 28:1, Mark 16:2, Luke 24:1, John 20:1, 19, Acts 20:7 and 1 Cor. 16:2, the Greek Sabbath in the *plural* have the *same* meaning, *week*.

Mr. W. thinks that Matt 28:1, Mark 16:2, Luke 24:1, and John 20:1,

prove that Christ lay in the grave plural, or two Sabbaths—the annual Sabbath on Thursday and the weekly Sabbath on Saturday." But the *second* Sabbath in Matt. 28:1 and *each* of the Sabbatons in the three other passages limit the word *mia*, meaning first, and *mia Sabbaton* means the first (day) of the *week*, and does not mean the Jewish Sabbath at all; while the first Sabbath in Matt 28:1 like the same plural in Matt. 12:1, Mark 1:21, and 2:23, Luke 4:16, and 13:10, and Acts 13:14, evidently have a singular meaning. For Jesus was crucified on Friday, as proved by Mark 15:42, Matt. 27:62, Luke 23:54, and John 19:14; Friday being called preparation day (*paraskene*), because the meals for the Sabbath were prepared on the sixth day, no fires being allowed to be kindled on the Sabbath, or Saturday, Ex. 16:5; Friday was also called pro-Sabbaton, or day before the Sabbath, Mark 15:42.

From the almost invariable custom of the inspired writers to designate the weekly Sabbath by the simple word, Shabbath, or Sabbaton, or Sabbata qualified only by the article, I can not believe that Sabbaton in Mark 16:1 and the same word in Luke 23:56 means different days. I do not understand that the two evangelists, in these passages, mean different Sabbaths, or contradict each other's statements; but that Mark is a little more precise than Luke in telling the exact time when the spices were purchased.

In prophesying the time that he should lie in the grave, Christ *once* says "three days and three nights" (Matt. 12:40): *once* He says that he should "after three days" rise again (Mark 8:31); *six* times He says that he should rise again on "the third day," (Matt. 16:21; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33); and *once* the angels quote him as saying that he should rise again on "the third day" (Luke 24:7). These expressions must denote the same period; and, from the accounts given by the evangelists of the fulfillment of these prophesies, they can only mean that Christ was to lie in

the grave a part of Friday, the whole of Saturday (the Jewish Sabbath), and a part of Sunday. In addressing the Jews, Christ used the Jewish method of computing time; and the Jews, in estimating a continuous period of time, reckoned a part of a day as a whole day, as proved by the following scriptures:—1 Sam. 30: 12, 13; 1 Kings 20: 29; 2nd Chron. 10: 5, 12; Esther 4: 16 and 5: 1; Matth. 27: 63, 64. In Rev. 7: 15, it is said of the redeemed, that "they are before the throne of God, and serve Him day and night in His temple;" while in Rev. 22: 5, it is said that "that there shall be no night there." Thus it is evident that the expression "day and night" denotes merely a continuous period, in which there may be no night.

But, even if it were true—which I can not believe that the scriptures teach—that Christ did lie in the grave three full days and three full nights, it would by no means follow that every prophecy in the scriptures has an exclusively literal or natural, and not at all a spiritual or figurative fulfillment. While the literal or natural meaning of the prophecies and other scriptures is only of a transitory nature, belonging only to this present fleeting world; while their spiritual or figurative meaning is of a fundamental and eternal character, and pertains directly to that everlasting state which every mortal will presently enter at death, "The natural man," indeed, "receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" 1 Cor. 2: 14. The ministration merely of the letter is one of darkness and condemnation and death; while that of the Spirit is one of light and righteousness and glory, 2 Cor. 3. "God is a Spirit and they that worship him must worship Him in spirit and in truth," John 4: 24. And all His "elect" people are "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 1: 2 and 2. 5.

I have the best of wishes for Mr. Watson; but I am firmly persuaded

that nothing but the truth can do him or me or any of us real and lasting good. May it please him who is "The Truth" and "the Father of lights," to give us his "Spirit of truth" to "lead" us "into all truth," and by his spirit thus to conform us to His own glorious image, John 14. 6, 17, 26, and 16, 13; James 1. 17; 2 Cor. 3. 18.

SYLVESTER HASSELL.

Williamston, N. C., Sept. 3d, 1887.

ELDER P. D. GOLD;—There comes a time with many of us that we do not know what to do for the best. We are afraid to stand still, and afraid to go forward. I for one at this time do not know what to do. I have made many a promise what I would do, but I find everything gets in my way; for every day is full of the cares of this life. The scripture says, it is not in man that walks to direct his steps, and I have tried, oh so hard, to beg the Lord to direct my steps, have prayed for some thing to write about, or that the impression to write might be taken from me; but it seems neither has been answered to my satisfaction. I have sometimes thought I would tell some of my experience in different things. I think it was in 1878 I commenced to take the LANDMARK. I had wanted to take it for some time, but was not able, and one dear brother would lend me his to read. My husband came from town one night and showed me some money, and I said to him, give me one dollar to help pay for the paper. You know I have wanted to take it so long; but he said he could not spare it, as he had so little. I turned away with a heavy heart.

But it seemed to be breathed into my very soul—that without doubt God would provide for himself a lamb for a burnt offering, and so he did. It was not very long before I got the money, and have taken it ever since, and hope I may be enabled to take it as long as I live, if it continues to contend for the Ancient Landmarks, as I believe it does now. While I have privilege to occu

py a small space in its columns at a time, I know not if it was to profit or not. My chief desire is that if I can do no good to do no harm. It seems me I have looked for comfort from every direction, but the right, and now come I Lord to thee. Thou hast the words of eternal life. Just one morsel.

I know one ray of divine light is worth far more than all the rays of our natural sun. Happiness can come alone from the divine hand of God. Satan seems to delight in having me bowed down, going about with heavy heart. But sometimes I can sing :

"I strive to mount thy holy hill,
To walk the heavenly road."

Then again to the valley I go, groping in the dark. While I do not murmur with my lips so much, I am often feeling that I do not submit to my fate as I should. For I do know that God knows what is best for me, and mine.

Brother Gold, should you give this scribble a place in you highly prized paper, please leave off my name.

Yours in christian love.

ELDER P. D. GOLD, DEAR BROTHER,—Myself and Elder Taylor returned home yesterday, after an absence on my part of five weeks and four days. I left home Friday before 3rd Sunday in July, joined Elder Taylor at Raleigh on Tuesday after, commencing our appointments at Wolf Island, Rockingham county, N. C., from thence we passed through Carroll, Patrick, and Grayson counties, Va., over Blue Ridge mountain and back through Alleghany, Surry and Stokes counties to Dalton, the present terminus of the Yadkin Valley R. R. 48 miles from Greensboro.

During our sojourn in the mountain regions we had the pleasure of meeting and forming the acquaintance of many of the dear brethren, and sisters, and shared their hospitality as fathers and mothers, wives and children, &c.

I returned as above stated, found all well. I write this for the information of the brethren and especially of those

who were apprised that I received a letter from home stating that some of my family were quite sick. I suppose Elder Taylor will send you a more complete sketch of our tour. May our dear heavenly Father enable us all to thank and praise him for his goodness to the children of men, for his mercy endureth forever. JOHN R. ROBERTS.

Song 6. 9, 10: "My dove, my undefiled is but one." "Terrible as an army with banners."—"When unity and peace are wanting, there can be no great matters enterprized. When the devil would hinder the bringing to pass of good in nations and churches, he divides their counsels. The devil has not to learn that maxim he hath taught the Machiavellians of the world—"Divide and rule." It is a united force that is formidable. Hence the Spouse is said to be but *one*, and the only one of her mother. Hereupon it is said of her that "she is terrible as an army with banners." What can a divided army do, or a disordered army that have lost their banners, or, for fear of shame, thrown themselves away? In like manner, what can christians do while themselves are divided and disordered?—*Bunyan*.

DEAR BROTHER GOLD,—Please state in the LANDMARK, that brother John Hall lives about eight miles South of Durham and desires preaching in his section. He thinks that there is an opening for preaching in that section. Any one wishing to correspond with him can do so by addressing a letter to him at Williams' Mills, Chatham Co., N. C.
L. H. HARDY.

ELDER P. D. GOLD, DEAR EDITOR,—There is some mistake made in printing my letter (for the LANDMARK) of Feb. 2nd, 1887, it came out July 15th, 1887. It is printed Isaiah 23d where it should be the 53d chapter, the word bodily is printed twice where it should be badly, the mistake made in the chapter, caused me to ask for correction.

Yours &c, SUSAN T. WHITE.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 21

WILSON, N. C., SEPT. 15, 1887.

Entered in the Post Office at Wilson, N. C., second class matter.

Editorial.

HOW OFTEN.

DEAR BROTHER GOLD,—I drop you a few lines, as I am in trouble, I wrote you several years ago while in trouble, with regard to the practice of holding Free Will and Missionary baptism legal among the Primitive Baptists. I may be mistaken, but hope I am an inquirer after truth. I was told that I had swallowed a printing press, for asking your and Brother Henderson's views, as our brethren objected to periodicals. Now I am willing to swallow the same again. I will avoid personating any one, but will put in my complaint or trouble as a query, viz., Is it Primitive Baptist usage, and is a church bound to receive every acknowledgement made by an offending brother? I will say, an ordained minister gets into a difficulty with a man, and draws his knife, or an ax, or any other deadly weapon, and says that he intended to use it on the man, and then makes acknowledgement, is the church bound to forgive and retain him into fellowship?

Query 2d. Can fellowship exist without confidence?

Query 3d. Is a letter genuine that is granted by a majority of the church, or does it not require the vote to be unanimous?

These may appear very simple questions to you, but I hope you will be

kind enough to answer them. I for one endorse Brother Gray's sentiment in an article headed Laws in Zion. I think you can forgive and not hold in fellowship. I am not willing to make much allowance for a minister of the gospel. I think he has full instructions as to his course of conduct. I want him to manifest the spirit that our Master manifested while here in this vale of sin and sorrow. When he was reviled he reviled not again, he was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth. For if you have not the Spirit of Christ ye are none of His. His instructions are "If they smite you on one cheek turn the other; and if the world hate you remember it hated me before it hated you." I understand this to be for every follower of Jesus, and I do want our members especially as they are ensamples to the flock to set forth that spirit of meekness and humility that was in Him. Paul says, be ye followers of me as I also am of Christ. Now I think Paul had as much to bear as any of the ministers of this day.

He received 195 lashes, thrice was he beaten with rods, once he was stoned, he was in perils by his own countrymen and among false brethren, and besides those things that are without, "That which cometh upon me daily, the care of the churches." Should not the care of the churches be sufficient weight to cause the ministers to keep their bodies under, lest after they have preached to others they be cast away. Now Paul says the weapons of our warfare are not carnal, but mighty through God, and again, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God." We don't have to guess at anything, the way is so plain that way-faring men though fools they shall not err therein. Again Paul says, I would they were cut off which trouble you.

The pastoral care of a church I think should be with sufficient weight upon a minister to keep him at the feet of Jesus, and he will not be so ea-

sily provoked to wrath. Solomon says wrath rests in the bosom of fools. Be wise as serpents, and harmless as doves, and again "it is better to enter into life maimed, than that thy who'e body perish; and if thy right hand offend thee cut it off and cast it from thee,"

Now how long are these members to remain separate from the body before you gather them up and try to stick them back. Perhaps you will get my idea (viz.) That when a member or a minister has so conducted himself that his influence is dead, both in the church and without, that member is an offence and can never be retained in the church without material injury to the body; and how fatal that injury may prove to the life, peace, prosperity and enjoyment of the body I will not venture to say. There is an idea among the Baptists in this country that the church is bound to receive every acknowledgment, and restore every excluded member, and retain all in full fellowship, when at least half the church has no confidence in the sincerity of the offender. Please give us your views, as we ask for the old paths, where is the good way that we may walk therein, and find rest for our souls.

I would love to have the LANDMARK but I am among the poorest of the poor. Tho' I get to read one occasionally as Brother W. J. Stallings is a subscriber and I borrow just enough of the LANDMARK to swallow a "printing press" occasionally. I don't believe there is any more harm in brethren interchanging opinions through the LANDMARK than orally. For I find brethren all over the land expressing my feeling, and it often lifts my poor drooping spirits to read of their trials, conflicts and triumphs through the power of our all powerful Savior.

I hope if my idea's are too broken or my speech contrary to sound doctrine you will answer by private letter, and not through the LANDMARK. Pray for us in the desire of your poor, unworthy brother.

P. G. BOGLE.

Kirby's Creek, Ala., Aug. 15th, 1887.

Remarks.

Brother Bogle asks my mind on sev-

eral questions.

1st, Is a church bound to receive every acknowledgment from an offending member, and bound to restore every one that is cut off whenever he makes an acknowledgment?

I can only state what I understand to be bible usage, or Baptist custom on this matter. No man can speak with any authority on any matter pertaining to the law of Christ, only so far as he expresses that law. For all of the power is alone in Jesus, and therefore none of it is in man. Only therefore so far as we are followers of Jesus are we to be regarded.

I have been of late exercised on this business myself. Being a sinner, and a vile one too, I have felt the need of forgiveness, and have felt that Jesus, for his own sake in every sense, has forgiven me. The question of Peter came into my mind, "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." Matt. 18: 21, 22. Which is as much as to say there should be no end of forgiveness. How sweet this appeared to me as a sinner. Jesus is our elder brother. All sin is against him. How often does he forgive us. There is no end of it. We forgive as we are forgiven, or *when* we are forgiven. If we therefore have no love for our brother, or not heart to forgive him, nothing has been forgiven us, and we know not the blessedness of that man whose sins are forgiven. Nothing will melt us down in the meekness of love and the bowels of mercies like feeling that our own sins are forgiven.

But suppose a brother sins against me, and does not feel sorry for it, or has no grief of heart, feels no bitterness

of sin, then how can he be a brother? None feel the grief of sin like the children of God do when they sin. Have you ever felt what a sore and bitter thing sin is, and what a grief of heart it is to sin against Christ, and wrong your own soul? None feel the guilt and bitterness of sin like christians do, and none know the blessedness of having repentance granted them, and the forgiveness of sin as they do; and none know the sweetness of forgiving a brother his offences as they do. Then if one professing to be a christian sins against you yet never feels wrong, nor owns he has done you any wrong, how can he be a brother?

But suppose one sins against the church is not that a different matter from sinning against an individual member? I do not know that it is different to that degree that there is no forgiveness for him on repentance. If one sins publicly or against the church, and feels sorry for it, and owns it, why should not the church forgive him? But suppose it is a serious and shameful matter? Well is not all sin shameful? But suppose it is such that the brethren have lost confidence, and cannot pray for him, or do not love him, nor feel that he is a child of God? Of course then they should not retain him in the church, nor forgive him in the sense of restoring. For there is a sin unto death that we cannot pray for.

Let the church be right in her own mind, feeling exercised unto godliness and charity, or having the meek and lowly mind of Christ, then if they cannot forgive the offender let none accuse the church. She must settle and manage her own matters. Far be it from me to accuse the church of Christ of wrong. It is an adversary that accuses the brethren.

There is no other judge like the church of Christ, nor any authority its equal on earth. I have heard people

sitting in judgment on the church, and saying it did wrong in such and such matters. This I hope not to do.

There are offences committed that preclude restoration to fellowship again. There are persons within my knowledge that have so sinned that the church has no heart to forgive them, let them confess what they may. But do you observe that such men are not granted what appears to be a true, humble confession of their sin. Where God grants to the sinner a heart-felt and true confession of guilt the church feels like forgiving him.

But suppose it is a preacher that has sinned. Should not he know better than to sin? Well, does not any christian know better than to sin, if he could but follow the inner man. Yet they do sin. Preachers are men of like passions with other men. They too are liable to sin. They have no excuse for it though, and if they are right they do not want any excuse for it, but loathe themselves.

A preacher is to be an example to the flock. He should be blameless, above reproach—free from suspicion, or his teaching will do no good. Suppose a preacher sins so that the people have no confidence in him as a preacher, the church should stop him from preaching, and not burden the cause with such a stumbling block. The preacher is a servant of the church, not a lord over it, and the church is the judge of his gift and conduct. If the preacher so lives as to be a stumbling block the church should remove him out of the way.

Preachers cannot be too careful of their conduct.

As to my own case I feel that I have no margin at all, that if left to myself I would fall at once, that I have no might against the host of sin, and that I am vile and a sinner. Jesus for his own sake forgives my sin, and I desire to serve and exalt him as Lord of lords.

The 2nd question is, can the majority of a church grant a letter of dismissal to a member? Not if the minority are opposed to it. A majority of the church can do the business of the church—can receive members and dis-

miss them, &c., provided no members are opposed to it. Often some of the members of the church are absent, and perhaps not more than a majority are present. They can do the business of the church.

Every member of the church should earnestly endeavor to be present at meeting. If any member objects to receiving a member the church should not receive such. If any member objects to giving a member a letter of dismission the church should not grant a letter, on the principle that in matters of fellowship the church must be unanimous. Of course inquiries could be made to see if any member objecting to such things has a good reason for so doing. If it is found that one objects without a reason for so doing this matter should be considered.

P. D. G.

SIX HUNDRED AND SIXTY-SIX.

ELDER P. D. GOLD, DEAR FRIEND—Please give me your views in next issue of ZION'S LANDMARK on the following scripture, Rev. 13: 16th, 17th and 18th verses. Explain the number six hundred three score and six. Please give your full views on the above and you will greatly oblige one who wishes to believe the truth.

Respectfully yours,

ALEX. MEADOR.

Ararat, Choctaw Co., Ala., July 6th, 1887.

Remarks.

It rests in my mind that the number of the beast, six hundred sixty and six, refers to the mother of harlots and all her daughters. The ancient method of computing numbers was by the letter, of a name, so every name by the addition of the values of its letters has a certain numerical value or meaning. Latinos the first king of the Latins, or Romans, from whence Latin and Romith (for Roman) in the Hebrew tongue, each has for its numerical value 666. The only two Greek words in all the new Testament that numerically mean 666 are Paradosis, which means

tradition, and Euporia (wealth). So that the traits of mystery Babylon or Rome are here indicated, for tradition and money or wealth are the two great factors of false religion.

Having said this much on the etymology of the word, name or number of the Beast, let us look further into its meaning. False religion is the counterfeit of the true. There are three that bear record in heaven, the Father, the Word (Son), and Holy Ghost, and these three *are* one.

Now in opposition or counterfeit we see Satan or the dragon, the beast like a leopard wounded, having seven heads and one of his heads wounded to death, yet did live; and all the world wondered after this beast, for the dragon gave him his power and seat and great authority; and this beast made war with the saints.

Also another beast rose up out of the earth having two horns as a lamb, but he spake as a dragon. This beast answers to the false prophet, and has power to work miracles in the sight of men, and deceives those that dwell on earth, and makes an image to the first beast, and causes men to worship it, and he has power to give life to the image of the beast, so that it both speaks and causes all that will not worship the image of the beast to be killed, and he causes all to receive a mark in their right hand or their forehead, or they could not buy or sell. Here we see three in opposition to the true God of heaven, the Father, the Son and the Holy Ghost.

Anti-christ or this mystery of iniquity appears as Satan giving his power to the Beast or false christ, who has one of his heads wounded to death and yet still lives. The seven heads denote the fulness of worldly wisdom and worldly or Satanic power. The third beast, the opposite of the Holy Ghost, is represented as a lamb like beast with two horns, but he speaks as a dragon, and persecutes the saints. He is also represented as a false prophet, or speaker of lies, and is a deceiver. Satan has his preachers and his apostles or false teachers speaking lies in hypocrisy and he

thus deceives the nations. This false prophet has power to make an image to the first beast, or to represent him by a likeness, and to make it appear as a reality in the sight of men, and to give it power so that men do worship it. Does not false religion possess all those traits? He also compels men to worship it, and deprives those who refuse to worship it of liberty, and puts a law upon them and ostracizes them where permission is given him to do this. We see many instances recorded in the bible, also stated in history, where saints have had their liberties curtailed or destroyed, and have even been deprived of their lives by this persecuting power which compels men to worship as it decides.

The number is the number or limit of a man. The number is an indefinite one in the sense that it contains all that there is of false religion, whether developed or yet to be developed. It is the number of a man. It is not of God, but is corrupt or by man. It is of man and therefore of the earth or false, and it includes and comprehends all false religions and idolatry.

Tradition or departing from the word of God, and the substitution of men's word or of falsehood is the prime cause of all false doctrines and false teachings. The Catholics are the mother or originator of all this. They even boldly sanction and authorize this by claiming that the church or the people have the right and power to change the word of God. All false modern denominations are the offspring of this mother of harlots and abominations of the earth, although none of them may be as bold as the mother is.

Wealth or money is the motive that induces all false teachers to put forth their schemes. By this craft they

make their living. All false denominations preach for money. Now this is all the number of man or is found with men.

It is strange to see what power false religion has over the conscience and lives of men, if we did not see it plainly foretold in scripture. The man of God will find all needful teaching in the bible, not only telling what is true but also what is false; not only telling him what to believe, but also what not to believe: not only telling him what to do, but also what not to do.

Here is wisdom to count this name. Let him that hath understanding count it. None but those who have understanding, or who are taught of God, can see this mystery of iniquity and escape it, or come out of it.

This false religion is pointed out, and advertized in the bible that the children of God may be warned and escape its corruptions.

Hence the man of God should take heed to his ways. While the nominal professors of religion say it does not matter what one believes, or what denomination he joins, so he is sincere; it does matter much to the christian what he believes, and what he loves; and of course if he believes the truth he will love and fellowship only those that love and believe the truth.

God gives his people wisdom to see false religion as well as the true, and to discern between the two, cleaving to the one and despising the other. By the very nature and spirit of a christian he cannot love nor feed upon false doctrine, nor worship idols. Let him follow wisdom and abstain from the appearance of evil.

P. D. G.

See last issue for Association notices.

DEAD TO SIN.

"How shall we that are dead to sin live any longer therein." Rom. 6: 2.

It was thought by the apostle that it might be deduced, by corrupt minds, from his argument in the fifth chapter of this epistle, that if where sin abounded grace much more abounded, the commission of more sin would induce a corresponding over abounding of grace. Or, as some would have it, that if such doctrine as Paul preached, and we preach be true, one just as well take his fill of sin, for if he is going to be saved, he will be saved any how, and so he put in the text to cut off speculation upon that point. It is not improbable for one of these children of God to be induced, by the enemy of souls, to put several thoughts together and reason from them that whatever one may do if he is elected to salvation he cannot fail to attain unto it, and therefore why not have a good time in this world? Why not enjoy even the things of sin? The child begins to reason, "Once in grace always in grace." If God predestinated that I should be saved it will certainly come to pass, but when that one would participate in those things wherein he was dead in his former conversation, or citizenship, he finds that he is cut off in such a way that he cannot go to former excess, because there is death in it with a bitterness and a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries, Heb. 10: 27. He finds that instead of grace abounding as a result of his continuing in sin, death is the result, and he is readily convinced that being dead to sin he cannot live any longer therein.

That God's people sin is evident, but it is also evident that they cannot live in sin, for they are dead to it, which

means "to become off from."

Peter says that Jesus himself bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed."

It is often asked how far can a christian go and still be a christian, that is, how bad may be his conduct? I do not know nor do I care to experiment; but I believe a sinner may go as far as the devil has ever gone, even unto the bottomless pit.

Two things are true, first, that sinners have nothing to do with their obtaining salvation, and nothing they can do forfeits that salvation.

Second, the grace of God that brings this salvation teaches them that denying ungodliness and worldly lust they should live soberly, and righteously, and godly in this present world.

Who is under greater obligations to live right and do right than those who feel their sins forgiven? Who of all people are more careful to abstain from those things which war against the soul than God's people, and why? Because they have been killed to sin, or at least they are dead to it, and I would suppose they had been killed, for to kill themselves would be suicide and arminianism. If one goes on from one sinful thing to another without any check of conscience, and sense of condemnation, it is to my mind an evidence that that one's religion is not of a godly sort.

I know in me, that is in my flesh, there dwells no good thing, and that I do that which I would not and fail to do that which I would. As a man I am sinful and vile and am altogether, of myself, unfit for the kingdom of heaven and unworthy the company of the saints, yet I feel at times I have a good

hope through grace, and desire to live in such a way as to bring no reproach upon the cause of my master, nor upon his people. But when I would do good evil is present, and the things I do I hate. Oh wretched man I am, who shall deliver me from the body of this death? I thank God through my Lord Jesus Christ.

So then with the mind I myself serve the law of God, but with the flesh the law of sin." Paul did not serve sin with his flesh, but the law of sin. This is not a sinful law, but it is good and holy, but Paul was carnal sold under sin. This last confession is the service of the law of sin, or the law by which is the knowledge of sin. The service of this law is not a joyous one, but it is an abhorrence of self with groanings that cannot be uttered. It is made up of a deep sense of sin, corruption and depravity in our mortal being. "Sin wrought in me all manner of concupiscence." I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." This sin was in him while he was persecuting the saints, and then he served it, but when the commandment, or the law came, sin revived—was made to become exceeding sinful, and he died, that is, he died to sin, and was taught that henceforth he should not serve sin, but should serve or live unto him who died for him and rose again.

We are dead to the law by the body of Christ, and this death is in consequence to sin. Sin is the strength of the law. If we had no sin the law would have no dominion over us, and if we were not conscious of being sinners and were not dead to sin, but were yet dead in sin, then both sin and the law would be mere misnomers to us.

If I have not in some sense been experimentally quickened or made sensible of the presence of sin, and of my condition as a sinner, and have not received the Spirit of Christ by which all of God's people are led, and have not by that spirit been convicted and converted in the Spirit, then I have no right to the ordinances of the house of God, and am not accountable to the laws of Zion, and should be excluded from her communion, and let be unto her as an heathen man, and a publican.

We as men are not changed in our nature, but the Spirit and life of Christ is so manifested in us that we are dead to sin, and alive unto God, in and through the Spirit of life. "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." While this life is in the flesh, yet it is not of nor by the flesh, but of the Spirit of Christ by faith in him.

The same one that is buried with Christ by baptism unto death, is the one that walks and should walk in newness of life, even as Christ was raised up by the glory of the Father. So may we walk.

I understand that the same one that is dead to sin is the one who was formerly dead in sin. To be dead in sin, is to be cut off from all sense of, and participation in that which is called godliness, being without God and without hope in the world. While on the other hand the one thus dead in sin as cut off from holiness, is fully alive to the elements and pleasures of sin and without restraint or check of conscience revels with carnal delight in the lusts of the flesh, fulfilling the desires of the flesh and of the mind and is by nature a child of wrath even as others. But when that Spirit, or life, or quickening that was wrought in Jesus which raised him from the dead is sent into his heart, whereby he receives divine nature, he in the Spirit is quickened, as this life is made manifest, by faith, in his mortal flesh, and henceforth he re-

alizes nothing but death in the things wherein he once lived. "I was alive without the law once, but when the commandment came, sin revived, and I died." And now he is taught that as Christ has died unto sin once, but now liveth unto God, he should likewise reckon himself to be dead indeed unto sin, but alive unto God, through Jesus Christ his Lord. Ro. 6:10, 11.

Thus he is dead to sin, and should not therefore let it reign in his mortal body to it obey it in the lusts thereof. Ro. 6:12.

The quickened sinner is in such a condition that he cannot live in sin, but is made to loath it as a deadly poison, and yet he can not so live as to be in every way free from its influences and consequences. As a christian, through the life that is given him, he desires to enter fully into the blessings, comforts and privileges of the house of God, but when he would do good evil is present, so that he cannot do the things that he would. Therefore he groans being burdened, desiring to be delivered from the bondage of corruption into the glorious liberty of the sons of God.

How exceedingly bitter is the conflict between the elements of life and death, sin and holiness, poverty and wealth, sickness and health, doubts and confirmation, fear and hope. At one time weak, fearful and despondent, and at another, strong, bold and confident. Surely to be a christian is a mysterious realization—a glorious vision.

P. G. L.

NOTICE OF BOOK.

The following, from the pen of Mr. John Gadsby, the most noted writer of our people in England, concerns the History written by the Elder Hassells. It is a noble and true commendation of the book.

P. D. G.

History of the church of God, from the creation to 1885, A. D.; including especially the History of the Kehukee

Primitive Baptist Association, U. S. By Elder C. B. Hassell; revised and completed by Elder S. Hassell. (Beebe's Sons, Middleton, Orange county, New York).—To say that a book is large may not necessarily mean that it is good; to say that it is small may not necessarily mean that it is bad. On the contrary, small books are generally better than large ones, as they often contain much in little.

Now, to say that the book before us is a large one would not give any idea of its magnitude; neither would it were we to say it consists of upwards of a thousand pages; but when we add that the table of contents consists of nearly fourteen pages, that there is an index of about 130 columns and notes and tables making about 20 pages more,—all, contents, notes, and tables in nonpareil type, too small for us to read without the aid of an eyeglass, and when we add that, taking it all in all, the book is one of the most interesting, of human production, we ever held in our hands, then our readers may agree with us in saying that the book is one of no ordinary character.

The preface informs us that it took nine years to compile the work; and years of hard labor they must have been. The elder author worked at it for two years and a half, and was taken home in April, 1880, and the younger one, his son, was appointed by the Kehukee Baptist Association to complete it.

It is divided into 27 chapters, with an appendix. Chapter I. dwells upon the creation; chapter II. carries us from the Fall of Man to the death of Abraham; and so on; for our limits forbid particulars.

We have read a good deal of the book, as long, from time to time, as we could hold it up to our eyes, and have then laid it down and then tried it again; and we certainly have not to complain that any of the time was lost. We had some correspondence with the elder author, not only with reference to the Baptists in England, but also with reference to our views of the Establishment.

Obituary.

CALVIN WOODARD.

My father-in-law brother Calvin Woodard, died at his home, six miles east of Wilson, N. C., August 20th. 1887. He was born near the same place November 3d, 1827. His parents, William and Elizabeth Woodard, were Primitive Baptists, and remarkable for their extraordinary christian virtues. He received a hope in Christ about 1860, and united with the Primitive Baptist Church at White Oak, in Wilson county, N. C., May 25th 1870. He was, soon after baptism, made deacon and clerk of his church, and has, the most of the time since, served in that double capacity, as well as being treasurer a part of the time. His occupation was that of a farmer. He was a most industrious, humble, truthful, honest, temperate, moral, self-controlled, fearless, gentle, kind and self-denying man, a live and zealous church-member, a living epistle of Christ, known and read of all men, adorning the doctrine of God his Savior in all things. He was ready at all times to engage in any kind of useful labor. People outside, as well as inside the church, had the greatest confidence in him. He was a most earnest opponent of the use of alcoholic drinks. I have been astonished at the control which grace had given him of his spirit in the sorest trials. He feared God, and had nothing else to fear. He tenderly sympathized with and generously ministered of his worldly substance to the needy and afflicted, making his home the house of many destitute and suffering ones, and taking care of his aged pastor the last four and a half years of his own life. His bible and his church, the preaching of the word, the singing of spiritual songs, the company of his brethren, and the name and cause of Christ, were exceedingly precious to him. I think that I have never seen in any other person such burning zeal for the purity of the church of Christ. In this respect he continually reminded me of his eminent namesake, John Calvin. I esteem it a rich and rare privilege to have been intimately acquainted with such a man. Such a christian life is an unanswerable refutation of all the infidelity in the world; and in the solemn contemplation of such true nobility every selfish and sordid spirit should stand abashed.

I was blessed to spend the last two months of his life at his house during my summer vacation. I can never forget those happy, golden days. We were together a great deal of the time, at his home, and on the road, and at church-meetings, where we went twice a week. His conversation breathed the spirit of heaven. We sang spiritual songs repeatedly together, especially, over and over again, those two beautiful and appropriate hymns,

"An alien from God, and a stranger to grace,"

and

"Lord, before we leave thy temple."

Little did I suppose that "the days of my" dear father's and brother's "exile" from the home of the redeemed had so nearly "passed away," and he would so soon be called from the scenes of earth to "dwell forever in the presence of his Savior," to "reign in glory, praising God with all his heart," "exploring the depths of the Divine love," and "in an eternal Sabbath, adoring" his Divine Redeemer. While I was attending the Country Line Association, near Ruffin, N. C., he was bitten by a very poisonous spider on Friday, Aug. 19th, and died the next day, about thirty hours afterwards, being in dreadful pains about half an hour, and then unconscious to the end. He could not be induced to take a stimulant in time to do him any good. The appointed period of his departure had come. On August 21st his remains were buried in the town cemetery, of Wilson, in the presence of a large gathering of people. He leaves a widow and six children, who, while feeling that their loss is irreparable, are assured that he is at rest. "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. xiv., 13.

SYLVESTER HASSELL.

Wilson, N. C., August 31, 1887.

Elder P. G. Lester is an editor of this paper as well as my self, dearly loved by me and in the warmest fellowship with me.

He is as fully authorized to receive money for the Landmark as I am.

P. D. G.

ASSOCIATIONS.

The Black Creek Association is appointed to be held at the church at Cross Roads, Johnston county, one mile east of Princeton, N. C., to commence Saturday before 4th Sunday in October 1887, and continue Sunday and Monday following. Brethren, and ministers especially are invited to attend. Those coming by rail will be met Friday evening before at 4 o'clock on N. C. Railroad at Princeton, N. C. The trains meet there from East and West.

Yours in hope,
WM. MASSY.

The third annual session of the Toisnot Baptist Association will be held, if the Lord will, with the church at Hickory Rock, Franklin county, N. C., on Saturday, Sunday and Monday, the 15th, 16th and 17th days of October next. Louisburg is the nearest railroad station, about seven miles off. Nashville is about 20 miles distant.

All visitors that desire conveyance from Nashville will write to brother N. W. Boddie, at Nashville, N. C.

G. W. THOMAS, Clerk.
A. J. MOORE, Mod.

Sept. 1st, 1887.

The Silver Creek Association will meet, the Lord willing, with the church at Hollow Spring, Caldwell county, N. C., twelve miles East of Lenoir, commencing on Friday before the third Sunday in Oct.

We want all preaching brethren that can to attend. Visitors will be met at Lenoir.

ELDER P. D. GOLD: DEAR BROTHER,—Please give notice through the LANDMARK that the New River Association will convene with the Wilson's Grove Church, Pulaski county, Va., commencing on Friday before the first Sunday in October 1887. Those coming by rail will be met on Thursday at Central Depot, on the N. & W. R. R. We invite brethren, especially ministers. Gome brother Gold, if you can.

THOMAS E. WILSON,
Church Clerk.

Snowville, Va.

RECEIPTS.

ALA.—Redmon Bunn 1 84 Calvin Scott 2
GA—Wm Garner 1 50 Banks Lewis 2 25
IND—Tyre Henderson 2 00 By D H
Goble 2 00
ILL—Elder L Hon 2 00.
IOWA—Aaron Wood 2 00
LA—P M Jolly 2 00
MO--B A Payne 2 75
N C—B B McKinney 1 50 Mrs A L
Hopkins 1 50 Elder S P Terry 1 50 W
J Ladd 1 50 J S Ladd 1 50 Mrs Josephine Walker 1 50 Eli Buckner 1 50
Mrs Nannie Lunsford 1 50 Wm Stanley
1 50 Mrs R E Hall 1 50 W H Gordon
1 50 E T Lambert 3 00 D R Clayton
2 00 C C Clayton 1 50 J F Leath 1 50
Elder A Blalock 1 50 J W Rice 1 50 D
Strader 1 50 Q A Ward 2 00 S Underwood 2 00 J A Gambill 7 50 B W Jenkins 1 00 L Hester 5 00 Orren Jones 2 00 I L Thigpen 2 00 Mrs H Staton 2 00 S B Williams 1 00 A J Jones 2 00
Mrs M A West 2 00 Thos Pope 1 50 E L Apple 1 50 J S Forsyth 1 50 Putney Parrish 1 50 Oripay May 5 00 Mary Jackson 2 00 By Elder B Greenwood 6 50
J G H Mitchell 5 00 A C Craig 4 50 S P Mathews 3 00 B T Aycock 4 50 W T Dupree 3 00 S W Outerbridge 3 00 Elder J A Burch 1 50 S C Preston 10 00 J S Norris 7 50 Elder F L Oakly 1 50 Elder B Greenwood 3 50 Elder J A Burch 4 00 Elder Y I Chandler 3 00 J H Clayton 6 00 Elder I Jones 9 50 J S Dameron 6 00 J W Harriss 8 00
S C—J H Jollie 1 Mrs M J Epperson 2
TEXAS—By S L Harp 1 50
VA—Charles B Lewis 10 50 B T Butcher 3
SH Dodd 1 50 C R Worley 3 C H Barker 2 Elder T S Walton 1 Elder Joseph Furr 3 C A Cannon 2 W H Walton 1 50 A C Cox W H Wilson 1 50 D C Combs 1 50 W H Ferguson 1 50 B T Jennings 1 50 D C Combs 1 J T Dunn 3 T P Davis 2 W H Oaks 2 Joseph H Abbott 1 50 W A Dawson 1 50 D C Edwards 2 J P Johnson 1 50 B Butcher 1 50 Mrs S T Myers 2 W S Dodd 1 50 John Hodnett 1 50 H D Hines 1 50 Thos D Hodnett 6 Mrs Mary C Thurman 1 50 W H Giles 1 50 Mrs Julia A Parker 1 50 A C Owen 1 50 T H Brumfield 1 50 James Keeling 1 50 H R Shelton 1 50 F Wright 1 50 Elder S W Price 2 By W F Fisher 2 Dr A J Almond 2 N C C Naylor 3 W S Anderson 7 50 Elder P G Lester 26 00 G H Thomas 5 00 C P Williams 12 00 A Ferguson 1 50 C W Willis 1 50

APPOINTMENTS.

The following, Elders will preach the Lord willing :

J. C. WILLIAMS, of Ga.

Dudley.. Friday before 4th Sunday in September
 Friendship..... Saturday
 LaGrange..... Sunday
 Mewborns..... Monday
 Meadow..... Tuesday
 Tysons..... Wednesday
 Great Swamp..... Thursday
 Flat Swamp..... Friday
 Thence to Kehukee Asso. He will need conveyance.

L. H. HARDY.

Feathery Bay..... Wednesday Oct. 26th
 Simpson's Creek..... Thursday
 Little Pedee..... Saturday and 5 Sunday
 Pleasant Hill..... Monday
 Bethel..... Thursday Nov. 3rd
 Thence to Mill Branch Association.
 Mill Branch..... Monday after the Association
 Some brother or friend from Feathery Bay will please meet me at Fair Bluff on Tuesday night after the 4th.

W. A. ROSS.

Lower Black Creek..... Tuesday after 2d Sunday in October.
 Wilson..... Wednesday
 Toisnot..... Thursday
 Falls..... Friday
 Thence to Toisnot Association
 Peach Tree... Tuesday after 3d Sunday in Oct.
 Sandy Grove..... Wednesday
 Healthy Plains..... Thursday
 Creech's..... Friday
 Thence to Black Creek Association.
 Johnston Union..... Tuesday after 4th Sunday in October.
 Chapel..... Wednesday
 Goldsboro..... Thursday
 Memorial..... Friday
 Thence to Upper Black Creek to Union meeting.

F. A. CHICK.

Spring Green Tuesday after 1st Sunday in Oct.
 Hamilton..... at night
 Conoho..... Wednesday
 Tarboro..... Thursday and at night
 Fremont..... Friday night
 Goldsboro..... Monday night after 2d Sunday
 Wilson..... Tuesday night and Wednesday morning and night.
 He will need conveyance.

A. W. PATTERSON & J. C. WILLIAMS,
 of Georgia.

Little Creek... Tuesday after 1st Sunday in Oct.
 Sparta..... Wednesday
 Old Town Creek..... Thursday
 Wilson..... Friday
 They will need conveyance.

A. W. PATTERSON OF GA.

LaGrange..... Tuesday after 2d Sunday in Oct.
 Friendship..... Wednesday
 Dudley..... Thursday
 Thence to White Oak Association.
 Goldsboro..... Wednesday after 3d Sunday in October.
 Chapel..... Thursday
 Memorial..... Friday
 Thence to Black Creek Association He will need conveyance.

J. C. WILLIAMS & I. J. TAYLOR.

Haskin's Chapel.... Tuesday after the 2nd Sunday in October.
 White Oak..... Wednesday
 North East..... Thursday
 Wardswill..... Friday
 Thence to White Oak Association.
 South West..... Tuesday after
 Muddy Creek..... Wednesday
 Beaver Dam..... Thursday
 Thence to Black Creek Association. They will need conveyance.

L. H. HARDY.

Upper Black Creek..... Wednesday after 1st Sunday in October.
 Lower Black Creek..... Thursday
 Memorial..... Friday
 Thence to Contentnea Association.
 Mewborn's..... Tuesday after 2nd Sunday
 He expects the Lord willing to go from the Kehukee Association to Black Creek depot on Tuesday after 1st Sunday, he will be glad for some brother or friend to meet him there.
 He will need conveyance.

D. N. GORE.

Bear Creek, Association... 1st, Saturday and Sunday in October.
 Big Creek..... Tuesday.
 Suggs Creek..... Wednesday.
 Pleasant Hill..... Thursday.
 Mount Tabor..... Friday.
 Maple Spring..... Saturday and Sunday.
 Tom's Creek..... Tuesday.
 Flat Creek..... Wednesday.
 Bear Creek, Stanley Co..... Thursday.
 Meadow Creek..... Friday.
 Crooked Creek..... Saturday.
 Watson..... Sunday.
 High Hill..... Monday.
 Liberty..... Tuesday.
 Mountain Spring..... Wednesday.
 High Ridge..... Thursday.
 Lawyer Spring..... Friday.
 Bethany..... Saturday, 4th and Sunday.
 Scranton, S. C..... Sunday Night.
 Hinson, S. C..... Monday.
 Beaver Dam..... Wednesday.
 Mill Branch, Association at Picaway Church, Columbus Co..... Friday, Saturday and 1st, Sunday in November.

Will some one please meet me at Polk'on on Morning, September 27th.
 He will need conveyance.

TARBORO FEMALE ACADEMY

The Fall Session of this Institution will commence September 6th, 1887, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of study, pleasant home, healthy location and pleasant surroundings.

TERMS.—Per session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights \$70. Send for Catalogue and Circular to

D. G. GILLESPIE, Principal,
Tarboro, N. C.

THE WARREN SOUTHERN TEACHERS AGENCY.

1st. Supplies schools and families with Teachers free of charge.

2nd. Secures situations for Teachers at moderate cost.

3rd. Rents and sells all kinds of school property, Teachers out of employment, and those who are now engaged, but desire better situations, should register at once.

Write for blanks and full particulars,
SILAS E. WARREN, Manager. Wilson, N. C.

HOPEWELL FEMALE SEMINARY.

HOPEWELL, MERCER, CO., NEW JERSEY.

The twenty-second scholastic year will commence Wednesday, September 28th, 1887.

For particulars apply to

MISSES BOGGS, Principals.

OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

Some may cry humbug, without knowing anything about it. Remember, it costs not cost a cent to realize the merits of the remedy for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels constive, have legs bursted, etc. Remember:

TEN DAYS' TREATMENT FURNISHED FREE.

A valuable discovery, outside of any medical book or published opinion. A vegetable preparation, entirely harmless. Removes all symptoms of Dropsy in ten days. Cures case pronounced by the best physicians hopeless. From the first dose the symptoms rapidly disappear, and in ten days at least two thirds of all the symptoms are removed. From 30 to 60 days effects a permanent cure.

Send for circular containing questions, testimonials, etc.

DR. H. H. GREEN & SONS.
Principal office, 30½ Marietta St., Atlanta, Ga.
Branch office for Eastern States, 251 Canal St., N. Y.

WILSON COLLEGIATE INSTITUTE FOR YOUNG LADIES.

The Fall session of 1887 will open on September 5th.

This Institution, situated on the Wilmington and Weldon R. R., in the beautiful, healthful, and thriving town of Wilson, N. C., offers excellent advantages to those seeking a safe, desirable Home School for their daughters. Competent, earnest and successful teachers. Primary, Preparatory, Collegiate, Music and Art departments. Best modern methods of instruction and discipline.

The course in Art includes the History of Ancient, Mediæval and Modern Art, Artistic Anatomy, Perspective, Drawing from the Round, the Flat, and the Cast, Etching (brass and steel,) Modelling, Repousse, Wood-Carving, Painting in Oils, Water colors and Pastel-Crayon, and Decoration of China, Silk, Satin, &c. Course in Music, embraces History of Music, Theory of Music, Harmony, Piano, Organ, and Singing. The Literary course of study is sufficiently extensive. Entire average expenses for tuition in literary department, board, washing, lights, &c., \$155 to \$180 for scholastic year of 40 weeks. Small extra charges for Music and Art.

The general welfare of all pupils is zealously guarded. Buildings large, commodious and comfortable.

Pupils can enter at any time.

For further information and circulars write to

SILAS E. WARREN, Prin.,

Wilson, North Carolina.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 11th Session will open Oct. 25th, and continue twenty weeks.

TUITION:

Primary, per month,	\$2 00
English Graded Lessons,	2 50
English Higher,	3 00
Latin and Greek, each extra,	1 00

BOARD:

Per month,	\$7 00
Including lights and washing,	8 00
When absent from Friday till Monday	5 50
Including lights,	5 75

Pupils will be charged from time of entrance. One-half due at middle of session, remainder at close.

An additional building, for young men as boarders, will be ready. Then the Principal can accommodate twenty-eight or thirty boarders.—Others will take boarders.

The Academy will be furnished with new desks and wall maps.

Instructions in Physiology will be given by Dr. G. W. Kernode.

The school is situated ten miles north-west of Burlington, (Company Shops) Alamance county N. C. Location healthy, society good.

Pupils will be met at Burlington (Company Shops) October 24th and conveyed gratis, and at the close of term to railroad gratis, provided each writes me one week previous.

J. W. GILLIAM, Principal.

Morton's Store, N. C.

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Aug 1 87.	No. 15, Daily, Sunday.	No. 23, Daily.	No. 27, Fast Mail Daily.
Leave Weldon	2:05 p. m.	5:38 p. m.
Arrive Rocky	3:24 " "	.....
Arrive Tarboro..	4:50 p. m.	.....
Leave Tarboro...	10:50 " "	.....
Arrive Wilson...	3:57 p. m.	6:58 p. m.
Leave Wilson....	4:15 p. m.	.....
Arrive Selma....	5:24 " "	.....
Arrive Fayetteville	7:55 " "	.....
Leave Goldsboro.	4:45 p. m.	7:40 p. m.
Leave Warsaw...	5:49 " "	.....
Leave Magnolia...	8:13 " "	8:38 " "
Arrive Wilm'gton	10:00 a. m.	7:40 " "	9:55 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	11:50 p. m.	8:50 a. m.	5:00 p. m.
Leave Magnolia	1:15 p. m.	10:32 " "	6:45 " "
Arrive Warsaw... ..	.....	10:49 " "	6:50 " "
Arrive Goldsboro ..	2:16 " "	11:50 " "	.....
Leave Fayetteville ..	.....	8:30 a. m.	.....
Arrive Selma.... ..	.....	10:30 " "	.....
Arrive Wilson... ..	.....	11:59 " "	.....
Leave Wilson... ..	9:57 a. m.	12:38 p. m.	.....
Arrive Rocky Mt. ....	.....	1:12 " "	.....
Arrive Tarboro.. ..	.....	4:50 p. m.	.....
Leave Tarboro... ..	.....	10:50 " "	.....
Arrive Weldon... ..	4:25 a. m.	2:40 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albeimarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:30 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 10:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 4:20 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning leaves Spring Hope 10:50 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clintonbranch leaves Warsaw for Clinton, daily, except Sunday, at 7:30 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

All Trains run solid between Wilmington and Washington, and have Pullman Palace Sleepers attached.

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PUBLISHED SEMI-MONTHLY

—AT—

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

SW Outerbridge
15 Sep 88

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 chords of Love.

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

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

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

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Communicated.

LIFE AND EXPERIENCE OF MRS. SARAH HAMILTON.

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places; and yet, comparatively speaking, but few persons have ever perused, and such as have, will be compensated for looking over it again. The rich display of sovereign grace exhibited in the experience of the subject of the narrative, will interest every serious reader.

I was born in Frankfort, in Germany, in 1745. In the 7th year of my age my father came to Charleston, in South Carolina: his name was George Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about 16 years of age, when I was married to Mr. Alexander Hamilton, an eminent merchant, who in the contest between Britain and America, was shot dead in his own house, which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating on my misfortune, my best friend with all our substance snatched from me, as it were, in an instant, created in me new and awful sensations, which are beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants, with all the accommodations that they could yield or afford: he offered to make me his heir,

and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with the enjoyment of all the comforts this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning, and thus passed through some lonesome days and wearisome nights, for a considerable time; at length, being desirous to obtain some relief, I went to a theatre, or play-house, where I saw divers plays acted on the stage: and one in particular, exhibited General Washington and Lady Montgomery, whose husband was killed, in battle in Canada and the agitation that she manifested in the scene, brought the death of my husband to my mind with such powerful sensations, that I had nearly fainted. The shortness of life, and certainty of death, the faded nature of all worldly enjoyments, were then plain to my view, and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy, and with pensive mind and wearied limbs I fell asleep and dreamed.

[Although some people may make light of all dreams, yet I would beg pardon for inserting this, for it was peculiarly interesting to me, however foolish it may look to others.]

I thought I was in as beautiful a place as ever I saw; where there were all the most truly delightful and fashionable things in the world; also cards and dice, plays that I had been familiar with in my younger days. We drank wine out of golden bowls, and had everything the world deem delightful. I sat at the card-table with an Episcopalian priest, and took a golden

bowl, and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people, dressed in white robes, with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven, joining their songs with them. The melody, union and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked black and very disagreeable, and myself likewise. I then set down the bowl, and said to them, I must be gone. As soon as I rose up, I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornament in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said, Lo, you see a beautiful palace? I answered yes: which was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful man asked me if I saw the golden seats. I told him I did; he told me I should have one of these seats, provided I conquered my enemies. And I went with the greatest joy expressible; and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace; as I made a turn to go back the ground gave way from under me, and I fell into the dismal pit, but happened to hit upon this beam, and there I sat three days. Then there came another man from these shining ones, and asked me what I did there. I told him

the pit was deep, and I could not get out; and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end thereof. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold, nevertheless, for this was Christ the rock. I got hold of it with both hands, and to my inexpressible joy, was immediately out of the horrible pit. I then awoke, and beheld it was a dream.

After some months' meditation on my dream I fell asleep and dreamed the same dream again, and also a third time. This brought me to such serious reflections that I hardly durst sleep at all! yet was at a loss for the interpretation of my dream. I arose very early one morning and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream, out of curiosity. I accordingly told it them frequently; and after a while my troubles entirely left me. But in about a year and nine months, there came a gentleman from Georgia to visit me; he was a very rich man, and possessed wealth in abundance. The second time he visited me, he invited my uncle and aunt, and myself, to visit him and see his plantation; accordingly we all went together, and beheld his situation) which was truly elegant. His house was very large, and ornamented inside and out; on the top was a balcony, and a summer seat therein. As he led me to the summer seat, I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me, he brought me just such a head-dress as I dreamed about and it pleased me. We concluded to marry, and appointed a time when the nuptial ceremony should be solemnized. But about that time there was a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my

power would soon have banished them out of my sight and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle, that one of his slaves was that day going to be dipt by a man that looked more like a hangman than a priest. This much displeased me. I immediately replied, that I wondered gentlemen of note would suffer such fellows to go about the country cheating poor ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed to visit him that day. I told him I would go, if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw the minister, and knew immediately, although I had never seen him before, that it was the same man I saw in my dream, that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind, that I was as one thunderstruck. He was the very one whom I saw amongst the shining throng of happy people, and I amongst the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great, the people discovered it, gathered round me on all sides, and supposed me in a fit, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled; I fainted and fell to the ground; they lifted me in the coach, again and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people; some swore

they would kill the minister, because they supposed he had bewitched me; and my uncle immediately sent for the Romish Priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to be gone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him neither; for it appeared to me he had helped me to commit the unpardonable sin. I told him to be gone quick; and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself, nor let others; and as he was turning to go from me, my aunt told him not to mind what I said for I was crazy. Then the minister began to creep to see me in such a situation, and advised my uncle to send for that Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister willingly came—they set victuals and drink on the table for him, but durst not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me and asked me how I did: I told him I was a poor, miserable, lost creature. He told me if I was lost, I was one of these very persons whom Christ died for, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin: he said he thought it was my mistake, for I did not know enough. After he had talked sometime, he put his hand into his pocket and took out the New Testament; it was the first that I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all: he said, God willing, he would see me again to-morrow. I said, pray sir, don't forget me! and when he saw me so afflicted, he said, shall I pray for you before I go? I answered, yes. What shall I pray for? I told

him to pray that the Lord might have mercy on me; with these words he seemed affected, which gave me to understand that he thought there was no mercy for me; but he kneeled down and prayed; I kneeled also; and when he spake of the spotless purity of God, before whom sinless angels veiled their faces, crying, holy, holy, is the Lord God Almighty, and that the holiness and purity of God filled immensity, I thought it was impossible that I could have mercy; and when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners, and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty; which circumstances most readily applied to my case. I thought I was the very servant.—Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown, to gratify the malicious rage of wicked men. I thought he died to save my life, and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how one could die for so many; but when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he was alone, I by this similitude understood the mystery, that, although Christ died for many, yet each one had a whole Savior. I then saw that God could be just and justify him that believeth in Jesus, even such a wretch as I was. In this view, no tongue can tell the ecstasy of joy that I was the subject of; my distress left me, and I could give glory to God with all my heart. I longed to praise him with

every breath; my prayer was, Lord, what wilt thou have me to do? Lord speak, for thy servant heareth.

Upon my uncle and aunt hearing this of me, they came to the door; I said to them, dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Savior. My uncle then shut the door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptised of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Savior before men. The next day the minister came, as he told me, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take him for my prophet, priest and king; that I felt determined to obey him in all things; that I thought his laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister, that he was overjoyed, and said to the other man, that yesterday was the first time that ever she heard anything read from the bible: and now she is able to teach me, (said he.) Glory to God in the highest, for he teaches as never man taught, neither is heavenly instruction dependent on human education. I then asked him if he was willing to baptise me; he told me he was glad of the opportunity, if I desired it; I told him I longed to follow my Lord and Master down the banks of Jordan, and that he would have to send for me, for I could not go to the place myself; he told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the water-side, I related the dealings of God with me, which account proved instrumental in God's hands, of the awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's; but behold he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, he that would live godly in Christ

Jesus, must suffer persecution.

I was disowned by all my former friends and relations in that place, and the minister seeing me in this distressed situation, pitied me, and told me, as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away and hired my board for three weeks; at the end of which time he came again and baptized those fifteen persons before-mentioned, for they all gave great satisfactory evidence of the work of grace, in their hearts, and also brought a carriage for me to go with him to North Carolina, where I lived among his people three years: and a happy three years to my poor soul, though rejected by my natural relations; yet I think I had daily communion with friends and relations; even Jesus, who was to me the chiefest among ten thousands, and altogether lovely. I really enjoyed that peace of mind which the world can neither give nor take away; yea, this peace was like a river flowing from the right hand of God. So great and inexpressible was this peace and happiness I then enjoyed, that all other happiness looked extremely despicable and unworthy my attention. The world with all its gay and enticing charms, courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God, than enjoy the pleasure of sin for a season, having respect to the recompence of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt: yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter: and I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, being possessed of all the pomp, grandeur and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honor, I wish to invite and exhort all, who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do; but

O, my friends, I long for your happiness; long to see you rejoice in the hope of the glory of God; yea, I long to see the saints on earth join their rejoicing songs of praise to God with the seraphic angels in heaven, at the news of the return of one more prodigal.

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and Popish superstition, and wilfully ignorant. I thought it was possible, in case I could see them, that I might be an instrument in God's hands, of leading them to a consideration of the folly of their ways. I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I in a dependent situation, and knew that if he had not lost his former regard for me, that he would help me, notwithstanding our differences of opinion; and that he would delight to have me live with him. When I told my intentions to the brethren, they told me I need not go away on account of being burthensome to them, for they were willing I should live with them as long as I wished; that I need not regard their expense, for they had as lief maintain me as one of their own children; for we are one, said they; but still if I could not content myself to stay, that they would help me—which they did. I thanked them and took my leave. I rode in a carriage, and the driver conducted very disagreeably; I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a christian, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for he knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. But the next day my brother

came to the house where I was, and the women of the house said to me, there's your brother. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and therefore went to meet him, and held out my hand as a token of friendship; but shocking to relate, I saw in his face signs of disapprobation; he frowned and stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother, you may well think, excited powerful sensations in my mind; to be disowned by my own father and brother, and called a heretic; now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was a christian, and if so, it would become me to act like Christ; who, when he was reviled, reviled not again; and when he was persecuted, threatened not. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I through grace was determined to do; but Satan tempted me to give up my determination to live devoted to God; I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of such a thing, but I took up my Testament which my brethren had given me, and had a desire to read some directions from God, what to do; and the first sentence I read was "He that forsaketh not father and mother for my sake, is not worthy of me:" and immediately I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental affections for me was not lost, and that when he saw me in a reduced state of poverty and

distress, it might possibly effect his heart, I accordingly went, but, O how my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly contain myself. As soon as the exercise was over, my father came out. I went to him but was so overcome that I could not speak for sometime; at length I recovered strength, but could not forbear screaming, and fell down before him; but instead of exciting pity in him, he turned from me, as from a heretic unworthy of his notice, and would say nothing to me. I then went home again, and hired my board for a short time, with what money I had left, which my brother had given me for the expenses of my journey. Soon after, my father, whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language:—

"Mrs. Hamilton: your honored father sent me to state to you the condition on which he will receive you as his child again, and forgive you all your past disgraceful folly; which should not once be mentioned against you. In case you comply," he says, "you must re-urn to the church from whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and christianity, as you call it; and you shall become my beloved daughter: but if not, you must expect nothing from me, not even to own you as a daughter; for I am determined to disown you in case of your obstinacy." I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of his children, and also my looks so favored his, that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered that I must of necessity leave that place soon, for my money was now almost spent, and where to flee I did not know, being destitute of any christian friend there.

which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind: I feared that I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation that I before spoke of, concerning my going back to the Romish church, with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved of with great indignation. However, my father was unwilling to give the matter over so, without another trial to reclaim me from heiesy, as he named it; he therefore employed a Romish priest, and a certain Mr. Smith, who lived near me at that time; crafty men indeed. I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to tell my troubles to, I had none but God to appeal to for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject whatever: in this forlorn situation where to go or what to do I could not tell; one consideration still comforted me; I viewed God to be my friend, and would deliver me out of all my trouble in his own way; and felt willing to place my dependance on him. One day, to my great astonishment, my landlady invited me to go with her on a visit; Come, said she, Mrs. Hamilton, go with me to visit Mrs. Smith to-day, perhaps it may have a tendency to shake off this sober melancholy, that seems thus to hang about you. I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith, and dissenting from the Romish church. I asked him if he believed the bible, I hope so, said he: well, you recollect, sir, in Revelation, how St. John attempted to fall down and worship the angel, who said, "see thou do it not,—worship God;" Now if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus had died and shed his blood to pardon my sins, and make an

atonement, and now sits as an intercessor at God's right hand: God forbid therefore that I should worship any other than the living and true God. Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

It so afflicted me to see a man in such a rage, that I rose up to go out of his sight; but it dropped into my mind that there was now an opportunity for God to display his power, and that if the Lord would help me, I would now speak in vindication of his cause. I accordingly stepped back; and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough language, which it is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house; I therefore went out of my own accord; and I believe if I ever prayed to God in my life it was then. I had strength from God to talk to them; my tongue seemed to be let loose, and my heart was enlarged; it seemed that my mouth was filled with arguments; the scripture flowed into my mind, text after text, as though the bible was committed to my memory. It being in the city, about two hundred collected before I had done speaking; after which I returned to my former residence. But my brother, being fixed against me and the Protestant religion, raised a mob of a considerable number to take me away by force, and what they would have been suffered to do, had they prevailed in their design, the Lord only knows. But happily for me, the man of the house fearing he should meet with difficulty in that case, took me privately out to a back place, where he had a horse prepared with a man's saddle on him; the first horse I ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship; and he told him how it was, and made him promise not to tell who brought me there. The minister con-

cealed me in an upper room, and said he would expose his life to save me in case of need; therefore told me to fear nothing. The next Sabbath he went to meeting and informed the people concerning me, and they contributed fifteen dollars to my relief. After these things, it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, where I found to my grief, that my daughter was dead, and her husband moved out of the country. But still I wish to inform my readers, that religion shall, through God's assistance, be my principal object; for I sincerely believe there is nothing more worthy of our highest regard and attention; and I resolve to pray for Zion still, let what will become of me.

SARAH HAMILTON.

Woodstock, Sept. 26, 1803.

N. B.—Mrs. Hamilton, during the latter part of her life, resided at Woodstock, Vermont, among her christian friends. She died Nov. 20 1806.

ELD. P. D. GOLD, DEAR BROTHER:—The LANDMARK of Feb. 1st has been received and read, and it is to me an excellent number. The editorials were as usual, edifying, comforting and encouraging; as was also the letters of several brethren and sisters. I very much enjoyed the communications of sister Durand, and brethren Hall and Hardy. We hope when brother Hall takes his trip next Fall, he will come around and see us.

The LANDMARK is always a welcome visitor, as it boasts of the Lord's works, and not man's works. I ever like to hear the Lord exalted, and man abased. When I hear one say he is a sinner, and wants to know if there is any hope for him; I feel like pointing him to Christ, the Savior of sinners.

When I took up my pen, my intention was to try to write something for the anxious ones who read the LANDMARK, and the text in view is (Isaiah 45: 22,) "Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else." This has, to me, been very comforting, when I felt that my case was an out side one; knowing that Jesus, speaking by the mouth of the prophet, had invited only such to look to him, and be saved. He does not say to the sinner, do this, or that. He does not say pray three times a day, and leave off your bad habits such as drinking, swearing, &c., and then join the church, and go on doing good, and you will be saved: but simply, "look unto me." It does seem like from the above, that every body would be saved, when all they have to do is "look to Jesus," but remember, the text says all ye ends of the earth, so we see that the drunkard, the thief, and such men, are not invited to look to Jesus for salvation; because the scripture says such men cannot enter the kingdom of heaven. There must first be a change. The wicked must forsake his way, and in order to do this, he must not only know that he is a sinner, but he must feel from the depth of his heart that he is a sinner, desperately wicked, and without hope in death. No one now need tell him to pray, for the very breathing of his soul is, Lord be merciful to me a sinner. He does not then feel 'big I' and 'little you' but O, that I were such an one as you! that my chance was as good as any one else, there would be some chance. But alas! the day of grace is past, and I am here without hope. I have sinned against God and man, and now I must reap the reward of my wickedness. I see that condemnation is just, but I will beg for mercy while I live. What is the case of such a man? It is surely an outside one, an extreme case, an out-cast, or end of the earth. Then such have nothing to do but look to Jesus. This is the class he has invited, and he requires nothing of you. No sacrifice for you to make. He has offered himself a sacrifice for

your sin, and paid the debt you could not pay, and now he wants you to look to him, for he is God, and there is none else. But, says one, I am not worthy to look to Jesus. Well I suppose you want to bring self with you. You want to be something, or worship some other god, but Christ says there is no God besides him to whom you may look. You were once a drunkard, a gambler, and loved to take the name of God in vain; yet you felt to be a pretty good fellow. Now you have quit all these evil habits, and you feel to be a worse sinner than you did when you practiced them. Is there not a change, and what has produced it? It is Christ working in you to will and to do of his own good pleasure. Now if you can believe this, you will enjoy his presence the more by telling his people what great things he has done for you, and living in fellowship with them.

S. E. BROYLES.

Hunter's Spring, W. Va., March, 1887.

"For Christ is the end of the law for righteousness to every one that believeth." Romans 10:4.

How the end of the law? Is it done away? Is it become obsolete? Is it now of no more use or value, or has it still a use and a value? If so, what is it, and how has Christ become the end? Ah! it saith for righteousness to every one that believeth. The law demands righteousness. As soon as any one believes in him by a living faith, the end of the law is attained in that person. He is in possession of that righteousness that the law requires. Thus having all the law requires, he has eternal life to which the law was ordained *which is love to God*.

It will be observed in the preceding verse that "God's righteousness is the theme of the apostle," that is, how God can and doth make man that is unrighteous righteous. So then it is God's righteousness for man, whereby man is now just or justified, the law satisfied, and man made conformable to the law, so that he is now not a slave in bondage to the law, but a son loving all its precepts and establishing it. It has been

our school master to Christ. The lessons taught are found in Christ. It teaches us things that are proper to be known lest we go about to establish our own righteousness, and do not submit to the righteousness of God.

The Jews were ignorant of God's righteousness, and went about to establish their own, by an observance of the ritual law, and in living an outward moral life. Many expect acceptance now by the same. This is man's idea of right, but not of God. No man can ignore the first commandment. I ask how can he love when in fact he is at enmity to God, not subject to his law, neither indeed can be. The righteousness of God which is by faith brings to view, not only the lamb of God as his sacrifice for sin, but that he also is become our sanctification by writing his law of love in our hearts by faith, so that it is God's righteousness within us. He leads us by our right hand and guides us by his counsel. He leads us to living fountains of water. Yes, sheds the love of God abroad in our hearts by faith. Yes, makes us all that the law requires. All the redeemed are convinced of sin by Christ who is exalted a Prince and a Savior to give repentance unto Israel by showing them the exceeding broadness of the law and its spirituality bringing them all in guilty before God. Whenever any one has heard by faith the law, it comes to him as the sentence of death, all hope of acceptance by the deeds of the laws has failed, and he is ready to perish. It has stripped him of all his own righteousness and he has become as poor as Job, and as full of sores and he trembles at God's word. The law has now by the Spirit done its work. God said, unto that man will I look that is, poor and of a contrite heart and trembles at my word. The end of the law is now attained. Christ is the end or object of the law. The law is our school-master to Christ, when the righteousness of God is revealed to us by faith. For he hath made him to be sin for us that we might be made the righteousness of God in him.

Isaiah said, "When thou shalt make his soul an offering for sin," and again

hath laid on him the iniquities of us all and with his stripes we are healed." So we see God's sacrifice for man, God's way of making us righteous, being made the righteousness of God in him. It doth not mean his known or unknown perfections, but his method of making the unrighteous righteous, in contradistinction from man's way of being just with God. He found a ransom; the debt being paid we need it applied and need not only an imputed righteousness but also an imparted. God through the Spirit communicates to us his righteousness which becomes personal to us in the person of Christ which in his passion as our propitiation satisfied the righteousness of the law of God and is in harmony with the requirements of conscience. And by the act of justification applied the atonement to the believer, whereby he feels to be one with him. He feels that there is now no charge against him, for he not only feels his sins forgiven, but now feels love to God and love to the brethren of like precious faith, love being the fulfilling of the law, therefore justification, or paying the debt, and sanctification are through God's righteousness. Man can never make out of it a righteousness of his own. The divine justification becomes the principle of the new life. God's righteousness is revealed in the revelation of Christ, called the gospel and is as the apostle saith the power of God unto salvation to every one that believeth, not the preached word is the power of God, but the revelation of Christ himself in the man; and in having him we have the power of God unto salvation, and that too from all ungodliness. This implies a righteousness imparted as well as imputed or sanctifying as well as justifying righteousness. A righteousness inherent in God, and manifested in Christ which by a living union by faith in Christ becomes the personal property and higher nature of the believer. This doth not allow of the thought of the lowering of redemption into a mere method of fulfilling the law, and thus acquitting the guilty, or of setting aside of the law. No the law must be hon-

ored by Christ and for us fulfilled by him and in us. It is the very righteousness of God himself which is imputed and imparted. Christ is now ours by faith and we are incorporated into him, and now are the righteousness of God in him, and the dominion of the Spirit of life in Christ Jesus hath made us free from the dominion of sin and death. Thus sin shall not have dominion over you, for whom the Son makes free shall be free indeed. God sent his own son in the likeness of sinful flesh and for sin (on account of sin) condemned sin in the flesh (for us) that the righteousness of the law might be fulfilled in us who walk not after the flesh but after spirit. Sin is condemned in us.

That which I do I allow not. Sin is not our aim or purpose. John saith he that is born of God sinneth not and cannot sin because he is born of God. That agrees with the passages just quoted in Romans 8:4. Sin here doth not mean a certain act, but the animus, that man cannot be in rebellion hating God and loving and serving sin and Satan. Sin shall not have dominion where the fear of the Lord is. If the righteousness of the law be fulfilled in us that is all the law can claim. The animus is to love God and fear of coming short of what we should be. He cannot have the fear of sinning and at the same time be loving sin and running after it, for the dominion of the Spirit of Christ Jesus hath made me free from the law of sin and death.

John also saith if any man say he has no sin he deceiveth himself and the truth is not in him, but he is in accord with Paul in Romans 7:4, That which I do I allow not. There is now no condemnation to those who are in Christ Jesus who walk not after the flesh but after the Spirit; being chosen unto salvation through sanctification of the Spirit and belief of the truth. John also saith there is a sin unto death that is arising from the enmity of the natural heart, and who has not the Spirit of Christ and who is in the gall of bitterness and in the bonds of iniquity and who fears not God. The saints are

passed from this death into life. The life here named is the life of God in this man. It is the new and eternal life which his Spirit communicates to believers, the believer is possessed of this spiritual life. So we are quickened together with Christ. Whoso eateth my flesh and drinketh my blood hath eternal life." It is life and eternal life already possessed, and the commencement of that glorious life which shall never end and be enjoyed in heaven. It is the blessing that the Lord commands even life forevermore.

He said "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live," and whosoever liveth and believeth in me shall never die. How can they sin as a worldling, being thus filled with his love and fear. There is no unrighteousness in the saint who hates sin and hungers and thirsts after righteousness. His sorrow ariseth from love. He doth commit acts that show he is dead to sin, but here is a coming up out of the wilderness, leaning on the arm of his beloved. A man may be coming up a steep hill in winter when the streets are in a glitter of ice, and he may fall and even slip back and fall, but his face is up street even if he doth slip and fall. He arises again and after a while gains the hill. He did not desire his falls, nor slips-back. He is subject to vanity or sin but not willingly. Again, a young girl after joining the church was asked if she could now live without sin, "Oh no," she said. Where is the difference in you then? She said "I heretofore ran away from righteousness, and ran after sin, but now I am after righteousness and run away from sin." If a man has his face Zionward it is not toward Egypt. He may be weak but still pursuing, still living a life of faith, for it is written the just shall live by faith, or day by day, or from faith to faith. Again he shall be called Jesus for he shall save his people from their sins. How is it that I found myself sinning if he saves us from them? He first gives us repentance, for he is exalted to give repentance to Israel. He first speaks to us through

the law, love the Lord. Where art thou, and what hast thou done. As he did to our mother Eve. He brings it home, not in the letter only, but by the Spirit. Who even feels his sins doth so by the teaching of the spirit. The righteousness of the law is revealed by faith so that he feels to be guilty before God, he finds no hiding place in the law and he becomes ready to perish because of his inability to fulfill it. He knows not that it is Jesus showing him his defilement. Yes, even after we have believed in Jesus who is the end of the law or object of the law for righteousness we have looked into the looking glass to behold our defilement. It takes our spiritual David to drive out the Canaanite out of the land. Sanctification is a progressive work in us, because you do not see all done at once is no reason that the work is not going on. It will take all our days. Where the Spirit of the Lord is there is liberty. We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.

We men are changed and not a spirit; we are conformed to the image of his son. According as he hath predestinated that we should be holy. We will find that he is a present help in time of need. He will with the temptation make a way for our escape. He will be with us in the furnace, even though we cry that he hath forgotten to be gracious, we shall not be left like the worldling to sin for the love of it. No, no, for his fear is in our hearts so shall they not depart from him. He said that his covenant should stand and that he will not depart from them to do them good, but will put his fear in their hearts, so shall they not depart from him. The fear of the Lord is the beginning of wisdom. If there is fear of offending there is no open war or sin unto death. Neither can he sin if the love of God and the fear of God be in his heart. Fear is an attribute of love. They are thus saved from their sins. For he that hath suffered in the flesh hath ceased from sin. This is all

the law requires. This they hunger after. The law demands holiness, this is the saint's great desire. The law was our school-master to Christ that we might be justified by faith. They come to him hungry to be fed, poor to be made rich, trembling to be made strong. Do we make void the law? Nay, but establish the law. We through the Spirit wait for the hope of righteousness by faith, even the righteousness of God by faith. He predestinated that we should be conformed to the image of his son, being kept by the power of God unto salvation through faith according to his purpose and choice. This is the sanctification of the scriptures if not of a denomination. Now if ye are led of the Spirit ye are not under the law for the law is written in you, and there is no hope of acceptance by the deeds of the law, but by the hearing of faith (by the reception of the promise.) That no man is justified by the law in the sight of God is evident, for the just shall live by faith. They have the fruits of the Spirit, and thus have the mind of Christ. Who shall condemn. It is Christ that died, yea, rather that is risen again and liveth with his saints, and because he lives they live and shall never die or be separate from God. He hath given the saints love, this being all that the law requires, and thus has brought in the righteousness that is everlasting, for the same love to God that is now the fulfilling of the law, will continue and grow more and more forever. It is the great chain that will bind us to the throne of God and the lamb forever.

I remain yours in hope,
JOHN THORNE.

ELDERS P. D. GOLD AND P. G. LESTER, DEAR BRETHREN IN CHRIST:—Your valuable paper still comes to me, full of good things, for which I desire to thank God, as they are soul reviving to me, and strengthening evidences of an acceptance with God. It seems that I can witness with some of the expressions of yourself, and many of the dear brethren and sisters who write in it,

who I think write in the true spirit and speak that they do know and testify that which they have seen.

Brother Gold, I have some mind to write on the subject of brotherly love, but feel my weakness too much, and having written two articles during the winter, which you have not published I have come to the conclusion that you in your sound judgment have found them unworthy a place in your paper, and shall therefore refrain from writing, for the present at least. But being a little late in sending my subscription for the present year I herewith send you two dollars in currency thanking you for your kind indulgence, and hoping the Lord may prosper you and yours, and extend your life to a good old age, and give you grace and wisdom to prosper the good work of publishing so valuable a paper as the LANDMARK, and preaching the unsearchable riches of Christ to hungry thirsty souls.

I am your unworthy brother in hope of eternal life,

J. R. ODELL.
Remarks.

Brethren should not be discouraged in writing because their communications are not published at once. If brother Odell feels inclined to write I desire that he will do so. And so of all others, that are so impressed.

P. D. G.

ELDERS P. D. GOLD AND LESTER:—I have just been reading your very welcome paper, and looking over Brother Lester's letter from Virginia, speaking of the great revival in the churches in that section. I wish to speak of our last Union meeting which was held with the church at Cross Roads, in Guilford county, N. C., which was held on the 5th Sunday and Saturday before, notwithstanding there were but two preachers there, they had the liberty as I believe to declare the whole counsel of God rightly dividing the word of truth, and to give to each their portion as meat &c. These brethren were Elders L. I. Bodenhammer and J. M. Harriss. They seemed to have the liberty to preach the unsearchable riches of Christ, and the brethren and sisters seemed to leave as carts loaded with sheaves.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 22

WILSON, N. C., OCT. 1, 1887.

Entered in the Post Office at Wilson, N. C., second class matter.

Editorial.

THOUGHTS UPON CHURCH ORDER.

In a well regulated and peaceable church good order is one of the most prominent features. And where there are no certain rules and regulations, there is but little or no order and barrenness, coldness, and often confusion is the result. There is one right way and there are many wrong ways to adjust and maintain each and every principle of gospel order. When the procedure is according to the pattern, peace always follows, but when the discipline is not after this rule it but adds to the confusion, and the more we have of such rulings the greater the confusion, until the utter destruction of all fellowship and peace seems to be inevitable.—When any certain course tends to aggravate instead of to palliate the case we may be assured that we are not applying the proper remedy. Where sin abounded grace did much more abound. When sin or trespass abounds in our brother, grace, mercy and righteousness should abound in us. When my brother trespasses against me, and I fail to follow the rules given in the scripture for all such cases I become a transgressor

myself, and a far greater one than my brother, for my course must sooner or later disturb and distress the whole body, whereas his trespass only affected me. I should go to him privately and tell him his fault, not after I had told every one else but him, but tell it to him alone, and to him only. I should entertain no enmity towards him, lest I should judge and condemn him through prejudice.

How could I deal faithfully with my brother with my heart full of malice and hatred towards him? What more could I have for a heathen man and a publican? I should be ready to forgive, and show that such is the case by my brotherly conduct toward him.—And if he hear me and turn and repent, I must forgive him. How shall I forgive him? Can I forgive and not forget? I may forgive and yet remember the mere circumstance, but I should not remember it as holding it against him. We can only truly forgive as we feel God has forgiven us. And if I do not feel in my heart the power of the forgiveness of my sins, I am not worthy to recognize anything as a trespass against me, but like David should feel to desire nothing better and that God has bidden him curse me.

When I look down into my own sinful heart and behold the deceit and wickedness that lurk therein, and feel at the same time that God for Christ's sake has forgiven all that, and that I in my nature am no better than my brother, can I not forgive him one time—seven times—yea seventy times seven!

If I should fail to go to my brother and he knowing that I am hurt in my feelings towards him should come to me and express sorrow for my feelings being wounded and ask forgiveness

ZION'S LANDMARK.

shall I forgive him? The master has said I shall do it, and therefore I must do it. And if I forgive him, I must fellowship him, or there is no meaning or sense to me in the idea of forgiveness. If he comes to me and penitently asks forgiveness and I do not feel from the heart to do so, I should loose him and let him go, and take myself under dealings, for the probability is I am the guilty party.

When we think one has trespassed against us we should consider well all the surroundings and see whether there is any fleshly feelings in the matter, and see whether under ordinary circumstances we would have felt to have been offended. We should most especially examine ourselves to see whether we are grieved in spirit or whether it is old Adam that is stirred up. It is a nice point to tell whether we are really grieved or mad. If we are angry we are out of order. If I fail to gain my brother I should take with me one or two other brethren and we together should labor for reconciliation. Most especially should those brethren taken with me labor with both of us and see which or if both are at fault, and to what extent. They are not supposed to be for either as against the other, but for both. They are the first court.

If they fail to bring about peace then I am to tell it to the church where the trespassing brother holds his membership. The church is the highest court, and it should not take sides on the merits and demerits of the case, but should have the matter fully and fairly stated by those hitherto concerned, and then let the church act in the spirit of love and forbearance, and if reconciliation is made let it there rest, but if not let the offending party be to it as an heathen man and a publican. There

is often much party spirit in church troubles, of an internal character, which ought not to be. And this is often of the flesh. Flesh and blood does not inherit the kingdom of God, and should not therefore enter into the government of church affairs.

Sometimes one or more think the accused has been judged wrongfully and so express themselves which is insubordination to the church, let it be right or wrong. I do not mean that one should give way to error though the church should sanction it, but there is a proper way to do everything. One had better suffer a wrong and endure it for a season than to so act as to magnify the difficulty. The Lord will avenge his elect ones even if the majority of the church be the object of his vengeance. The people of God in spirit dwell together in unity, and in all troubles if this could first be established in the body, no fear of splits, schisms, and divisions need be for a moment entertained. But when some are for Paul and some for Apollos, and a few for Christ, the church is in no condition to transact matters even of the smallest consideration. In the exclusion of a member it would be well for the minority, when such is the case, to quietly acquiesce in the decision of the majority, but on the reception of members the church should respect the feelings of one who cannot conscientiously receive the party for reason considered reasonable and consistent by the church.

In receiving members each and every member should think and decide freely in the case, that none be received to doubtful disputation. When one is received each member is supposed to have fellowship for that one, and to have manifested the same by either voting in the usual way, or giving con-

sent by silence.

Sometimes one has to be excluded, and one says I did not vote for him when he was received. I was not satisfied with him. Well did you vote against him? No, I just let the church decide. If you were there and did not vote against him, you voted for him by silence, and if it was not in your heart to vote for his reception openly, you have not acted in good faith, and are out of order. The pastor should never express his opinion in the matter. He is not the judge, besides there are many who think they must not go against the pastor, and therefore may be led against their true convictions. "Ye do err through your teachers." The shepherds of Israel often led the people astray, and brought upon them sore trials, and captivity. It is quite necessary that the pastor have a good wholesome influence with the flock but it is very disastrous when it is over them, especially if it is badly wielded. The pastor is not the sovereign or ruler over the churches, but is the servant.

There are often serious difficulties growing out of calling of pastors to the service of churches. Party spirit is engendered in the flesh, and each man wants his man. It seems to me that when we contemplate calling a pastor each one should take into consideration the real wants of the congregation, that is the church and the friends. A fit man must be of good report both of them within and them without.

Having ascertained, by proper consultation, what is needed then by the same process should the man be selected who has the qualities and qualifications best adapted to the wants of the congregation. Until the church can harmoniously unite upon a pastor it had better do without a regular pastor.

It often results badly when a church aims to select by ballot, from two or more preachers. We have no evidence that the Lord accepted the lottery work of the apostles when they chose Matthias.

Some churches have a standing rule of unanimity, which is a good rule, when well followed, and works well in time of peace and general good will, but sometimes this only gospel rule is waived by the majority when determined to carry its points which is disorder, and confusion and sometimes division is the result.

"Behold how good and how pleasant it is for brethren to dwell together in unity." I present the above as some of my thoughts upon this subject, which I believe are in harmony with the scriptures. They go for what they are worth. If any brother has any thing better send it in: we want the best that can be deduced from the inspired record.

P. G. L.

QUESTIONS.

Please answer these questions yea, or nay.

- 1st. Did Christ die for all mankind?
- 2nd. Can the sinner come to Christ?
- 3rd. Is the preacher instrumental in the hands of God, in bringing sinners to repentance?
- 4th. Does conversion come before conviction?
- 5th. Can a sinner (unregenerate) pray?
- 6th. Can, or does the sinner reject the good Spirit?
- 7th. Is the preacher sent out to preach to sinners?
- 8th. Is the bible the gospel?
- 9th. Does the first penitential tear secure to the person, beyond a doubt, a home in heaven?
- 10th. Should preachers persuade sinners to repent?
- 11th. Ought the preacher to tell the

sinner that his destiny is fixed, that he can't do anything that would do him any good, in getting to Christ?

12th. Can churches, where the members would answer these questions differently, live in fellowship?

13th. Are they in a condition to take the sacrament?

14th. What should they do?

I do humbly ask a pointed answer, for my special benefit, and oblige a friend.

A. J. CARSON.

Answers.

To 1st question. No, not in the sense that every individual of mankind is saved and will be saved. Jesus laid down his life for the sheep: John 10: 11. His name shall be called Jesus for he shall save his people from their sins: Matt. 1: 21. We thus judge that if one died for all then all died, or were dead: 2nd Cor. 5: 14. Then all that Jesus died for are dead with him, or saved by him. All that Christ died for will be brought to the knowledge of salvation in due time, because the death of Jesus, for any one and every one for whom he died, secures their salvation, or is the salvation of all such. The bible shows that there are some that are not saved. Hence we say that Christ did not die for all mankind.

To 2nd. question. The sinner cannot come to Christ, unless the Father draws him: John 6: 44. And all that the Father gives to Christ shall come to him; John 6: 37.

To 3rd question. The preacher does not quicken the dead: John 6: 63. God quickens the dead: Eph. 2: 4, 5. Jesus, the Son, quickens the dead: John 5: 25. But it is nowhere said that the preacher quickens the dead, or that he is instrumental in quickening the dead. Hence we have no right to say that he is such an instrument.

There is a use for preachers of the gospel in preaching good tidings to the meek, or to quickened sinners, not to

those dead in sins; and they should preach that men should repent, and they do preach repentance, and the remission of sins in the name of Jesus, who is exalted a prince and a Savior to grant these blessings. There is always repentance preached in every gospel sermon, and it is always felt in the heart and shown in the conduct of every gospel hearer. In that sense the preacher is a minister or servant of Jesus to profit the people to whom he is in Spirit and power sent, though he is never in the bible called an instrument.

To the 4th question. Conversion never goes before conviction, but always follows it, and is the result of conviction. For whenever one is convicted of a wrong he turns from it, and this is conversion. But by *conversion* we do not mean *regeneration*.

To the 5th question. We have no instance recorded in the scripture showing that a wicked man dead in sins ever truly prayed to God in an acceptable manner. What would a wicked man pray to God for? Is his mind in harmony with God's mind? He is carnal and loves the world, and his prayer would be for what he loves. How could one pray for what he does not want? Saul never prayed until he was quickened. That is, he never prayed truly or according to the will of God until he saw that he was a sinner and saw the Lord.

To the 6th question. Wicked Jews or unbelieving Jews always resisted the Holy Ghost in the sense that they persecuted godly men: Acts 7: 51, 52.

The nature and conduct of an unbeliever is to hate the truth, but it is the believer who is told not to quench the Spirit. The ungodly could not quench nor grieve the Spirit, for they have not the Spirit.

To the 7th question. The preacher is sent to preach to sinners, and it is sinners and sinner only, and no others, that Jesus came to save, and none but those who feel that they are sinners ever believe in Jesus.

There is a great difference in the bible usage of language between those

who feel that they are sinners, and the wicked. The prayer of the wicked is an abomination to the Lord, but Jesus hears the prayer of those who feel that they are sinners, and he eats with them and receives sinners.

To the 8th question. No, the bible is not the gospel, but it is the record on earth or the testimony of the gospel. The scriptures testify of Christ. But Christ crucified is the power and wisdom of God to salvation: and the gospel is the power of God unto salvation to everyone that believeth: hence Jesus, and not the bible, is salvation. If a man has the spirit of the bible written in his heart he is saved.

To the 9th question. No. Penitential tears do not secure one a home in heaven. Neither prayers, tears, cries, sorrow, nor good works are the cause of the salvation of any one. They are evidence that one is already saved, and that God is preparing him for that salvation; so that we say that we have no evidence that one is saved who never feels any sorrow for sin, nor repents, nor performs good works; but that where one has these signs following him it is good proof that he is already saved.

It is as true that all who truly, sincerely, desire to be saved, or that all that hunger and thirst after righteousness shall be saved, as it is true that Christ died to save sinners. So that we may truly say the poor have the gospel preached to them, and blessed are they that mourn for they shall be comforted.

To the 10th question. Yes. Paul says knowing the terrors of the Lord we persuade men. We do not try to persuade them, but do persuade them which amounts to the same as saying that he spake to such in this way as God sent him to, and hence the word

was effectual. By the word sinners I do not mean the ungodly or wicked who are dead in sins, who have no fear of God before their eyes, but such as those among you that feel that they are sinners and abhor themselves as such.

Knowing the terror of the Lord, knowing from my own experience the bitterness of sin, and that God hates sin, and knowing that it is an evil and bitter thing to sin against God, and also what a mercy it is to walk by faith, and what a good thing it is serve God, we persuade men to do works meet for repentance, testifying repentance towards God and faith towards our Lord Jesus Christ.

To the 11th question. Preach Jesus Christ and him crucified, and tell the sinner there is salvation in none other, for that there is none other name under heaven, given among men, whereby we must be saved; and that by him all that believe are justified from all things from which we could not be justified by the law of Moses.

It is safe, and we do well to preach Jesus and the resurrection. We do not know who God's people are. There is nothing required to be done by men, nor is there any good thing man can do to save himself. It is all in Jesus, and all that believe this have the proof or evidence that they are saved.

It is foolish to pretend to be wise beyond what is written. The models or patterns of gospel sermons are recorded in the Acts of the Apostles. Preach as the apostles there preached.

To the 12th question. How can two walk together except they be agreed? People may not see alike about any point, yet if they feel that the other members are christians they of course love them, and have that charity that

hide a multitude of sins. We will never perfectly see in every thing alike here perhaps. Some brethren may not be exercised on the above question as others have, or more may be shown to some than others. Let those that are strong bear the infirmities of the weak.

But what is it to be strong? Is it to feel that you are thoroughly *sound*, and that no one else of course is sound unless he believes just as you do, and that you will not bear with him at all who does not see just as you do? Where is any evidence that you are strong? What are you bearing? You are weak indeed if you cannot bear the infirmities of others.

To 13th question. If they are quarreling they are not in a condition to do any thing good.

To 14th question. Quit quarreling and live in peace if you feel that the others are children of God.

If you have no fellowship for them withdraw from them and dwell with them that you can live in peace with, and study to be quiet and to do your own business.

I have answered those questions briefly. I do not know any one referred to here, nor the writer; but am answering on general principle as it appears right to me.

P. D. G.

NOTHING TO BE HID.

Brother S. Underwood requests my view of 1st Tim. 5: 24.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after."

Timothy is instructed by Paul to keep himself pure from the sins of others, by not laying hands suddenly on any man. To lay hands on any one is to com-

mend him or endorse him. We are not to be surety for a stranger. Jesus could be surety for strangers and smart for it. He was able to redeem them. But we are not. We should be slow to commend those whose characters are not manifested lest we be partakers of their sins. If the Lord commends one that is enough. If he does not commend him we cannot, and will only cripple ourselves in trying to do so.

In the matter of ordaining those to preach that have not been fully manifested this scripture has application. (See verse 22.) It may also refer to other matters. But upon this matter I feel exercised to write, because it appears to me that there is need of caution here.

The church and all that are concerned, (and all the church is certainly deeply interested in this matter,) should wait for the ordination of a preacher until they are fully satisfied and assured, (gathering assuredly,) that that one is already called of God to preach before they lay hands on him. To lay hands on a man does not make a preacher at all. It only says that you believe that such a man is already called to this work, and that you believe it and therefore you set him apart to the work which the Holy Ghost has already called him to.

To the preachers who are to lay hands on one said to be called to preach these words are specially directed. Wait for the manifestation of character

Every man's sins do not go beforehand to judgment. It is true that some men's sins do go beforehand to judgment, but still it is not so of all men. For the sins of some follow after. So that you must wait for developments, or till it is manifest what our

character is. Therefore lay hands suddenly on no man. Judge nothing before the time. You are liable to be deceived in men and by men. Time proves all things by making manifest what is in man, that is God is the revealer of secrets, and wait until he makes manifest what is in man.

If you suddenly lay hands on one that is unfit for it you are a partaker of the effects of this in the sense that you are the one that has endorsed or commended him.

Again the sins of some men, as well as the good works of some men, are open beforehand going beforehand to judgment, and some men they follow after.

There are some men whose sins are plainly manifest, going before to judgment in the sense that they appear at once. While the sins of others are more secret and hidden, and hence you may be deceived about them. Therefore wait for developments.

There may be a secret sin in a man eating within as does a canker, while to the outward appearance the man looks all right. But circumstances will be so shaped at sometimes as to bring out the true character of the man, and make it manifest what is in him.

So it is with the good deeds of some going beforehand, and showing at once that they are all right: while it requires a much longer time for the good deeds of others to be manifested. Their true characters grow and ripen much more slowly; but they will surely be made manifest, for God will bring everything into judgment, both good and evil. Our secret sins he sets in the light of his countenance, and we feel that all our vileness is surely known, and that any one could see that we are corrupt.

All our sins will go to judgment, if they have not already gone. What a wonder that Jesus bare all our sins in his own body on the tree, and hence that all our sins will be brought out and go to judgment.

P. D. G.

CHANGE OF ADDRESS.

Brother C. S. McDaniel has moved from Columbia, S. C., to Washington city. His address is 511, 2nd St., N. W., where he hopes his brethren and friends will call and see him. He is unable to walk, having been paralyzed for years. He was once the publisher of the LANDMARK. He is a member of the church at this place, and is a dearly beloved brother to us.

P. D. G.

Elder Joseph E. Adams has been bereaved of his wife by death. He feels deeply the loss of his companion, and desires the prayers of the children of God in his trying condition.

Some comforting texts of scripture have been given him in his affliction.

P. D. G.

For \$2.25 cash I will send the *Gospel Messenger* and ZION'S LANDMARK to any one sending the money.

P. D. G.

Our Associations generally are well attended, and the preaching excellent. We have enjoyed meeting many dear brethren and sisters at these meetings.

When Associations are held as meetings of correspondence, (as ours generally are,) and not for any dominion over the churches, they are a great comfort to the people of God.

P. D. G.

Obituary.

P. I. PRATT.

DEAR BROTHER GOLD:—I send you for publication in the LANDMARK the obituary of our much beloved brother P. I. Pratt, of Matrimony Church, who passed away from this world of sin and trouble on Saturday night the 18th of June, 1887. Brother Pratt was born in Rockingham county, N. C., on the 9th day of May, 1825, making his stay on earth sixty-two years, one month and nine days. In the year 1848, Jany. 7, he was married to Miss Nancy W. Harriss, of Rockingham county. They were blessed with a large family of children, living in the enjoyment of the world as all other persons in nature until the summer of 1858, when the Lord saw proper to send the arrow of conviction to their hearts. On Saturday before the 3d Sabbath in Nov. 1859 his companion was impressed to go before the church at Matrimony and tell what great things the Lord had done for her and was received, not knowing that her dear husband had also received a hope in Christ. The next morning at the water out departed brother came forward and gave a reason of his hope in Christ, and was received in full fellowship. He and his companion both going down into the water and were baptized by Elder George W. McNeely, who was then pastor of Matrimony church. Our departed brother seemed to be much devoted to the cause of Christ growing in grace until his death. The church having full confidence in him as a christian in Sept. 1879, he was ordained a deacon in our church which office he filled until his death.

Brother Pratt had been complaining for some two weeks before his death of not feeling well, but still the family did not see any symptoms to cause any alarm. A day or two before he died, looking out at the trees, he expressed to his wife that every thing looked so beautiful. On the morning of the 18th June he was walking across his room, giving some orders to his hands, but soon commenced to grow worse. About 5 o'clock the same day he appeared to lose all consciousness and continued to sink until near 12 o'clock Saturday night of the 18th when he quietly fell a-sleep in Jesus. In his death sister Pratt has lost a good husband, his children a good father, the church a faith-

ful member, the county a good citizen. But in all this our loss is his eternal gain, as we believe his soul is resting with Christ in the climes of glory.

May his heart-stricken companion and bereaved children be reconciled to God's will in this sad affliction and if it can accord with God's will may they all be prepared by grace to meet him in that world of bliss where there will be no parting nor sorrow. Brother Pratt was a very industrious man, had a plenty of this world's goods to make his house a home for his many Baptist friends and to leave his family in good circumstances.

Yours in love,

F. J. STONE

Stoneville, N. C., July 16th, 1887.

ELIZABETH TERRY.

Elizabeth Terry, wife of J. F. M. Terry and daughter of Farthing and Candace Garrard, departed this life Sept. 19th, 1886, in the 37th year of her age, leaving a husband and five children, together with a widowed mother and two sisters to mourn their loss. She was a devoted daughter, faithful wife and an indulgent mother, and it was hard to give her up. But "The Lord giveth and taketh away, blessed be his holy name."

The deceased was a victim of Consumption, and the last six months of her life was a great sufferer, though she bore her many afflictions with a fortitude and patience seldom surpassed. Her character was that of a meek and humble christian, and she was loved and esteemed by all who knew her. She was a member of the Primitive Baptist Church at Mt. Lebanon, Durham county, and was zealous in her love for the people of God. She was aware of the approach of death and expressed a great desire to be reconciled to God's will. It seemed a struggle to give up her children, and it was an indescribably sad scene to those who witnessed it, when death was at the door. She called her mother, husband and children to her bedside for the last time, with a smile she kissed her children, and appeared calm and resigned. I feel that in her case we may well say, "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, they shall rest from their labors, and their works do follow them." May he who tempereth the wind

to the shorn lamb, bless her children and prepare both them, and all that were near and dear to her, to meet her where parting will be no more.

Dearest Bettie, how we miss thee,
Empty words would fall to tell,
But 'tis God who thus bereaves us,
And he doth all things well.

A SISTER.

MISS NANNIE GARDNER.

Death has again invaded our community and entered the residence of an already sorrow-stricken family, and despite the efforts of parents, friends and physicians, laid his rude and pitiless hand on the object of his prey and has taken away the favorite member of the family (if indeed parents can have a favorite.)

Miss NANNIE GARDNER, daughter of our worthy townsman and Register of Deeds, Capt. W. T. Gardner, departed this life on Friday, Nov. 12th, at about one o'clock, A. M., after a severe illness of over five weeks. Her age was 20 years, 5 months and 24 days, and now the community is wrapped in sadness and gloom, for the community has indeed lost one of its best, truest and most useful young ladies, always ready to visit and administer to the wants of the sick, and when the monster death laid his icy hand on one of her neighbors or friends she was the first to go and offer such consolation and kind attention as only a good woman can offer. And to her parents she was all that a dutiful daughter could be, she was kind and obedient, ever ready to obey their call and administer to their wants at all times. She was an affectionate and devoted sister and leaves several brothers and sisters to mourn their irreparable loss besides a host of other relatives and friends. To the family and friends of this pure-hearted young lady whose spirit has taken its flight to the God that gave it, to meet the loved ones gone before her and to join the angelic throng, which surrounds the throne of Heaven, it would seem that the pitiless monster death who delights to see the shedding of tears, and hear the bitter sobs of broken hearts always seeks to take from us those we love best, but the great God who rules all things and does all things well can wipe away all tears and bind up the broken heart.

She bore her affliction and sickness

with christian fortitude and died in the full hope of a better land. The burial took place on Saturday morning and was attended by a large crowd of sorrowing relatives and friends.

J. M. L.

GUSSIE LYNTON RIDDICK.

Gussie Lynton Riddick departed this life July 2nd 1887, age eight months and eight days. He was taken sick when quite an infant, and was never well again, though sick as he always was, he coiled himself around our hearts so that we felt we could not give him up, but God knew better than we, he took him into his own embrace, where sickness, sorrow, pain and death are felt and feared no more.

He was fed entirely from the bottle, and I feel that I can see him now begging for it as he was always ready to nurse until a month before he died, he began to teethe and his appetite failed somewhat, but a few moments before the breath left him he would draw a few times then throw it from him, the pain of death seemed so great. Why is it the dear little ones have to suffer so much; when they have never sinned, though it is all for the glory of God.

We miss the precious little boy, but I know to-night however lonely we are without him that he is a shining angel in heaven, resting on the bosom of our Saviour. 'Tis here we have the empty carriage and cradle, there he needs none of these, but enjoys the fullness of an ever blessed Saviour. Lord prepare our hearts to strive harder to know thee and meet Lynton in the realms above,

Then peacefully sleep our darling Lynton
In the cold and silent grave,
When you awake may it be in Heaven
Neath the cool and limpid wave.

W. H. R.

ASSOCIATIONS.

The Mount Enon Primitive Baptist Association will convene with the Salem Church, Hillsboro Co., Fla., three and one-half miles South of

Cork Station, on S. F. R. R., on Friday at 10 o'clock before the 2nd Sunday in Nov. 1887.

Z. H. BENNETT, Mod.

J. H. KNIGHT, Clerk.

The South Carolina Primitive Baptist Association is appointed to be held with the church at Bethsaida, nine miles North of Camden, in Kershaw Co., S. C., commencing on Friday before 3rd Sunday in Oct.

Those coming from the East will come on the Millman R. R. Those coming from the West will be met at Camden.

A general invitation is extended.

JOHN BROWN.

The Black Creek Association is appointed to be held at the church at Cross Roads, Johnson county, one mile East of Princeton, N. C., to commence Saturday before 4th Sunday in October 1887, and continue Sunday and Monday following. Brethren, and ministers especially are invited to attend. Those coming by rail will be met Friday evening before at 4 o'clock on N. C. Railroad at Princeton, N. C. The trains meet there from East and West.

Yours in hope

WM. MASSY.

UNION MEETINGS.

The Shewarkey Union is appointed to be held with the church at Spring Green, and to commence on Friday before the 5th Sunday in Oct.

The Contentnea Union is to be held with the church at Union on Saturday and 5th Sunday in Oct.

The Black Creek Union is appointed to meet with the church at Upper Black Creek on Saturday and 5th Sunday in Oct.

The Toisnot Union is to be held, the Lord will, with the church at Toisnot, on Saturday and 5th Sunday in Oct.

RECEIPTS.

ALA.—James T White 4

ARK.—David Mahan 76cts By J W Shirly 12

GA.—Mrs E F Davis 2 M L Harris 2

ILL.—Scott Amesworth 2

IND.—M E Kemper 2

LA.—Mrs H Roane 5

N. C.—Jesse Price 2 Wm Daughtridge 2 J Mercer 2 W H Martin 50cts SR Surles 2 J R Thompson 1 50 J A Temple 4 G S Latta 2 J H Adams 6 N R Parker 1 50 J N Whitley 1 50 A H Temple 2 Elder L P Adams 3 Robt. Collier 2 W B Godwin 1 50 A P Johnston 1 W T Adams 5 Miss A B Riddle 2 Mrs L H Wood 2 H F Smith 2 Amos Stephenson 1 50 Lyn Stephenson 1 50 Mrs Delia Ogburn 1 S M Williams 1 50 J W Rials 3 J H Massingale 1 Josiah Eldridge 1 50 Z Langdon 1 50 Mrs J R Rand 5 Eld J A T Jones 1 50 W H Young 3 Penny Stephenson 3 L Stephenson 3 G S Wilson 3 J G Turlington 3 A J Turlington 1 50 R Mathis 1 50 W H Adams 1 50 J Walter Myatt 2 C Cagle 1 50 Jackson Houston 1 By J W Harris 1 50 J M Roberson 1 Eld J T Coats 3 Daniel Stewart 2 B F Young 1 50 D H Adams 1 50 J W Elowers 1 50 J S Collins 1 50 Elder I Jones 3 Mrs L J Cockran 3 Elder B C Pitt 1 50 W C Trevathan 2 25 Eld B Greenwood 1 50 Elder Jas A Burch 3 A S Clinard 5 R Anna Maness 6 Elder J E Adams 6 Seth Woodall 3 R G Temple 1 50 G W Johnston 1 50 W A Myatt 3 J A Adams 3 Elder I Jones 3 Elder W B Williams 1 Elder Eld J B Parker 4 Noel Jones 1 50 DR Moore 1 50 S D Coley 8 50 W H Lassiter 9 Elder B H Wooden 1 50 G C Farthing 3 W A Penny 12 M H Suit 4 50 Elder J C Hudgins 6

TEXAS.—J W Edmonson 2 By Thos W Harrell 4

TENN.—T L D Parks 1 90

VA.—By Elder A L Moore 6 50 C P Williams 1 50 Eld P G Lester 13 25 W. VA.—S E Broyles 1 50

APPOINTMENTS.

The following Elders will preach the Lord willing:

B. GREENWOOD.

Cypress Creek, Columbus Co. N. C. Nov. 3
Mill Branch Association, at Piraway, Friday,
Saturday and first Sunday in November.

Bethel.....Monday
 Pleasant Hill.....Tuesday
 Conway.....Wednesday
 Pee Dee.....Thursday and Friday
 Travel.....Saturday
 Simpson's Creek.....second Sunday
 Feathery Bay.....Monday
 Mill Branch.....Tuesday and Wednesday
 Will some one please meet him at Whiteville
 on Wednesday evening, Nov. 2.

J. E. ADAMS.

Creech's.....Tuesday after 4th Sunday
 in October.
 Healthy Plains.....Wednesday
 Contentnea.....Thursday
 Scotts.....Friday
 He will need conveyance.

D. R. MOORE.

Euo.....Monday after 3d Sunday in Oct.
 Durham.....Monday night
 Brother J. R. Young's.....Tuesday night
 Oak Grove.....Wednesday
 Willow Spring.....Thursday
 Middle Creek.....Friday
 Rehoboth.....Saturday and 4th Sunday
 Fellowship.....Monday
 Sandy Grove.....Tuesday
 New Hope.....Wednesday
 Elizabeth.....Thursday
 Black River.....Friday
 Hickory Grove.....Saturday
 Hannah's Creek.....5th Sunday
 Cleinent.....Monday
 Smithfield.....Monday night
 He will need conveyance.

MOORE STEPHENSON.

Johnston Union.....Second Saturday and Sun-
 day in Oct.
 Pine Level.....Monday
 Beulah.....Tuesday
 Creech's.....Wednesday
 Sandy Grove.....Thursday
 Sappony.....Friday
 Mill Branch.....Saturday
 Union.....Sunday

J. A. T. JONES.

Bethany.....Friday before 5th Sunday in Oct.
 Johnston Union.....Saturday
 Also Elder Joseph Edwards will be with Elder
 Jones on 5th Sunday in Oct. at Elder S. H. Brad-
 dy's house (the funeral of his son, James A.
 Braddy.)

J. C. WILLIAMS & I. J. TAYLOR.

Haskin's Chapel.....Tuesday after the 2nd Sun-
 day in October.
 White Oak.....Wednesday
 North East.....Thursday
 Wardswill.....Friday
 Thence to White Oak Association.
 South West.....Tuesday after
 Muddy Creek.....Wednesday
 Beaver Dam.....Thursday
 Thence to Black Creek Association. They
 will need conveyance.

L. H. HARDY.

Upper Black Creek.....Wednesday after 1st Sun-
 day in October.
 Lower Black Creek.....Thursday
 Memorial.....Friday
 Thence to Contentnea Association.
 Newborn's.....Tuesday after 2nd Sunday
 He expects the Lord willing to go from the
 Kehuke Association to Black Creek depot on
 Tuesday after 1st Sunday, he will be glad for
 some brother or friend to meet him there.
 He will need conveyance.

W. A. ROSS.

Lower Black Creek.....Tuesday after 2d Sunday
 in October.
 Wilson.....Wednesday
 Toisnot.....Thursday
 Falls.....Friday
 Thence to Toisnot Association
 Peach Tree.....Tuesday after 3d Sunday in Oct.
 Sandv Grove.....Wednesday
 Healthy Plains.....Thursday
 Creech's.....Friday
 Thence to Black Creek Association.
 Johnston Union.....Tuesday after 4th Sunday in
 October.
 Chapel.....Wednesday
 Goldsboro.....Thursday
 Memorial.....Friday
 Thence to Upper Black Creek to Union meet-
 ing.

L. H. HARDY.

Feathery Bay.....Wednesday Oct. 26th.
 Simpson's Creek.....Thursday
 Little Pedee.....Saturday and 5 Sunday
 Pleasant Hill.....Monday
 Bethel.....Thursday Nov. 3rd
 Thence to Mill Branch Association.
 Mill Branch.....Monday after the Association
 Some brother or friend from Feathery Bay
 will please meet me at Fair Bluff on Tuesday
 night after the 4th.

A. W. PATTERSON OFGA.

LaGrange.....Tuesday after 2d Sunday in Oct.
 Friendship.....Wednesday
 Dudley.....Thursday
 Thence to White Oak Association.
 Goldsboro.....Wednesday after 3d Sunday
 in October.
 Chapel.....Thursday
 Memorial.....Friday
 Thence to Black Creek Association He will
 need conveyance.

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 The Fall Session begins Monday September 5,
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OUR TREATMENT CURES DROPSY IN ITS VARIOUS FORMS.

Some may cry humbug, without knowing anything about it. Remember, it costs not cost a cent to realize the merits of the remedy for yourself. In ten days the difficulty of breathing is relieved, the pulse made regular, the urinary organs made to discharge their full duty, sleep is restored, the swelling all—or nearly all—gone, the strength restored, and appetite made good. I am constantly curing cases of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week.

Send for ten days' treatment, give full history of the case, age, sex, how long afflicted, how badly swollen and where, is bowels costive, have legs bursted, etc. Remember.

TEN DAYS' TREATMENT FURNISHED FREE.

A valuable discovery, outside of any medical book or published opinion. A vegetable preparation, entirely harmless. Removes all symptoms of Dropsy in ten days. Cures case pronounced by the best physicians hopeless. From the first dose the symptoms rapidly disappear, and in ten days at least two thirds of all the symptoms are removed. From 30 to 60 days effects a permanent cure.

Send for circular containing questions, testimonials, etc.

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The Fall Session of this Institution will commence September 6th, 1887, with a full corps of competent and experienced Teachers. Every inducement of a first-class Boarding School is offered. A thorough and High Course of study, pleasant home, healthy location and pleasant surroundings.

TERMS.—For session of twenty weeks, including Board, Washing, Tuition, Fuel and Lights \$70. Send for Catalogue and Circular to

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Tarboro, N. C.

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Write for blanks and full particulars,
SILAS E. WARREN, Manager. Wilson, N. C.

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HOPEWELL, MERCER, CO., N. J.

The twenty-second scholastic year will commence Wednesday, September 28th, 1887.

For particulars apply to
Misses BOGGS, Principals.

WILSON COLLEGIATE INSTITUTE FOR YOUNG LADIES.

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TRAINS GOING SOUTH.

Dec'd Aug 1 St.	No. 15, Daily, Sundav.	No. 24, Daily.	No. 27, Fast Mail Daily.
Leave Weldon	.....	2:05 p. m.	5:38 p. m.
Arrive Rocky	.....	3:24 " "	.....
Arrive Tarboro	.....	*4:50 p. m.	.....
Leave Tarboro	.....	10:50 " "	.....
Arrive Wilson	.....	3:57 p. m.	6:58 p. m.
Leave Wilson	.....	*4:15 p. m.	.....
Arrive Selma	.....	5:24 " "	.....
Arrive Fayetteville	.....	7:55 " "	.....
Leave Goldsboro	.....	4:45 p. m.	7:40 p. m.
Leave Warsaw	8:00 a. m.	5:40 " "	.....
Leave Magnolia	8:13 " "	6:00 " "	8:38 " "
Arrive Wilm'gton	10:00 a. m.	7:40 " "	9:55 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton	11:50 p. m.	8:50 a. m.	5:00 p. m.
Leave Magnolia	1:15 p. m.	10:32 " "	6:35 " "
Arrive Warsaw	.....	10:40 " "	6:50 " "
Arrive Goldsboro	2:16 " "	11:50 " "	.....
Leave Fayetteville	.....	*8:30 a. m.	.....
Arrive Selma	.....	10:50 " "	.....
Arrive Wilson	.....	11:50 " "	.....
Leave Wilson	2:57 a. m.	12:38 p. m.	.....
Arrive Rocky Mt.	.....	1:12 " "	.....
Arrive Tarboro	.....	*4:50 p. m.	.....
Leave Tarboro	.....	10:50 a. m.	.....
Arrive Weldon	4:25 a. m.	2:40 p. m.	.....

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Returning, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 9:30 a. m. Returning, leaves Smithfield, N. C., 1:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 4:00 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m. Returning leaves Spring Hope 10:50 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:30 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

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PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

SW Outerbridge
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WATERS WHICH DO NOT DROWN AND FLAMES WHICH DO NOT BURN.

A SERMON BY J. C. PHILPOT, OF STAMFORD, LINCOLNSHIRE, PREACHED AT NORTH-STREET CHAPEL, STAMFORD, ON LORD'S DAY MORNING, JUNE 15th 1858.

"He being dead yet Speaketh."

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah xliii. 1, 2.

The promises are strewn thickly through the pages of God's inspired word—as thickly, and, viewed by a spiritual eye, more gloriously than the stars which stud the mid-night sky.—These promises, so countless in number, so glorious in nature, are more certain in their fulfillment than the very rising or setting of those heavenly orbs; for their full accomplishment rests not on fixed laws of creation, but on what is more stable than creation itself, even the eternal counsel, determinate will, and unchangeable faithfulness of the Almighty Promiser. The goodness of man, the unworthiness of the creature, no more hasten and no more arrest their fulfillment than they do the course of the stars or the movement of the sun. Were it so, not one of these promises could ever have its due ful-

fillment, for their basis would be as fleeting as a summer cloud. Did they rest in any measure upon such a contingency as the obedience of man, every promise that God has given must fall to the ground unaccomplished, for fallen man is inherently incapable of a pure obedience, and no other is available or acceptable. But, resting as they do upon the faithfulness of an unchanging and unchangeable Jehovah, his very glory is interested in their complete accomplishment.

But, apart from the question of their fulfillment, there are two things declared by the Holy Ghost of the promises generally, which are as important as they are blessed. 1. He says of them, by the pen of Paul, that "all the promises of God in him are yea, and in him Amen, unto the glory of God by us." (2 Cor. i. 20.) That is, all the promises are so ratified and established in the Son of his love; if I may use the expression, they are all so lodged by the will of God in the hands and heart of Christ, that they can no more fall out of his hands and heart than Christ himself can fall from the mediatorial throne. The promises can only cease to be fulfilled when Christ ceases to be the fulfiller, for he lives at the right hand of the Father to carry into accomplishment every promise recorded in the pages of inspired truth. 2. The second thing said of them—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter

i. 4.) Thus the promises provide for our *sanctification* as well as for our *salvation*; for when applied to the heart by the power of God, they instrumentally raise up a new and divine nature, and thus deliver us from the power and prevalence of those worldly lusts in which thousands live in present corruption, and die in everlasting perdition.

We have in the words before us a cluster of blessed promises made to Jacob and to Israel. But the question at once arises, Whom are we to understand by Jacob and Israel here? To elucidate this question, we must bear in mind that there is an Israel after the flesh and an Israel after the spirit. Now Israel after the flesh, that is, the lineal descendants of Abraham, in the first instance inherited the promises, as the apostle declares—"To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the *promises*?" (Rom. ix. 4.) But these privileges they forfeited by rejecting the Son of God, for in rejecting him they cast away the promises made in and by him. Thus "they were broken off," as the apostle says in the same epistle, "because of unbelief." (Rom. xi. 20.) They were once a good olive tree and stood in the garden of the Lord, bearing fruit to his praise; but they rejected the Son of God, for when he came unto his own, his own received him not (John i. 11); and therefore God for a time, for his rejection of them is not final, broke off the natural branches, and grafted into the stock the Gentiles, the believing Gentiles, that they might partake of the root and fatness of the olive tree. (Rom. xi. 17, 18.) In this way, Israel after the spirit, that is, the election of grace among the Gentiles, passed into the place of Israel after the flesh. And it is for this reason that the promises of old addressed to Israel and Jacob now belong to the believing church of God; for the Gentile Church has passed by grace and faith into that state before God out of which the Jewish Church passed by her unbelief and her rejection of the Lord of life and glory.

It is, then, to believing Jacob—it is

to spiritual Israel—in other words, the living family of God, that the Lord the Spirit addresses those comforting and encouraging promises in our text, which he prefaces by the words which so often drop in the Scriptures from his heart and mouth—"Fear not."—Knowing how subject Israel is to fears; how weak and helpless she is, and how when the Lord is not present to sustain her footsteps, she falls into doubts, as a child falls into the road when the mother lets go her hand, he bids her "Fear not," that she may be encouraged to look up in faith and hope that he will never leave or forsake her, but still be with her even to the end.

But you will find all through the word of God—and our text is no exception—that the promises are usually adapted to the peculiar circumstances of the saints of God—that they are not so to speak, cast before them without any discrimination; nor tossed down at their feet heedlessly and carelessly, as corn is scattered broadcast in a field; but are addressed to them for the most part as passing through affliction and trials—as being in circumstances that need the promise, and require that help which it holds forth and gives. Thus in our text, when the Lord has spoken to Jacob and to Israel, and bade them "fear not," he adds, "when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee."

In opening up the words before us, I shall with God's blessing—

I.—*First*, endeavor to show the *broad basis*, the strong foundation upon the which the promises rest, which is in the Lord having done four things on behalf of his people: 1. He has *created* them; 2. He has *redeemed* them; 3. He has *called* them; and 4. He has *taken possession* of them—the last being implied by the words—"Thou art mine." And *because* he has done these things for them, he virtually engages that he will be with them when they pass through flood and fire.

II. *Secondly*, the *state, case, and condition of mind* to which these promises are spoken, and to which they are so

eminently adapted, which is, when Israel has to *pass through the waters* and wade through the rivers; when she has to *walk through the fire*, and to be encompassed with the flame.

III.—*Thirdly*, the *gracious promises* which the Lord makes to Israel in these circumstances of distress and peril; that in passing through the waters *he will be with her*; as she goes through the rivers, *they shall not overflow her*; when she walks through the fire, *she shall not be burned*; and when surrounded by the flame, *it shall not kindle upon her*.

I.—The Lord does not give his promises in a promiscuous, indiscriminating way. He does not, if I may use the expression, throw them down for anybody to pick up; nor does he deal wantonly and heedlessly with these blessed treasures. But though he gives them, and that most lovingly and affectionately, yet it is only those for whom he has designed them in his own eternal mind, and for whom he has done or intends to do a saving, sanctifying work.

1. Thus before he gives the promise to Israel, the Lord lays a broad basis of interest in him by declaring that he has *created* and *formed* him. He thus claims him as his peculiar property, as the express work of his creating hand. For who can have such a title to him as his own Creator? As he elsewhere speaks—"This people have I formed for myself; they shall show forth my praise." (Isai. xliii. 21.) But this right of creation embraces various particulars. 1. God in the operations of his Almighty hand, created *both our body and soul*; and holy writ tells us how he created both. In creating man's body, he formed it out of the dust of the ground. He gave it life, but he did not bestow upon it immortality. He made it capable of sin and death. But in creating man's soul, God breathed into it the breath of life, and thus made it an heir of immortality. Yet immunity from sin was no more given to the soul than to the body; though sin and the entrance of death by sin did not destroy the immortality that God gave it

when he breathed into it the breath of life. But in creating the soul immortal, how wonderfully has God formed it' and given it such qualities as to fit it for the eternal enjoyment of himself! What an understanding has he blessed it with—what affection he has given—what capacities of happiness—what powers of thought, reasoning and expression—what faculties of admiration and adoration, which, when renewed by grace and developed, as they will be one day beyond all present conception, will be capable of apprehending and enjoying God in Christ in all his glorious perfections and eternal majesty. How curiously, too, has he wrought our body! What consummate wisdom has he stamped upon every part of it! How wonderfully has he formed this earthly tabernacle that it may be a receptacle for our soul during its time state; and afterwards, when fully purified from the stain of corruption and perfectly conformed to the glorious body of the Lord Jesus, may be a fit companion for the immortal soul throughout the countless ages of eternity. 2. The *time when*, the *place where*, *we came into being*, were also ordained and arranged of God. In this sense he may be said to have "created and formed" us, by fixing the bounds of our habitation, giving us that station in society, and placing us exactly in that position of life which he saw were best adapted to our spiritual profit, most conducive to his own glory, and harmonizing most thoroughly with his own eternal good counsel. It is not by chance, then, that we are what we are, men and women. It was not blind fortune or casual accident which fixed your first birth, any more than that it was chance which fixed your second birth; so that what we are as present members of society, as occupying our various positions and stations in life, we are by divine appointment and in pursuance of the original design of Him in "whom we live, and move, and have our being."

3. But the words "*created* and *formed*" have a deeper meaning than this. They have respect not merely to

the body and soul which God gave us, and to our present position in life, but point also to our *eternal standing in the Son of God's love*. Christ is spoken of in Scripture as possessing a mystical body, of which he is the glorious Head, as the apostle speaks, "And not holding the Head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." (Col. ii. 19.) Now every member of this mystical body has its appointed and determinate place in the mind of God, and is brought forth in time as He eternally designed it. I do not understand the words "creating" and "forming" here as referring so much to the work of regenerating grace, though I do not exclude that meaning, as to the mystical creation of the members of Christ which "were written in his book and in continuance were fashioned when as yet there was none of them." (Psl. cxxxix. 16.) Thus the "substance" of Christ, that is, his mystical body, "was not hid" from the searching eye of God, when "it was made in secret," in the secret purposes of God, "and curiously wrought," that is, beautifully put together "in the lowest parts of the earth," as the place destined of God, where the members were successively to appear in their time state. (Ps. cxxxix. 15.) As the covenant Head of his mystical body, the blessed Lord is represented as the Father's "daily light, rejoicing always before him;" and "while as yet he had not made the earth, nor the highest part of the dust of the world," as "rejoicing in the habitable parts of his earth, and his delight being with the sons of men." (Prov. viii. 26—31.) There are "vessels of mercy which God afore has prepared unto glory" (Rom. ix. 23); and these were created and formed in the mind of God, as a potter forms in his mind the exact figure of the vessel, its size, shape, and use before he casts it on the wheel or moulds it, whilst lying there, with his fingers.

II. But the Lord also tells Israel that he has *redeemed* as well as created her; and this has additionally engaged him to be upon her side for ever and ever.

This has made him a promise making and a promise keeping God; for it has engaged not only the love of his heart, but the faithfulness of his nature. But for the fall there would have been no promises; therefore no display of God's faithfulness in fulfilling them. The covenant of grace was made before the fall, but with a fore-view of it; and therefore all the promises made in the covenant regard man as a fallen sinner. Redemption was a part of the covenant; but the very meaning of the word points to a state of slavery and bondage. We were not created slaves. It is a state into which we sank through the Adam fall. Adam may be said literally to have sold himself to Satan; and for what? For an apple. He sold himself and all his posterity at that miserable price. He was tempted by Satan, through the instrumentality of his wife, to break the express command of God; and by that one act of wilful, voluntary disobedience,

"Brought death into the world, and all our woe;"

and cast himself and us in a pit of misery and wretchedness, out of which we never should have come but for the bloodshedding and obedience of the Son of God. The Lord Jesus, we read, "loved the Church and gave himself for it." (Eph. v. 25.) But when did he begin to love it, if we may use such a word as begin of eternal? Surely before the fall. He saw her fall, as we might see a beloved wife fall into a river, or from a window. So Jesus saw Adam fall into disobedience, and saw all the members of his mystical body ruined in the same awful crash. The abyss of sin and guilt, of misery and woe, of alienation and enmity, of separation and death, into which the Church at that moment sank, was not hidden from the eyes of the Son of God as he lay in his Father's bosom. He saw her wallowing in filth and guilt, under condemnation and wrath, and reduced to a state of hopelessness and helplessness of which we can form no adequate conception. But this did not change the love of his heart. He loved her in the midst of, in spite of all her sin, filth,

and folly. She never fell out of his heart; and this in due time he showed by coming into the world as her Redeemer to deliver her by his precious bloodshedding and death from sin, death, hell, and despair. Though not only by original but by personal and actual sin, the Church was sunk into awful depths of guilt, yet he redeemed her, paid the full, the stipulated price for her—nothing less than his own life, his own blood; and by his sufferings and sorrows in the garden, and on the cross, by offering up in sacrifice his pure and spotless humanity, his holy body and soul, he redeemed her to God; he bought her back from death and hell, from sin and Satan, from the curse of the Law, and every pain and penalty which she had incurred as a trespasser and transgressor, as a debtor and as a criminal. He washed away her sins in his most precious blood, worked out for her a robe of righteousness which he put upon her and in which she outshines the very angels, and will one day bring her with him in glory to astonish and judge a guilty world.

III. But the Lord adds also in the text that he had *called her by her name*; that is, he had specially and spiritually called her by his grace—had separated her by a regenerating work upon her heart from a state of carnality and death. As God called Abraham to go out of Chaldea into a land which he knew not, so does he now call his people out of the world to a spiritual and experimental knowledge of himself and the only true God and of Jesus Christ whom he hath sent. And this he intimates by the expression, "I have called thee by thy name;" for in calling her by her name, he had set upon her his own distinguished mark. As a shepherd brands his sheep with the name of the owner, so when the Lord calls a soul by his grace he put his own mark upon it. Or as when a person calls us by our own name, it implies that he knows us and that we know him, so the Lord implies by the expression that he knows the Church with a knowledge of love and approbation.

IV. The last stone, so to speak, laid in

our text as a part of this strong foundation for all the promises to rest upon is, that he has taken possession of her; for he says "Thou art mine." Now this is the sweetest and most blessed declaration of all the four, for in it the Lord assures her that not only has he created and formed her, redeemed her, and called her by her name, but that, by manifesting himself to her soul, and revealing his love and blood to her heart, he has taken possession of her affections, and thus made her manifestly and eternally his; so that he can look down from heaven to earth, and say, "Thou art mine—mine by electing purpose; mine by redeeming love; mine by calling grace; and mine by possessing power. It is as when the bridegroom after a long and faithful courtship, when a thousand difficulties and obstacles are at last surmounted, and marriage has made them one, clasps his beloved bride to his arms and whispers into her ears, "Now, thou art mine."

II.—But to come to our second point. The path of God's people from earth to heaven is for the most part one of much affliction, sorrow, and tribulation: and thus they are called from time to time to *pass through waters* and wade through *rivers*—to *walk through fires* and be surrounded by the *flames* of hot furnaces. But when they are placed in those circumstances, then it is that the Lord's promises are suitable to them, and this is the season when those promises are applied and sealed upon their hearts and conscience.

1. But what is it "*to pass through the waters*?" "Waters" in scripture is often used to signify trouble and sorrow. "I am come into deep waters, where the floods overflow me." (Psalm lxix. 2.) "All thy waves and thy billows are gone over me." (Psalm xlii. 7.) Thus the church here is represented as passing through the waters, that is, the floods of trouble and sorrow through which she wades heavenward and homeward.

1. Some of these waters are *temporal* afflictions. Few of the Lord's people escape a large measure of those afflictions which spring out of and are connected with their earthly circumstances.

As denizens of earth; as husbands, wives, and parents; as earning their bread with the sweat of their brow; as taking a part in the great battle of life in this day of unprincipled competition, where the weak are relentlessly trodden down by the strong; as necessarily in the world though mercifully not of it, the saints of God have assuredly a large measure of earthly anxieties, sorrows and cares. But mercy meets them even here. They need to be weaned from the world—to have the strongest bitters put into the sweetest cup—to be divorced from that love of earthly things which is so natural to us. The Lord therefore sends upon them many painful and severe afflictions. And these sometimes break forth upon them as waters; the idea being that of a flood bursting forth unexpectedly and with such extreme violence that but for the repressing hand of God it would carry them away. How many of the dear saints of God are now suffering under his afflicting hand! How many are now *lying on beds of languishing and pain!* We pass through the streets; we see the young, the healthy, and the strong, some bustling with business and some sauntering for amusement, with health and animation on every face. But do we see the pale, sickly invalids, except now and then a poor consumptive one just come out for a little air? And who knows how many of these afflicted ones are the Lord's, and are now passing through these waters to that happy land of which "the inhabitants shall not say I am sick?" How many, too, of the Lord's people are depressed with troubles and anxieties that spring from *their providential circumstances?* One often hears the expression, "Riches cannot give happiness;" but we rarely find the converse added, "Poverty can bring great misery." The Lord can indeed support under the heaviest load of pecuniary troubles; but there can be no doubt that providential difficulties, and the anxieties connected with them rack and tear the mind almost more than any other temporal affliction. How many, too, are clad in mourning both

in body and mind *under distressing bereavements*, rending as it were their very heartstrings asunder. We see men's faces, and they may wear an outward show of cheerfulness; but could we read their hearts, we should see many of the Lord's family bowed down with sorrow and care, as being surrounded on every hand with difficulties and perplexities to which they see no present termination.

2. But these "waters" may also signify *spiritual afflictions*; for these are the most trying of all the griefs and sorrows that can befall the saints of God. When the Psalmist, or rather the Lord speaking in the person of the Psalmist, said, "I am come into deep waters." (Psl. lxxix. 2), he meant the waters of deep soul trouble. These waters are a deep and abiding sense of God's wrath as a consuming fire; the curse of a broken law drying up the spirit; the distressing weight and burden of guilt upon a man's conscience which he cannot get away from, and which seem a foretaste of the agonies of hell; the fears of perishing under the justly deserved anger of God, and sinking in death into the gloomy regions of endless despair.

3. "Waters" further signify *great and powerful temptations*. As we read of the dragon that "He cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Rev. xii. 15); so, as in the case of Job, Satan casts floods into the soul to drown it, if possible, in unbelief, rebellion, and self-pity, till hope and help seem almost gone.

11. *Rivers* also are spoken of in our text. Now "*waters*" burst out occasionally; but "*rivers*" are ever flowing. Thus "the rivers" spoken of in our text may be applied to those continual streams of grief and trouble which seem the allotted portion of some of the Lord's people. In the case of some, troubles come in gushes; now a cessation; then another gush. But in the case of others, troubles are continual; they never seem out of them, but, like the Psalmist, their "sore runs in the

night and ceaseth not;" and, as Job complains, "the Almighty does not suffer them to take breath," or "let them alone till they swallow down their spittle." (Job vii. 19; ix. 18.) If the former are "waters," the latter are "rivers," for the first break out in occasional gushes, but the last flow in unceasing streams.

III. But we read also in our text of "*the fire.*" The figure is changed, because the Holy Ghost will not limit himself here or elsewhere to one comparison. He seizes figure after figure to convey his mind and meaning plainly and distinctly. Fire shall try the saint of God as well as water, that his power may be as much seen and his grace be as conspicuous in flame as in flood, in the hot furnace as in the deep waters. Several things in scripture are compared to fire, and singly or in combination constitute "the fiery trial" spoken of as intended to try the church of God. (1 Peter iv. 12.)

1. Thus the Law is spoken of as a fire; for it is called "a fiery law which went from God's right hand." (Deut. xxxiii. 2.) It was given with thunders and lightnings; and the Lord himself descended upon Mount Sinai in a fire. (Exod. xix. 18.) The apostle, therefore, called it "the mountain that burned with fire." (Heb. xii. 18), as distinct from Sion, the city of the living God. All this fire and smoke with these terrific thunders and lightnings were figurative of God as a consuming fire. For there is a fearful curse attached to the law. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." And this dreadful curse will burn up and consume all found under it. Now when this holy and righteous law is applied to the conscience, its curse comes in through the breach, and this curse brings the fire of God's indignation against sin, it burns up all our fleshly righteousness; for it consumes everything which is not in strict accordance with its demands and its spirituality.

2. But as the figure of the fire may be extended to all that burns, it may comprehend *the workings of our vile heart*, the corruption of our base and fallen nature. These are fires, because they tend, except as restrained by the grace of God, to consume both body

and soul. There is the fire of lust, of pride, of rebellion, of enmity, of daring determination, and unbending obstinacy, which all, when "set on fire of hell," like the tongue of which James speaks, would destroy us here and hereafter, unless the Lord were with us as with the three children in the hot, fiery furnace.

3. Then there are also the *grievous assaults* of Satan, that the scripture calls "the fiery darts of the wicked" (Eph. vi. 16), which Satan, himself a consuming perpetual fire, casts into the mind, and which seem to inflame all that is there combustible.

III.—But the Lord promises—and this brings us to our third point—that when Israel passes through the waters, *he* will be with her, and through the rivers, *they shall not overflow her*; when she walks through the fire, *she shall not be burned, neither shall the flames kindle upon her*. Who can support the soul when it is passing through afflictions and trials except the Lord himself? There is everything in nature to sink and give way under the afflicting strokes of God's hand. There is no patience in the human mind—no resignation—no submission to the will of God. When his afflicting strokes come, they find in us nothing but rebellion, peevishness and discontent.

1. The Lord, then, must manifestly, *by his presence and grace, be with his saints* when they are passing through the waters, and through the rivers, that they may not give way to that rebellion, peevishness, and discontent that their hearts are full of. They want the Lord to be with them, that they may feel submission to his afflicting strokes. For when he is with them, by speaking a word home with power to their heart, by manifesting his presence, shedding abroad his love, and revealing his goodness and mercy, strength is communicated to the soul, so that when it passes through the waters it finds that secret and sacred support which bears it up and preserves it from sinking into, and being carried away by them. In fact, the promise—"I will be with thee," embraces everything

that God can give in a way of sensible support; for if he is with the soul, he is with it in all his grace and love, in all his presence and power. There is, there can be, no greater blessing, no stronger support than this. Nor is there a single trouble, grief or sorrow, which cannot be borne when the Lord is sensibly present, and lays his everlasting arms underneath the soul. And this he has pledged himself ever to do when his beloved Jacob and redeemed Israel pass through the waters, however high they may rise, however loudly the waves and billows may roar.

But again, the promise runs, "The rivers shall *not overflow thee.*" The natural tendency of these rivers is to sweep away, drown and overwhelm. Let *sin* only be suffered to break forth out of the depth of our carnal mind in its awful depth, in its dreadful extent and unmitigated fury; but only one lust or one evil passion bust forth in all its magnitude and to the utmost extent of its capabilities; and what would be the consequences? Such as any person of the commonest feeling of morality would shudder to think of. For whence come all those horrid crimes which shock society but from the depths of sin and evil which exist in every heart? Or let *temptation* be permitted to assail us in any or all its various forms, and let it meet with the sin that lies in our nature as so much ready-laid material, and the consequence would be that we should be swept away into destruction and perdition. We should commit the unpardonable sin, cast ourselves upon the rocks of despair, or be swept away by the stream into such an abyss of rebellion and alienation, that to return to God would almost seem impossible. Our very character would be gone; we should disgrace our families and our own religious name, and concerning faith make utter shipwreck. But the Lord has promised that when we pass through the waters he will be with us, and through the rivers, however deep, however high they may swell, they shall not overflow us; we shall not be carried away by them far away from

God and godliness; they shall not drown us in their rage and fury, dash us against the rocks, and leave our bleeding carcasses stripped and naked upon the river bank. But the river shall be so restrained by the power of God, that though they may rise only to a certain height; though they may swell and roar, it shall not be with such extreme violence as to overwhelm and drown the soul.

How many of the dear saints of God, when they have been brought into tribulation and sorrow, have found the fulfillment of this most precious promise! And is there not one of these waters through which all must go—that deep and rapid Jordan which every one must go through? How dark and gloomy those waters have appeared to the eyes of many a child of God, in whom is continually fulfilled the experience of the words—"Who through fear of death were all their lifetime subject to bondage." But how often have these waters only been terrible in prospect, in anticipation. How different has been the reality. O when he comes down to the river's bank and his feet dip in these waters, and it appears as though they would rise higher and higher, the Lord suddenly appears in his power and presence, and then the water sinks. He speaks a word to his soul upon a dying bed—reveals Christ in his love and grace and blood—removes those doubts, fears, and disturbing thoughts which have perplexed him for years, and brings into his heart a holy calm, a sweet peace, assuring him that all is well with him both for time and eternity. Has he not then the fulfillment of the promise—"When thou passest through the waters, I will be with thee?"

Or there may be another saint of God plunged very deeply into and almost sunk in troubles—who is afflicted in body, or distressed in circumstances almost beyond endurance, or bereaved of the tenderest object of his heart's affections, or passing through trials which almost madden him, and under which he is in daily fear of losing his very reason. In these waters, the Lord has promised to be with him;

and how often he fulfills this gracious promise. He applies some word to his soul, or supports him by his felt presence, or enables him to look up and believe that "all these afflictions are but for a moment," and are "working for him a far more exceeding and eternal weight of glory." And thus he is sustained as he passes through the waters. It is as if the Lord went through the waters with him step by step, and kept putting his hand under his head, or laid his everlasting arms beneath his shoulders. When he can feel this divine support he can lean upon the Lord, for he is manifestly supporting him. Is not this as if the Lord were whispering all the time into his soul—"Fear not; I have redeemed thee; thou art mine? When thou passest through the waters, I will be with thee. The waters are deep, but they shall not overflow thee." Now as the soul is passing through these waters and finds the Lord's gracious support, then it feels that so long as the Lord supports, it cannot sink or be overwhelmed; for his power is so great, his love so strong, his presence so sweet, and his promises so sure, that the waters lose all their terror.

And so through the rivers: "*they shall not overflow thee.*" The Lord says to them—"Thus far shalt thou go, and here shall thy proud waves be stayed." As he held back the Red Sea that Israel might have its waters as a wall on their right hand and on their left; as he cut off the waters of Jordan which came down from above that they stood upon a heap when the soles of the feet of the priests that bare the ark were dipped in its brim (Josh. iii. 15, 16); so as the saint of God passes through the rivers which lie between him and heavenly Canaan, God by his power and grace prevents them from overflowing his soul. They may rise very high; dark may the flood appear, deep the stream, and rapid the current; but there is a restraint put upon them by the Almighty hand of God, that however "the waters thereof roar and be troubled," the soul shall not be drowned in or overwhelmed by them.

It is only as we are brought into great and overwhelming trials that we are enabled to realize the sweetness of these promises. We may look at them at a distance and believe them to be true; or we may witness their fulfillment in others; but we must be brought into personal afflictions, and not only see the waters spread before our eyes but they must come nearer and nearer, until we cry, "Save me, O God; for the waters are come in unto my soul" (Psl. lxxix. 1), that we may prove how faithful the Lord is to his word of promise. When, then, these waters gradually approach, or suddenly rush in, we look round and find that none can help us. Our dearest friends can do us no good. They may see us in great family troubles; or mourning under the most heart rendering bereavements; or stretched upon a bed of languishing and pain. They may pity our sufferings; but they cannot relieve them. Religious friends and spiritual ministers may visit us in great depths of mental distress; may see our conscience bleeding under the wound inflicted by the chastening and rebuking hand of God. They may pity and try to comfort us, but all their words fall short; or, like Job's friends, they may sit wondering and stupified, unable to speak a word, as doubting our case, disturbing our religion, or feeling unable to judge how the scale will turn. Then the soul possessed of life divine is obliged to go to the Lord, and look unto him and to him alone; as David, as Jonah, as Hezekiah, as Jeremiah, as Habakkuk, as Micah, and many other a saint of God has done, and again and again will do. David beautifully describes the experience of the soul thus taugth and led, thus afflicted and delivered—"The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears." (Psl. xviii. 5, 6.) Then what follows? "He sent from above, he took me, he drew me out of many waters." "He brought me forth also into

a large place: he delivered me because he delighted in me." (Psl. xvi. 19.) May we experience this sweet deliverance when we shall be called to pass through the rivers which still lie between us and Canaan! At the bare prospect, as the river in the dim distance rolls on before our eyes, and we see that we must cross it,—and, alas! there is neither bridge nor ferry, we may shrink with dismay. As a parent may come in and see his darling child stricken with mortal disease, croup or diphtheria, and in the killing prospect of the dreadful issue, may cry out, with torn heart—"I can never bear to see that child stretched before my eyes a pale and motionless corpse;" or as a husband, when his beloved wife, about to be a mother, sinks in nature's trying hour, stands trembling and appalled at the dreadful anticipation, so the very sight of these rivers, so deep and overwhelming, has filled many a child of God with terror and amazement. How deeply, then, he needs the application and the fulfilment of the promise, and that the Lord himself should whisper into his soul—"When thou passest through the water I will be with thee; and through the rivers, they shall not overflow thee." It is almost as if the Lord said—"Here are waters, and thou must pass through them; they are not to be evaded, for they lie before thee in the road whereby thou must pass. Here are rivers, and there is no bridge over them; thou must go through them. But, says the Lord, I will not leave thee to go through them alone, for they would drown thee. I will go with thee, and in passing through them I will take care so to restrain them that they shall not overflow thee. Thus, the more the soul knows of the trials and temptations, the troubles and afflictions of the way, and the more deep and bitter its experience of their magnitude, the more it wonders at and admires the exceeding riches of his grace. Nor is there any other way whereby the Lord's pity and compassion—for the Lord is very pitiful and of tender mercy," (James v. 11.) can be experimentally realized, or his

power and faithfulness manifestly be made known.

11. Nor is he less gracious or less faithful as regards the furnace. "When thou walkest through the fire, *thou shalt not be burned.*" What! a miracle like this? Shall it be with the believing soul as it was with the three children, who were cast literally into a burning fiery furnace, and yet the Son of God was so with them in it that the very smell of fire had not passed upon their garments? Yes, he can, because God has promised it. His gracious command to his people is, "Wherefore glorify ye the Lord in the fires." (Isai. xxvi. 15.) But how can they glorify him in the fires if the fire consume them? Thus he can walk through *the fire of the law* and yet not be burned up by it; because Jesus has fulfilled the law, and has therefore taken away its damning penalty. It may blaze upon him, but it cannot consume him, for Christ has redeemed him from its curse, being made a curse for us. (Gal. iii. 13.) He may feel the heat spent but he cannot be destroyed by the flame; for that so to speak spent and burnt itself out when it exhausted its fury against the pure and sacred humanity of the Lord Jesus Christ. So with *the fire of temptation*. He may have to walk through it. Many vile and wicked lusts may strive for the mastery; a thousand sins may be tempting and engaging his carnal mind; and they may partly win the day—may partly gain upon him, so that he may feel to fear their burning heat. But he shall not be burned up by them; they shall not destroy body and soul; the Lord will keep the flame of lust, rebellion, and infidelity from consuming him utterly. Satan too, may cast his fiery darts; but the Lord will take care that they shall not destroy any one of his redeemed ones. They may set on fire the hay, wood, and stubble of the carnal mind; but they cannot destroy the gold, silver, and precious stones of the new man of grace. They may burn up a fleshy religion and consume the filthy rags of a mere Pharisaic righteousness; but they cannot injure one member of the new man; they cannot touch

any one part of God's gracious work upon the heart, or destroy anything that he has wrought in the soul by his own Spirit or his own power. Bear in mind that there are two things essentially indestructible—the finished work of the Son of God, and the work of the Holy Ghost upon the heart. But both these works meet with all the opposition of earth and hell, and are borne, amidst sighs and groans, sufferings and sorrows, to their triumphant issue.

But the Lord further adds, "*Neither shall the flames kindle upon thee*; that is so as to burn and destroy thee. You may have had many fiery darts from Satan; but have they not all passed away, and you are still unharmed? You may have had many workings of wickedness in your wretched nature, many deep and foul corruptions oozing forth, but God did not permit them to break out so as to destroy body and soul. You may have many rivers still to ford, many furnaces still to endure; but the Lord having redeemed you, called you, and taken possession of you by his Spirit and grace, will be with you to the end, to bring you safe through every flood and fire, and set you before his face in glory.

Now the great thing is to have some evidence in our own conscience that the Lord has engaged to do these things for us. What we want is, to have clear and sure proof that the promise is for us—to have some testimony that the Lord, by his spirit and grace, has wrought that work of grace upon our souls which gives us a manifested interest in every promise made to Jacob and Israel. Now this we may know in some measure by comparing what we are and have as the work of God's hands, with what God has laid down in the words before us. He tells us that he has created, redeemed, and taken possession of Jacob and Israel. Has he created, redeemed, called, and taken possession of us? Have we any sweet persuasion or gracious confidence in our souls that the Lord has created us to his own honor and praise? Has he given us any testimony that he has redeemed us by the blood of his own

Son? Has he made us feel the bondage and slavery of sin, and given us to know anything of the value of the atonement, whereby alone we can be feelingly and experimentally redeemed from it? Have we any evidence that he has called us by his grace, put his fear in our hearts, and quickened us into spiritual life? Have we any testimony that he has taken possession of our breast by manifesting himself to our soul, revealing himself and fixing our heart wholly and solely upon his blessed Majesty? We must have some evidence in our heart that we have experienced these things before we can realize our interest in promises like these. But if he has wrought anything such as I have described in our soul, we may still expect to pass through waters and through rivers, to walk through fire and through flame; but we may also expect, as we pass through them, the Lord will fulfill his gracious word, and that what he has said of promised help, support, and deliverance he will never leave void of full accomplishment.

Remark.

We furnish our readers this issue a sermon from that wonderful preacher, Philpot. It occupies most of the space for communications, but it needs no apology. No richer preacher of our order perhaps of late years could be found. He was once a member of another denomination with a fine situation as a preacher, but he left all to be with the poor despised Primitive Baptists.

P. D. G.

The paper men sent us covers for the LANDMARK different from what we ordered, and such as we do not like; but when they are used up we hope to return to our old color.

P. D. G.

For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 23

WILSON, N. C., OCT. 15, 1887.

Entered in the Post Office at Wilson, N. C., second class matter.

Editorial.

SPEAK GENTLY.

Brethren are inclined at times to differ with each other on matters of grave importance, and sometimes they manifest that they are in the flesh much more than they bring out the precious things of the kingdom of heaven.

It is the disposition of the sons of men to meddle in things beyond their power to explain. If one cannot establish his position he seeks relief by ridiculing the position of those opposed.

Joseph said to his brethren, see that ye fall not out by the way.

There are now, and will always be, while in our present state, matters that we cannot understand, and therefore matters about which we differ. What should we do? Bear and forbear with each other. Instead of each one saying "I know more than you, and my opinion should decide this matter," would it not be wiser for each one to feel that he knows very little himself. The best informed ones among our brethren are, if they are humble, the most impressed with their own weakness and ignorance.

It is also a disposition of mankind to charge those differing with them with

consequences and results of their views that they do not admit, and to make their views look odious by burdening them with objections that the advocates of such measures do not accept as any part of their views, and do not entertain.

For instance, those who hold predestination as embracing in some necessary sense all events, whether considered in themselves as good or evil, are accused by those opposing this view as making the all wise and supreme ruler of all things the author of sin and confusion, whereas they do not so mean nor hold.

On the other hand, those who deny that God decreed beforehand whatsoever things that come to pass, are charged by the other party with holding notions subversive of the sovereignty of almighty God.

Would it not be well for both sides to have more forbearance with each other, to write and speak more on matters that edify, and to write less about things that irritate. Let each enjoy what seems good to him, and bear with others, and speak and write about things that strengthen harmony.

P. D. G.

QUESTIONS.

MR. P. D. GOLD, DEAR FRIEND;—I wish to ask your views on the 5th chapter of 1st John and 16 verses, and also ask you some questions, if you will permit. I feel like that when I want to hear the truth to ask those that I believe know and preach the truth, and I know of no others that I believe preach the truth, but you old Baptists.

1st. Do you think that if a sinner unquicken did not love the Lord at all that he, the sinner, would know it?

2nd. Do you think that a sinner unquicken would feel like he wanted to

love the Lord?

3rd. Do you think that a sinner unquicken'd would ever try to beg God to enable him to love him and to serve him, and try to pray that the Lord would make him willing that the Lord's will might be done?

4th. Do you think that any persons ever love the doctrine of election if they are unquicken'd or unchanged?

5th. I will now try to tell you the reason why I ask these questions, if I am not deceived about it. I feel like I want to love the Lord, feel like I want to be willing that his will should be done. I feel like that I love the doctrine that the Old Baptists preach, and no other, and sometimes feel it is a joyful sound. David says blessed are the people that know the joyful sound, for they shall walk, O Lord, in the light of thy countenance. Though I much fear that I cannot hear the sound the right way. Please answer through the LANDMARK and oblige your friend and lover of the truth. I was once permitted to hear you preach, and I hope to hear you again if the Lord will. I am such a sinner and not a member of any church that if you will excuse me I will not give my name.

A FRIEND.

Remarks.

"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." 1 John 5: 16.

If any brother sees or knows that his brother sins a sin not unto death he shall ask of the Lord. That is if he has a love or fellowship for the brother that sins, so that he can ask in faith the Lord will give him life for the sinning one.

Usually when one sins we yet feel to love and pity him, and can reprove him in meekness, and see fruits or evidences of life in this wrong-doer so that we have the mind or spirit to ask forgiveness for him. Then we pray in faith for him, and restore such an one in the spirit of meekness.

Such is the love and the fellowship that the children of God have for each other that they are very dependent on each other, and much of their happiness in time rests in this love and fellowship. When brethren are knit together in love and walk together, if one fall the other can pick him up, if one is sick the other can wait on him and serve him. Thus they are fellowhelpers to the truth. Such pray one for the other, and confess their faults one to another.

Love hides the multitude of sins, and charity thinketh no evil. Perhaps there is nothing in which people professing to follow Christ are more unlike him in these days than in their lack of love to one another.

A sees B in some wrong. Instead of going to him and telling him of his wrong, and praying for him, he goes and tells some one else that perhaps is no friend to B, and this third party goes and scatters this shame and casts it abroad. Or if he tells another church-member it is one as slack as himself, and they both sow this trouble abroad, and scatter that which defiles the camp of Israel.

Now if I love my brother and see or know that he does wrong, (for who is there that does not sin,) should not I tell him of it alone, unless I have such love for him that I can bear it and never mention it to him or any other, and if he hears me I pray for him and life is restored for him in the sense that we can go along together as of old.

But there is a sin unto death. It is such an act that no confession or repentance could remove from you, and restore love and fellowship for him as a church member so that you could take sweet fellowship with him again. You

cannot pray for that sin.

The questions my friend asks I will briefly notice.

To 1st. I do not think an unquickened or dead sinner loves the Lord at all. The dead know not anything they are dead to. That is, if one is dead in sins, then sin does not trouble him. Those dead in sin do not love the Lord, nor can they love him.

Now does this sinner know that he does not love the Lord? How can he know the Lord? If he does not *know* the Lord how does he know that he does not love him? We do not love that which we know nothing of. Nor does it trouble the sinner dead in trespasses and in sin because he does not love the Lord God.

2nd question. How could a sinner dead or unquickened feel like he wanted to love the Lord, when he knows him not, nor sees anything he desires to love in the Lord? Never do we want to love that which we know nothing of, or that we hate.

To the 3rd question the same answer substantially should be given. None ever seek the Lord God, or desire to love him and trust him, except his own people. The natural, carnal man wants his own will done and not God's will. Hence he never in truth prays that God's will be done. No higher evidence that one is a child of God is given or exists than that one desires God's will to be done.

To the 4th question. No person ever loves the doctrine of election that is not himself elected. For those who are of the truth love the truth, and no others. Election of grace is the truth of God, and God's people when they are taught of him believe and love it, and no others do.

I consider my friend an inquirer, a

lover of truth and a subject of grace. Be of good cheer, arise he calleth for thee.

P. D. G.

THE INFANT BORN AGAIN.

ELD. P. G. LESTER, DEAR BROTHER:

Please give your reasons why the infant must be born again.

Yours in hope and unworthiness.

F. P. BRANSCOMBE.

In Zion there is but one faith, and all the subjects of the King of Zion are brought under the reign of this faith by the spirit of which all are born, and which is also the mother of faith. Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith." And "as many as are led by the spirit of God they are the sons of God." And "because ye are sons God hath sent forth the spirit of his Son into your hearts, crying Abba-Father." The cause of the sending of this spirit into the heart is that of sonship—not to make them sons but because they are sons. That is they are sons by and in the grace of God through his electing love, but have not hitherto been manifested as such, which is done through or by birth, hence the necessity of that birth.

There is nothing creative in a birth, but it is a process of development. And this development is not one perceptible to the natural eye, or comprehension, but it is spiritual. "The kingdom of heaven cometh not with observation." Men see the visible church but do not perceive (and thus see) the kingdom of God. "They shall see and not perceive.

As it is necessary naturally for one to be born in order to see and enjoy this world, and thereby enter into it reali-

zingly, so also is it necessary that one be born again in order to see and enter into the kingdom of God and its joys.

Jesus says: "Except a man be born again he cannot see the kingdom of God. We see here that the necessity for being born again is not in order to be a man, or an infant, or child, or saint, but to see the kingdom of God. The saying "except a man be born again," does not mean to simply refer to a man in stature to the exclusion of women, boys, girls, and infants, but it means that no one of the characters or individuals known or designated by the term "man" can see the kingdom of God, whether that one be old or young, male or female. The same one who said except a man be born again, said except ye be converted and become as a little child, ye can in no wise enter the kingdom of God. And he says except a man, or one, be born of the water and of the spirit he cannot enter the kingdom of God.

The whole family of God was regenerated in and simultaneously with the resurrection of Christ, and the new birth is simply a washing or sanctifying and cleansing efficacy of the work of redemption, by the resurrection, as wrought in us by faith in the spirit, whereby we receive the resurrection in the figure of a birth, which is Christ in you the hope of glory. I am the resurrection and the life." In him was life, and the life was the light of men, and in the light we see light, and light maketh manifest. So without this light we cannot see the kingdom of God whether we be infant or adult. The new birth being an effect and not a cause, age, size, nor sex has any consideration in the premises, but the necessity is that a man must be born again.

If age were any advantage, and yet

a man must be born again, else he cannot see the kingdom of God, it would readily appear of greater necessity for the infant.

It is a question in my mind whether the seeing and entering the kingdom of God referred to by the master, means seeing and joining the church as set up here in the world, or to see and enter into the kingdom in its spiritual character, in beholding the divine character of Christ and entering into the joys of salvation and the consolations of the gospel and fulness of Christ in a good hope through grace. When one sees Christ as the King of kings and Lord of lords he sees the kingdom of God in its beauty, and the king in the throne of his glory. The thief on the cross saw the kingdom and recognized Jesus while he was on the cross, as being the king and said; Lord when thou comest into thy kingdom remember me. This kingdom could not have been the church militant but the church triumphant, for the thief never joined the church as we term it, but he that day entered Paradise the kingdom which he saw, as Jesus said he should be with him that day in Paradise.

The church or kingdom which Jesus set up here in the world is for the benefit of adult men and women who believe in Jesus according to the preparation of the heart which is of the Lord, and an answer of the tongue which is also of him. Jesus had men and women as his companions and followers, whom he taught the things pertaining both to the New Jerusalem which is above which is the mother of us all, and of the church which he set up here, but he had no infant followers, yet they were recognized by him as being subjects for his praise. Out of the mouths of babes and sucklings thou hast perfected praise.

While we have no account of infants

ever having belonged to the church in common with the apostles and disciples, yet they were made to praise him in a full assurance of faith, and in order to praise him and the glorious majesty of his kingdom they must surely see and know both him and it, and in order to see the kingdom of God one must be born again, or born of God, or born from above, therefore these babes and sucklings must have been born again.

To be born again is to be made the recipient of the spirit or Holy Ghost, and John the Baptist was made to know and appreciate its power and glory before he was born. When Mary saluted Elizabeth she was filled with the Holy Ghost, and the babe leaped in her womb for joy at the salutation of Mary who at that time bore the Saviour—yet unborn. Moses at the age of three months seems to have wept in a manner that elicited astonishment and wonder.

The scriptures to my understanding teach the necessity of repentance, and the new birth, as having equal reference to each and every one, man, woman or child that has, does now, or ever will see and enter the kingdom of God. For all flesh is as grass. And the natural man—adult or infant—both being natural, receiveth not the things of the spirit for they are foolishness unto him, neither can he know them for they are spiritually discerned.

No one will question the fact that infants are flesh. "That which is born of the flesh is flesh." The life of Christ is made manifest in our mortal flesh, and of this life is mortality swallowed up.

As flesh and blood does not inherit the kingdom of God, I conclude that mortality does not inherit it, hence the necessity of its being swallowed up, and this is natural on the one hand and must take place in time, and as the infant is flesh, and mortal it too must be changed and fashioned like the glorious body of Christ. It must be swallowed up of life, and the new birth is a figure of this, therefore it must be born again.

Every one for whom Christ died must be taught the fact that he did die for them, and this teaching must most

certainly take place in time. If so then it follows that quickening, conviction, conversion, the new birth and all kindred operations of the spirit combine to teach this truth to them, whereby they are assured of a blessed immortality beyond this life. If he died for the infant it must be taught alike in common with all others—for they shall all be taught of God—in order that its praise shall be as perfect, and voluminous as any other for whom he died. Commensurate to that which is done is the praise therefor; therefore if the same is not done for the infant as is for the adult, it cannot equally praise the Lord for his redemption. "All thy works shall praise thee, and thy saints shall bless thee." They will all sing the same same song. "Thou hast redeemed us from every nation, kindred, tongue and people.

The doctrine of infant salvation, and there is no other—has never been understood by the world. The Primitive Baptists have time and again been falsely charged with preaching infants to hell, and you my brother need not think to fully escape this persecution, so long as you preach as you do, that infants are sinners and must be born again, in order to see the kingdom of God. Those who contend against you do not believe that infants are sinners, but that Christ, when he died, took away original sin, and that the infant is therefore born without sin. And that if it dies before it passes the line of accountability it is saved, but if it passes that and becomes to be a sinner it may be lost by refusing to accept the terms of the gospel. This doctrine furnishes two conditions for salvation, death for the infant, and life for the adult. The advocates of this doctrine say to the infant die and live, and to the adult, do and live.

Is the infant a sinner? The above conclusions as to the necessity of its being born again has the position in the premises that it is a sinner: wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. By one man's disobedience

many were made sinners. It was by the one act, of one man, once, that made all men sinners, and brought death upon all. It is nowhere taught in the divine record that any other one man ever did anything whereby he became a sinner and incurred upon himself or any one else death which might be succeeded by everlasting punishment.

It is evident that infants are under the sentence of death from the fact they die. The wages of sin is death, or death is the penalty of sin.

According to the laws of some States in this country death is the penalty for murder, but should the crime and sentence be abrogated, could the executors of the law go on and hang the murderer notwithstanding the crime has been removed, and the once murderer is no longer so? Would they not hang an innocent man, and make themselves murderers?

Now if Jesus took away original sin, the penalty of which was death, I would like for some one to show me the justice in this sentence being executed upon these innocent parties. We have no account of anything dying before the transgression of Adam, nor have we any reason to believe that any thing would have ever died had he not transgressed that law, the penalty of which was death. Nor could we presume that anything could possibly die, according to the laws that govern our being, but as a result of sin, which is the transgression of the law. "Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death." Does the infant die? By what law? Can it be because it is without sin? If one without sin and innocent must die just like one who is a sinner, what advantage is there in being

without sin and innocent? Whatsoever the law sayeth it sayeth to them that are under the law, that every mouth should be stopped, and the whole world become guilty before God. Are infants a part of the world? If so, are they not guilty before God? And if guilty are they innocent?

Paul says: "Christ Jesus came into the world to save sinners of whom I am chief." Not was before I was converted, or before Christ took away original sin, but am now. Christ did not come into the world to keep man from dying, but to deliver his people from death, and ransom them from the grave. If Christ came to save sinners, and christians are sinners, and the infant is not a sinner, then it is not saved. Paul must have been a christian, and he says he was the chief of sinners. If infants are not such christians as Paul then they are not christians at all. The doctrine of imputed righteousness by grace through faith is the only doctrine that does or can save the infant.

The reason why Arminians contend for infant purity would seem to be consistent only from the fact that they could not be saved upon the terms and conditions of their system of religion. A religion that does not have absolute salvation as its basis and capstone is far worse than no religion touching our condition after this life. And such seems to me to be the religion so popular in this day. There is a great zeal for godliness but they deny the power thereof. Upon the subject of the salvation of infants there is not so much said referring directly to them, but we have enough to warrant the idea that they are all saved. We have conclusive evidence that some have been saved and taken to God, whereas we have no evidence that one has ever

been lost or gone to hell.

Because we preach that infants are sinners in common with all mankind and that God has an elect people, chosen in his Son, out of every nation; that therefore as God chooses one for heaven, he reprobates another to hell, or when one is predestinated unto eternal life, another is predestinated to hell, and that so it is with the infant—some are elected and some reprobated—therefore they say we preach infants to hell. But this is their *deduction* from what we preach and *not* what we *preach*.—None but the devil could preach such doctrine, and it is of him that we are charged with preaching it. I feel no hesitancy in saying that, when one says we preach infant damnation he wilfully and knowingly uses the dialect of him who is a liar and the father of it.

As chosen vessels of mercy their sins were laid upon Jesus as were the sins of all his people, and he put them away by the sacrifice of himself, and thereby perfected forever them that are sanctified, but this does not obviate the necessity of the infant being born again any more than it does the adult. The sins of his people were put away when he died, and the work was ratified by his resurrection, and now to be born again is the process of making this work manifest, and of bringing the redeemed into the enjoyment of the benefits accruing to them through and by this work. Therefore the infant must realize the same process of operation in order to the same enjoyment.

I trust what I have written will meet the desired end, and the Lord have the praise,
P. G. L.

ELDER P. D. GOLD:— Allow me to trouble you once again. In St. Luke from the 12th, to 20th verse of the 17th

chapter, concerning the ten lepers, it says, all were cleansed, but only one returned to give glory to God. Does it mean there are real genuine christians that do not give God the glory of their salvation? I know there are professors, nominal christian, that take all the glory to themselves and their preachers, but I thought all true christians give all the glory to God. I am yet groping my way in darkness, but still seeking Jesus. Oh! where can he be found? I will not give him up, for every promise in his word declares there yet is room. I know that I am weary and heavy laden. I earnestly desire to see his face. I would give ten thousand such worlds as this to know that he is my Saviour. All things else sink into insignificance. And to all such he has promised peace and pardon. Why can I not find him?

I attended a protracted meeting last week. There was great stir and excitement. Children, middle aged and old people all going up for prayer, and joining the church. It seemed so easy for them to get religion. Why can't I? But the worst feature in my case, was, it all seemed to harden me. I could not shed a tear, or respond to any of their many invitations to sinners. They called for all that wanted to get religion that day to come up and kneel around the altar. I could not go. God knows I would have given up every earthly hope to find Jesus that day or this.—The preacher asked what could be the matter with those that did not come? Were they defying God? I thought that God knew my heart, if man did not. I could not plead guilty to that charge. I made all such efforts as that years ago, but all failed me. I now look to Jesus alone, but it seems He is not willing to aid me. When you approach the mercy seat, will you not remember kindly the poor unknown

ANXIOUS ONE.

Remarks.

Jesus honored the law that came by Moses, stooping or condescending to the fulfillment of every jot or tittle.— He loved God and loved the law, and

was made under the law and hence he fulfilled it.

He therefore bids the lepers to go and show themselves to the priest, as Moses commanded for a testimony.—Observe for a testimony. The priest could not cleanse a leper. He could only pronounce on the case that was presented to him, according to the state or condition of the disease. If he had the signs of fretting leprosy the priest must say so. If the leper was cleansed of leprosy, or the signs were hopeful, the priest was to thus pronounce. If then the leper had the witness or evidence in himself that he was healed or would be, he presented that testimony in his own behalf thus he was adjudged.

Now while these lepers were going to the priest they were cleansed, and one of them when he saw that he was cleansed turned back and with a loud voice glorified God.

Jesus said, were there not ten cleansed, where are the nine? Only one returned to Jesus and gave God the glory.

Every one goes to the law for justification. It is the disposition of the convicted sinner to seek righteousness by his own works. How few there are of those cleansed that gave God all the glory? It is not the nature of man to give God the glory.

How few there are of the many people of this world professing to know the Lord that give God all the glory? Men invent to themselves societies of one sort and another that they may by these things help on the work, as they think, and thus they withhold the glory from God. When men have altars to get religion at they are not giving God all the glory. When they go to those altars or mourner's bench they are not giving God all the glory. Jesus is

the end of the law for righteousness to every one that believeth. It was not the law of Moses that healed the leper. It was the power of God that always healed them. When Jesus, who is the power and the wisdom of God, appeared on earth those that were blessed with healing faith gave Jesus all the glory.—Faith is the principle that always looks to Jesus and owns him, and gives him all the glory.

In these days is there more than one in ten professing to serve God that gives him all the glory? Is that person giving God all the glory that does not unite with the true church of Christ, and that does not put on Christ by baptism, and own him in the gospel way by following Jesus and suffering with him here? It does not matter how much or how boldly one may talk and argue and contend that salvation is of the Lord, yet as long as he is not baptized himself, and does not meekly follow Jesus, he is not giving God all the glory. You glorify God far more by taking the yoke of Jesus and meekly suffering for his name, and returning good for evil, and living soberly in this present world, than you do by arguing and boldly talking and contending in strife for the doctrine. If you observe all things that Jesus commanded, then you are giving God the glory.

Do not wait for what you call a big experience. Many of the distressed children of God think they are not born again because they have not as notable an experience as Paul had, or because they cannot tell the day, nor hour, nor place when they first began to be troubled, nor the time, nor place when they were relieved of their burden. I have thought those who seem to be able to tell so much, and know the time when their trouble began and

when it ended, get puffed up and glory in what they have seen and heard. instead of glorying in the Lord of life and glory. And often become careless about their conduct and fall into decay; for pride goeth before a fall, and the fall is sure to come after.

While these humble ones that feel that they have no experience, or are so poor and needy that they trust in the Lord alone, and not at all in their experience are usually the most humble souls.

What are some of the infallible enduring signs. It is not tongues, not great talking. Tongues shall cease. It is love—love to God and man—loving the brethren specially. Do you love God's people? Do you love them well enough to constrain you to go and live with them? Many say they love them still how do we know it. They do not come and live with us. We know that we have passed from death unto life because we love the brethren.

Do you hate evil? Then you fear God. For the fear of the Lord is to hate evil. Do you love Jesus? Those who feel that they are poor and needy, vile and sinful, fear God and love Jesus, who came to seek and save that which was lost. What is a better sign that one is a christian than that he hates and loathes himself and his own works, and knows that salvation is in the Lord alone. Such are the souls that hunger and thirst after righteousness. God's people know they are sinners, and feel that they do many things that they cannot forget nor forgive themselves for; yet the Lord forgives them for his own sake and not for theirs at all.

Those who so hunger and thirst after Jesus that they would forsake all for him are subjects of his grace. Have they not already been changed? Were they always feeling as they do now?

If so, still they are blessed and saved, for the wicked do not feel that way nor desire the salvation of Jesus.

Did my friend have any faith in protracted meetings? Why do you spend your money for nought, or for that which satisfieth not?

Look not to man but to the Lord alone. Blessed are all they that put their trust in him. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

P. D. G.

IMMORTALITY

We understand that when our brethren say that man or his soul was made immortal they mean that it *would never cease to have an existence*, though it might be in a state of corruption.

P. D. G.

UNION MEETINGS.

The next session of the Abbotts Creek Union will be held with the church at Abbotts Creek, on Saturday and 5th Sunday of Oct. We invite brethren, especially preachers.

Those coming by rail from the East will be met on Saturday at 10 A. M., those from the South at 8 A. M., at High Point. Done by order of the church.
A. M. IDOL.

The next session of the Piney Grove Union is to be held with the church at Piney Grove, Washington county, N. C., commencing on Friday before the 5th Sunday in Oct. This church is two miles South of Plymouth. Persons coming from North or West will be met at Plymouth. We would be pleased to see Elders Ellis Faucett and N. P. Reid.
GEO. ROBBINS (Col.)

Obituary.

MRS. SOPHIA N. BIGGS.

Sister Sophia Neffie Biggs died, at the home of her son, Henry E. Biggs, in Williamston, N. C., Sept. 10, 1887. She was born in Gloucester, Mass., Nov. 17, 1835, and was the daughter of Elder Daniel E. Jewett, the editor of "The Christian Doctrinal Advocate and Monitor," and his wife, Martha Maria, whose maiden name was Worcester and who, after the death of Elder Jewett, married my father, Elder C. B. Hassell, after the death of his first wife, who was my mother. After a period of distress for sin, sister Sophia experienced a hope in Christ, in her 16th year, while reciting in her class as a pupil of the Williamston Female Academy; and the change in her countenance was so great and bright that all her classmates noticed it. She united with the church at Skewarkey, and was baptized by father in Roanoke River, May 11, 1851. She married William G. Biggs Aug. 7, 1853, and lived at Scotland Neck, N. C., and afterwards at Norfolk, Va.

Four children, Emma, Neffie, Willie, and Henry, were the fruits of this union. Neffie died of scarlet fever, July 7th, 1859, at the age about two years, and Emma the next day, of the same disease, at the age of four and a half years. Henry was born June 18th, 1862, and still survives.—His father who never saw him, died Aug. 31st, 1862, of a wound received at the second battle of Manassas. And Willie died of a throat affection Nov. 19th, 1862, at the age about three years.

The war deprived sister Biggs not only of her husband, but also of her property. After its close she lived with father in Williamston, and taught school some years. She and her son Henry lived with me in the Collegiate Institute at Wilson, N. C., from 1872 to 1879, and she rendered me very efficient assistance there in teaching. She then returned to Williamston in order for Henry to assist his uncle, Mr. John Dawson Biggs, in his mercantile business. In March, 1880, she had a severe stroke of paralysis, rendering her unconscious for weeks, and depriving her of the use of her left side. Father, in a house in whose yard she was living, died the next month. In December, 1883, a great fire destroyed nearly all the stores in Williamston and the house in which sister Biggs was living. She then moved into the main dwelling

with her mother. In 1884 Henry built a comfortable house for his mother, and they removed to it in December. To myself and to many others that house has for nearly three years seemed a heavenly place, pre-eminently blessed with the presence of the Spirit of Jesus.

A life, full of changes, and chastened and enriched with divine sorrow, was nearing its earthly close. The long, dark clouds that had shrouded its meridian, and with vivid flashes and deep thunders had discharged their softening and fertilizing showers upon the thirsty plains, were now nearly all rolled away. In the gentle and mellow evenings, the skies were transfigured and glorified with the rays of the setting sun, and a heavenly radiance rested on ALL the landscape. The wise and loving hand of the Divine Father was seen by our dear sister in EVERYTHING; and, at the blessed discovery, her soul was melted down in raptures of adoration and humility and thanksgiving and patience and resignation and trust and love and peace—the peace of God which passeth all human understanding, and which the world can neither give nor take away when given. "What a blessing," said she to her mother a few days before her departure, "to be cut entirely loose from the world before one is called upon to leave it!"

And, in her last interview with me, she dwelt, with emphatic tenderness, upon the genuine and eternal blessedness of TRUE POVERTY, though the world, she said, uses all its efforts to escape such a condition. Such were the dying thoughts of one who was truly poor in spirit, and one of the most lovely and Christ-like persons that I ever knew. Jesus and His precious salvation came to be more and more her one delightful theme.

On the night of September 8, 1887, just after retiring, she had a second stroke of paralysis, and quickly saying "Send for Henry—O, Lord!" she passed into unconsciousness, with these two dearest names on her dying lips, and fell asleep in Jesus early on the morning of the 10th. On the afternoon of the 11th her remains were interred, in the presence of a large concourse of friends in the cemetery at Skewarkey.

"Asleep in Jesus—blessed sleep,
From which none ever wake to weep."

SYLVESTER HASSELL.

Williamston, N. C., Oct. 8, 1887.

JOHN C. HOOD.

On the 30th of September, 1887, at his home in Smithfield, Brother John C. Hood died in the fifty-eighth year of his life, of hemorrhage of the bowels.

He was born and raised in Meadow township, Johnston county, N. C., and in 1853 was married to Martha A. Young, who, with their six children, survive him. He joined the Primitive Baptist Church in Smithfield in May, 1876, and was baptized the 1st Sunday in June by Elder Wm. Woodard. He was chosen deacon by the church in October of the same year, and ordained by Elder James Wilson and J. A. T. Jones. He was ever an active and useful member of the church. The people of his native county showed their appreciation of his ability and worth by selecting him to fill the following offices of public trust: Justice of the Peace, and County Commissioner. At the time of his death he was U. S. Commissioner. He had been engaged in the mercantile business in Smithfield.

Brother Hood's death was a very great shock to the community, as he had scarcely passed the prime of life, was to all appearances a healthy, vigorous man, and had been confined to his bed only a few days.

His funeral was preached in the Primitive Baptist Church, Saturday October 1st, by the pastor, Elder J. A. T. Jones, from Rev. 14:13, to a very large and attentive congregation. After the funeral his remains were carried to the town cemetery, near by, and were quietly consigned to the grave.

While his family sustain the loss of a devoted husband and father, the community an honored citizen, and the church one of its most useful members, yet we feel that our loss is his eternal gain.

SETH WOODALL.

ROXY B. GARDNER

Roxy B. Gardner departed this life Oct. 1886. She was the daughter of Needham and Elvina Smith, and was born Oct. 3d

1854 was married to J. T. Gardner by Elder S. Pate, Sept. 9th 75. Roxy enjoyed health a short time before she was greatly afflicted, and never finally recovered to the time of her death, though she bore her afflictions with great fortitude. While she was afflicted in body she was also afflicted in mind, and though she was treated by several doctors she did not put her trust in them. I lived by her several years, and she had no confidence in the flesh.

She was a dear lover of the LANDMARK, and believed in the doctrine it advocates. She was not able to go to meeting often. I had preaching at my house for her several times, and she enjoyed the preaching very much, especially Brethren Gore and Taylor's. She was sensible of her death for she told my wife before she was taken that she would not get over it, but I have a hope she is now enjoying that rest that remains for the people of God. She left a kind husband father mother and three children, one a little babe only a few hours old to mourn her loss. May God if it is his will, prepare these loved ones to meet her where parting is no more. I could say a great deal more but will close.

JOHN W. GARDNER.

A. C. FOUSHEE.

Died at his home near Bushy Fork, Person county, N. C., on September 3rd, 1887, A. C. Foushee in his 87th year.—The deceased professed religion when about 15 years old, but never joined any church, though he was a firm believer in the Primitive Baptist faith and doctrine. We believe our loss is his eternal gain.

A. R. FOUSHEE.

ASSOCIATIONS.

The Mount Enon Primitive Baptist Association will convene with the Salem Church, Hillsboro Co., Fla., three and one-half miles South of Cork Station, on S. F. R. R., on Friday at 10 o'clock before the 2nd Sunday in Nov. 87

Z. H. BENNETT, Mod

J. H. KNIGHT, Clerk.

RECEIPTS.

GA.—Wm Yaun 1 50 By Dr H H Green 1 50
 IND.—Phillip Zenor 2
 KEN.—Elder E. F. Ravsdelic 2
 MO.—Mrs S L Stone 1 50
 NEB.—Mark Lester 2
 N. C.—Q A Ward 2 Elder M:Lenon Wright
 2 Mrs Edith Dew 2 L D Farmer 2 S Brian 2 W J
 Oakley 1 50 D Hill 1 50 J C Hill 3 Mrs Betsy J
 R Farmer 1 50 Elder W R Wiggins 1 50 W L
 Davis 1 50 J O Keel 1 50 J T House 3 L S Ross
 2 E W Airs 1 50 Abram Baum 2 D Hardison 1
 50 Wm P Boyd 2 Wm O Pollard 1 50 A Wil-
 liamson 3 N Fall 1 50 W W Robinson 2 50 B W
 Taylor 1 50 Ollin Finleyson 1 50 W T Williams
 1 50 W W Hoiland 1 50 G M Carter 1 50 Elder
 J B Roberts 1 50 I P Douty 1 50 Wm Varnell
 1 50 J P Britt 1 50 H Herring 2 N Nichols 1 Mrs
 Hattie Thigpen 5 J R Boone 1 50 Mrs H V
 Field 2 Mrs Sallie Lewis 1 50 B Farmer 2 Jesse
 Brown 2 J S Corbett 1 50 L N Herring 4 50 M
 Turnage 4 N M Worsely 2 B K Davis 2 Bettie C
 Mizelle 2 E S Phelps 1 50 W L Stallings 3 H B
 Roberson 1 50 Wm Jenkins 1 50 Artamissa
 Martin 1 S E Edmonson 2 50 N Peele 1 50 N
 Roberson 1 50 E Manning 1 50 R H Saulisbury
 3 Elder E House 2 H L Sherrod 2 Amanda
 House 1 50 J H Phippen 2 Elder W S Bellamy
 3 H D Jenkins 1 50 Mrs E Ballard 1 50 W R
 Whichard 5 J J Long 1 50 S R Ross 1 50 S D
 Ward 2 L Flemming 1 50 By E W Airs 1 50
 Elder L H Hardy 3 25 J H Dawson 4 Eld I J
 Taylor 6 25 B Hooks 4 50 Elder J W Gardner
 1 50 Seth Woodall 4 50 Joshua Mewborn 3 J
 Swinson 3 C W Holida 3 J McBowen 4 50 Elder
 Joseph E Adams 1 50 J A Roberson 3 Eld J S
 Dameron 3 Elder T B Lancaster 4 50 C E Park-
 erson 3 50 L J H Mewborn 3 Elder W A Ross 1
 50 Elder Y I Chandler 3 A P Leach 2 50 Elder
 J M Harris 1 50
 TEXAS—H W Bennett 1 50
 VA. J G Weeden 1 50 G M Cassell 1 50

APPOINTMENTS

The following Elders will preach the Lord willing :

B. GREENWOOD.

Cypress Creek, Columbus Co. N. C. Nov. 3
 Mill Branch Association, at Piravay..... Friday,
 Saturday and first Sunday in November.
 Bethel Monday
 Pleasant Hill Tuesday
 Conaway Wednesday
 Pee Dee Thursday and Friday
 Travel Saturday
 Simpson's Creek second Sunday
 Peathery Bay Monday
 Mill Branch Tuesday and Wednesday
 Will some one please meet him at Whiteville
 on Wednesday evening, Nov. 2.

I. J. TAYLOR.

Bethel..... Tuesday after 2nd Sunday in
 Nov.
 Sandy Grove Wednesday
 Goose Creek Island..... Thursday
 Hunting Quarter..... 3rd Saturday and
 Sunday
 Straits..... Monday
 North River..... Tuesday
 Brother Morton's..... Wednesday
 Newport..... Thursday

B. B. MCKINNEY.

County Line..... Monday, November 14
 Ebineza..... Tuesday
 Story's Creek Wednesday
 Flat River..... Thursday
 Wheelers Friday
 Prospect Hill..... Saturday
 Bush Arbor..... Sunday

B. H. WOOTEN.

Smithfield..... Tuesday after 4th Sunday
 in Oct.
 Clement Wednesday
 Hannah's Creek Thursday
 Bethsaida..... Friday
 Black River..... Saturday
 Mingo 5th Sunday
 Harnett Monday
 Reedy Prong..... Tuesday
 Seven Mile's..... Wednesday
 He will need conveyance.

J. E. ADAMS.

Aycocks..... Monday after 5th Sunday
 in Oct.
 Memorial..... Tuesday
 New Chapel..... Wednesday
 Mill Branch..... Thursday
 Thence to Mill Branch Association.
 He will need conveyance.

WILLIAMSTON ACADEMY.

For Both Sexes.

WILLIAMSTON, MARTIN CO., N. CAROLINA.

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FOR BOTH SEXES, WHITAKER'S, N. C.

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 and continue twenty weeks. Board can be ob-
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 to twenty dollars; half payable in advance, the
 balance at the expiration of ten weeks.

For further information enquire of

A. J. MOORE, PRIN.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON. - NORTH CAROLINA.

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

WILSON, N. C.:
ZION'S LANDMARK PRINT.

SW
Oxford
bridge
1886

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 chords of Love.

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

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

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

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

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

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For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE PRIMITIVE BAPTIST CAUSE.

Communicated.

TRUE DESIRES.

BRETHREN GOLD AND LESTER:—
In the cxxxix Psalm, 23rd and 24th verses we find these words recorded:

"Search me, O God, and know my heart: try me and know my thoughts:

And see if there be any wicked way in me, and lead me in the way everlasting."

That which applies to the church collectively applies to its members individually. The Lord by the mouth of the prophet says to that church "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." He says to those children, Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. The heavenly host at his advent says, "Glory to God in the highest and on earth peace, good will toward men." His advent was to secure forever the peace of that church and each individual member of it. But to secure that peace he must come prepared.

The apostle says, Wherefore when he cometh into the world he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifice for sin thou hast had no pleasure. Then said I, lo, I come: in the volume of the book it is written of me to do thy will, O Lord." He comes in the volume of the book of prophesy. He comes to make an offering in strict accord with that which was represented by the offer-

ing under the law. These offerings were but pictorial representations of the great offering foreshadowed by these. They being but a shadow, he saith, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me."

The purpose for which that body prepared him was that he might have somewhat to offer as the redemption price for that church. Having made this offering his church, his people were redeemed from all iniquity, and having redeemed them by that great sacrifice, he put his spirit in them. That was the spirit of adoption by which they were enabled to cry Abba, Father.

When a child is adopted into a family the act of adoption does not make that child the son of him who adopts him. To make the adoption valid the aid of the courts must be called and all things declared by the law must be strictly complied with or otherwise the efforts to adopt are rendered valueless. When all things declared by the law are strictly complied with then the child becomes an heir by adoption. In our relationship with the first Adam we are all heirs to his whole estate, and that estate consists of sin, condemnation and death. But the spirit of adoption given to us does not destroy the inheritance we have secured to us by reason of our being children of the first Adam. We are all sinners and the wages of sin is death, hence we must all die. Our bodies which we have by reason of our relationship to Adam are mortal and must die. It was for the purpose of removing that condemna-

tion unto death that our Lord took part of the flesh and blood of which the children were partakers. In that flesh and blood he by death destroyed him that had the power of death and delivered those children who all their lifetime were subject to bondage. In all their natural lifetime they are subject to the bondage of sin. This sentence which has gone forth against them, dust thou art and unto dust shalt thou return, must be executed. But on the new and spiritual birth they receive the spirit of adoption and by it they are enabled to cry Abba, Father, Father of that body which on the glorious morning of the resurrection will come forth a spiritual and immortal body, and Father of that spirit which is given to all the dear saints in the new birth. Then on that great and glorious morning of the resurrection that body and that spirit will be one and be like our glorious Lord above forevermore. The saints in resurrection receive the spirit of adoption and that secures the resurrection of their bodies. In that resurrection their bodies are made like that spirit which is given them in regeneration. They are made spiritual and immortal. They are no longer corruptable, no longer walking through a life of weakness and corruption, but then this mortal shall have put on immortality and this corruption shall have put on incorruption, then shall be brought to pass the saying that is written, death is swallowed up in victory. Our Lord who had taken part of that flesh and blood and having died and arose again, by his resurrection secured the resurrection of all those to whom he had given the spirit of adoption. They having received that spirit must and will enjoy all its benefit, which is life everlasting of the whole man who by his generous law is redeemed, regenerated from under the curse of the law, made a new creature in Christ Jesus, raised from the dark caverns of the tomb and made alive forever more.

The language of the Psalmist above quoted is the language of all the dear saints whom we have faintly described. "Search me, O God, and know my

heart, try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting." The desire of the saint is to be led in the way everlasting. That way is Christ, who is the way, the truth and the life, and who of God is made unto his people wisdom and righteousness and sanctification and redemption. When the dear saint by grace is enabled to realize these wonderful things his language is "Search me, O God, and know my heart." That language is prayer and prayer is worship and none can worship him but those that worship him in spirit and in truth. Having the spirit of adoption given them they most earnestly desire to know more and more of the certainty of that gift, and by faith to read more clearly their title to mansions in the skies. Ah, dear saint, Moses could not remain forever on the top of Pisgah and view the promise land, nor can you continually stand on Zion's flowery mount and gaze by faith on the superlative glories that are secured to you and all the redeemed by the redemption that is in Christ Jesus. Your desire, your prayer is "Search me, O God, and know my heart, and try me and know my thoughts." One more prayer comes welling up in your heart and that is that God may graciously bestow on you the evidence when he searches your heart that you have the Spirit of adoption by which with a heart overflowing with joy you can cry Abba, Father. Ah, when the dear saint is enabled to pronounce those precious names in faith and in fond hope look away to him who bears that sweet and precious relation to him, it is there he cries out Lead me, O lead me in the way everlasting. In that glorious way the saints have comfort and consolation amidst the sorrows and cares of earth. Jesus being that way is ever with them and in his presence are joys evermore.

How often do the dear saints begin to doubt their having that spirit of adoption and in gloom and darkness conclude that they have never known the Lord. Then their cry is "Will the Lord cast off forever, and will he be fa-

vorable no more. Is his mercy clean gone forever?" But for your comfort your Lord hath said to you, "Turn, O backsliding children saith the Lord, for I am married unto you, and I will take you one of a city, and two of a family and I will bring you to Zion. And I will give you pastors according to mine heart which shall feed you with knowledge and understanding." Isa. 3:14, 15. How sweet these promises are to the dear little saint when he or she has been wandering in darkness and gloom. They then rejoice that that marriage tie can never be broken and that their Lord will bring them to Zion, the home of the redeemed. For their comfort the Psalmist says, Blessed are they that dwell in thy house. They will still be praising thee. They go from strength to strength; every one of them in Zion appeareth before God." Ps, 83:4-7. Yea and they rejoice in that promise I will give you pastors according to mine heart which shall feed you with knowledge and understanding. O how thankful should God's people be for a sound ministry, for pastors given by the Lord who are according to his heart. Not such as talk more about themselves in the pulpit than they do about Christ and him crucified, who have more to say about the sins of others than they do about the great and glorious plan of life and salvation through a crucified and risen Lord in whom there is everlasting strength. Then rejoice all ye saints and be glad all ye redeemed for "The name of your Lord is a strong tower into which the righteous flee and is safe." In that wondrous name is your hope, your trust, and in it centers all your expectations for both time and a never ending eternity, and to that great name be all the glory.

II. COX.

Ghent, Ken., Aug. 29th, 1887.

TOURS.

DEAR BROTHER GOLD:—In accordance with a request of many brethren from Virginia and North Carolina, I would through the LANDMARK give a

small account of a delightful trip I had during the latter part of July, the whole of August and a part of September in Virginia, North Carolina and Baltimore, Md., provided always that the publication meets with your approval.

A song of great praise tunes my heart at present for the immortal blessings the dear Lord bestowed upon me in refreshing my heart, replenishing my thoughts, and in multiplying my expectations a hundred fold in finding many brethren and friends receiving me with expressions of warmest love; and as I have told some brethren at home the dear children of God love us, as it were, in their hands and hearts.

My first appointment on this trip was at Smithfield, N. C. Brother Seth Woodall, always true to the cause of his God, met me at the depot; night meeting at their meeting house in town. Brethren Woodall and Hood and their dear companions are held in grateful remembrance by me. The next day found me in Reidsville where late at night I arrived at the residence of Mr. Harris, who gave me a christian reception indeed. I feel bound in spirit to give thanks unto God who made me see the fruit of the spirit developed in this gentleman and his beloved companion. I left under promise of making their house my home on my return from Virginia to the Country Line Association. With feelings of gratefulness I went my way rejoicing and arrived at Dry Fork, Va., on the 28th of July.

When the train stopped at Dry Fork, I saw old Brother Williams, a truly spiritually minded brother, waiting for me, and he took me in his buggy to his home. Here I enjoyed myself exceedingly well owing to the profitable conversation with him and his sons and their families.

At the Union held with the church at Banister, I renewed my acquaintance with many brethren and also met brethren McDowell and Walton. The brethren had made appointments for me, which I, by the means of their liberality, was able to fill at the time.

Brethren Cox and Adams and their

folks took care of me in temporal things, and conveyed me from their place to Pickaway School house. Here we had preaching in the forenoon and also at night in the house of a friend, James H. Lewis.

Next morning he accompanied us to Flippen's Mill meeting house. As there was no one from Cane Creek to meet me, Brother Charles Lewis conveyed me to that place. Brother Barker then took me to Malmaison on Saturday morning. Meeting Saturday and Sunday. Monday rest at Brother Dodson's. Here Doctor Ferguson and his amiable lady and her son, Doctor J. B. Jones, entertained brother Harris and myself very agreeably. May the Lord bless their labor of love. In the evening they sent us in their carriage to Brother Williams, who on Tuesday morning (9th of August) took us to Pigg school house. Here the Episcopalians and other denominations have a meeting house in common, called "Christ-Church." Our people however had hitherto also enjoyed the privilege to preach in the building, but this time we were denied the privilege. A large collection of people came together on the grounds, and when the man who held the keys of the house had also come, he said he had no authority to let us preach in the house, and all agreed to hold our meeting out of doors. The school house (public property) was but a few hundred yards from the former place, and it being too small for so large a gathering, the ground around it was soon fixed in order to seat the greater portion, the preachers stood up in a wagon, and Elder Harris opened the meeting with a few appropriate remarks, and after my discourse, spoke for about three-quarters of an hour to a large audience. The people listened to the preaching with marked attention, and while the wise and prudent kept their doors closed on us, the people seemed to hear us gladly.

Here brother Harris and myself were separated and Mr. G. A. Hodnett, a member of no church, took me in charge to convey me to the Association (Stanton River.) On our way to his

house we took dinner with Mr. Giles, who, as also his amiable family, loaded us with kindness in Primitive Baptist fashion. Arriving at Mr. Hodnett's in "the midst of mountains," I thought it the most charming country-place I had ever seen. Himself and his christian-like family in their kindness toward me, extort from my heart thanks-giving to God, for having counted me worthy to get acquainted with such precious people, who, unbeknown to themselves perhaps, bore the fruit of the spirit in such a remarkable degree. Mr. Hodnett then on the 10th conveyed me to the Association, where I met many able ministers of the New Testament.

From the Association we went to a place called Fitzgerald Mill where brother McDowell baptised two, father and daughter. A more solemn meeting I never witnessed. Then we went to the school house to meeting or preaching, called Keesece. Then to brother A. C. Owen's where we were rejoicingly entertained. Sunday morning to Wetherford meeting-house. A large congregation of people awaited us here, and the house was much too small to hold the people, and all resorted to the stand in the woods where the whole had the appearance of an Association.

Now brother D. Owens and son conveyed us to his own home where brother McDowell and myself had a precious old time, while a refreshing shower of rain greeted us, and harmony and brotherly love prevailed among us. Monday morning we all went to Union meeting house. A large concourse of people paid marked attention to our manner of explaining this portion of scripture: "And let him that heareth say, come." On our way to Galilee we stopped for dinner and lodging at sister Parkers, and next morning on our way to Galilee meeting house. Again we had to stand in the door to address the people. I think the blessing of the Lord was upon us that day.

Mr. W. S. Myers conveyed me to his house, and brother McDowell who rode his own horse, after which on next morning we went to Strawberry meet-

ing place. Here brother Oakes took charge of us, who brought us the next day to Mount Ararat meeting house, where also a large assembly greeted us.

Then Elder Walton took me to his house, and brother McDowell started for home. Night meeting at brother Walton's, where Elder Hundley and myself addressed a remarkably large and attentive congregation. Now Elders Walton and Hundly accompanied me to St. Matthews, an arm of Mountain Church which was the last appointment, and which Elder Walton had arranged for me. On Saturday morning Mr. Wm. Gray conveyed me to Country Line Association, a distance of from 22 to 25 miles. This ended my visit to Staunton River Association, Union and churches. Throughout my entire trips I have been blessed with excellent health, for which I desire to be thankful to God, ascribing all the praise to his wondrous grace through Jesus Christ our Lord.

What a beautiful sight afforded the Country Line Association to me this time. We arrived a little late at the place. Brother Monk had just read his text, and I had the pleasure of shaking hands with many Elders, brethren and sisters and friends whom I knew personally, and with some whom I had never met before. Time would not allow me to stay but one day at this beloved association of God's people, and Elders Hassell and Woodard informed me that they had made an appointment for me to preach at Raleigh on Sunday night. When the brethren heard this they sent Elder Adams and myself to the stand on Saturday after noon. A threatening shower of rain interrupted us, and we had to dismiss the large audience in short order. We left without a formal farewell to my many Virginia, North Carolina and Georgia brethren whom I should have liked to grasp by the hand once more. And when on our way to Reidsville to depart for Raleigh the clouds dispersed and fair weather greeted us all the way. At Raleigh we met a fair and attentive audience, and the next day I reached home once more on the 22nd of Au-

gust and found all well. Praise the Lord, O my soul, and forget none of his benefits. His loving kindness, O how great. Coming home I learned at once of the tragic death of deacon Calvin Woodard, whose son-in-law, Elder S. Hassell and brother Elder Wm. Woodard were both at the Association when he died. They received the dispatch too late to be present at his burial.

Tuesday, 23rd of August, I left home again for the churches in Sampson and adjoining counties. That same night preached at Dunn in a hall, then in building. Wednesday in the meeting house one mile from Dunn, viz., Black River Church. Thence to brother Philips' place in the county for dinner. Thence to Mingo Church with brother Emmerson. Meeting on Wednesday night at brother Williford's, whose wife was sick. Thursday morning preached at Mingo. Thence to brother Bagger's who had come after me and entertained me at his house, and then to Hornett meeting house. Here as well as at Mingo I was reminded once more of the goodness of God, in that the poor have the gospel preached to them. Now brother Noel Jones took me in charge. We stopped again at brother Bagger's for dinner, who, himself as well as his sons and their companions, knew how to entertain strangers. At Brother Jones' house I stayed till Saturday meeting at the seven mile church when the heavy rains prevented us from going to meeting. Brother Jones and myself however went to the house and a few of his sons and one son-in-law also came, brother N. Jones engaging us for a short time in a pleasing conversation, meantime the rain having poured down almost incessantly for over eight hours.

Now Dr. Strickland arrived and desired me to go with him to his residence. I complied and truly enjoyed the hospitality. His own sister, Miss Betty also being on a visit to her brother and sister-in-law. Next morning, (Sunday), brother N. Jones again sent after me to come to his house and meeting brother and sister Lee we all

went to Seven Mile meeting house. The weather being fair, the people from far and near had come, and the large meeting house was filled by the time preaching began. Brother Whitfield Tart now took me in charge and conveyed me to his house and the next morning to Reedy Prong. Here an audience of considerable size awaited us and with some degree of liberty we were enabled to "preach the word." That same day at evening we spoke at the house of widow Lizzie Barfoot's where also a large gathering of people congregated to hear us. On the morning of the 30th, Mr. Barfoot conveyed us to Hickory Grove Church. Here a goodly number of people were assembled and when preaching was advanced a large crowd of people came in, who were not of our persuasion and who had dismissed their own congregation of their protracted meeting for the opportunity to hear the German preacher. After meeting brother J. W. Ryals took me to his house and the next morning to Hannah Creek Church. The pastor of that church, Elder Parker, invited me to his house and the next morning to my last appointment called, Juniper. At brother N. R. Parkers' I finished my stay in this section of the country, and on Friday morning, Sept. 2nd, I went home rejoicing. In conclusion I would thank the brethren, sisters and friends one and all, for their warm-hearted receptions they all gave me, yea I am bound to acknowledge the goodness of the Lord toward me in my entire journey. Blessed be his adorable name for ever and ever. Amen.

Arriving at home and finding all well I stayed a few days only and then went to Baltimore city. In Richmond I had to wait nine hours for the connection, where I met brethren Turner and Bowman, from Chesterfield county, and for a short time conversed with these brethren very pleasantly. In Baltimore the next day I was successful in finding that true and faithful Baptist, Dr. John Thorne. He received me with a smile of welcome and confidence which spoke volumes to me. He not only invited me at once to his house,

but also persuaded me to stay over Sunday to be with the church at her meetings.

During the two intervening days that precious brother in Jesus fairly loaded me with kindness and love, and I realized that the Lord Jesus was abundantly gracious to me, in letting me, his poorest worm, find favor with this beloved disciple of Christ. Thanks, O Lord, thanks be unto Thee, my God. I confess I am not worthy, yet thou hast counted me worthy. I was made to feel at home at brother Thorne's. All is happiness and godliness at his home. Peace and love seemed to rule there, and brother and sister Thorne and their household will be remembered by me as long as I live. Dearest Lord do good unto they chosen and reward them abundantly with thy favors, for their labors of love they have bestowed on thy poor servant. I esteem Dr. John Thorne as a father in Israel; a teacher of godly people, a follower of the Lamb of God, and a worshipper of the true and living God. And what shall I say more. The dear brother took me nearly all over the city, to see the principal part of this great city. The beautiful parks with its lakes and fountains, its clean roads and meadows, statues and other fine arts of men's production, the large and fine structures for dwellings, mansions and domes, elegant tenement houses and bridges of iron, and granite as well. And on Sunday we met at their meeting house, and the gracious God was graciously pleased to bless us there. Feelings intermingled, liberty, sweet liberty once more prevailed, holiness appeared in its beauty, every adversary put to silence, the beasts down in their dens, showers descend upon the thirsty land, and floods upon the dry ground. This is the house of God, this is the gate of heaven.

Give to our God immortal praise,
 Mercy and truth are all his ways.
 Wonders of grace to God belong;
 Repeat his mercies in your song.

Morning and evening I had the privilege to speak in this brother Chick's

preaching place in the city. The remainder of the day was spent in godly conversation at Dr. Thorne's residence. When bedtime had come I could praise God from whom all blessings flow, and retire in the full assurance that the Lord Jesus in his saving love had been our precious guest and companion who extorts from our hearts and lips the refrain of, "Lord, it is good to be here." In thy presence is fullness of joy and at thy right hand there are pleasures forevermore.

Monday morning I went to Brother James B Alderman's where I enjoyed a precious repast. He and his lovely family are also held in great remembrance by me.

This closes my visit to many of God's dear people. In future I hope to see many more if the Lord spares my life.

May God in his mercy still cause his truth, so generally spoken against, to drop as the rain and distill as the dew. I am persuaded that the manna will not cease while the church is in the wilderness; nor will the living rock cease to follow the people with living water; the cruise of oil shall not fail, nor the barrel of meal cease. Faithful is he that promised who will also do it. The grace of our Lord Jesus Christ be with you all. Amen.

B. GREENWOOD,

Wilson, N. C., September, 1887.

CHRIST OUR LIFE.

ELDER P. D. GOLD, DEAR BROTHER:—No longer than yesterday I stated in a letter to you that I had really been ashamed of what I had written to you for publication, and it is even so, since then I have been studying on a little article written by brother P. G. Byars of Tenn., in LANDMARK of May 15th and have to say, I heartily concur with him in the main. Now I do not want the readers of the LANDMARK to think my object is to fight, argue, raise strife, or dissension, and hope they will not think me presumptuous, but what little I shall say, or write, will be through the best of feeling. Since I have been

taking Primitive Baptist Periodicals, I have read articles, on what is called "Eternal Union," or "Eternal Vital Union," or articles advocating such doctrine. My mind has been strongly impressed for sometime to give my views on the subject, but have been afraid they would result in no good, but this morning while unable to work, I cannot forbear writing some of my thoughts.

We cannot find such terms in the Scriptures, as "Eternal Union," "Eternal Vital Union," or "Eternal Love Union." We Primitive Baptists here in Arkansas, of the New Hope Association, believe that God chose his people in Christ before the world began, and that a covenant of grace was entered into, and completed between the Father and Son, before time was let out of eternity; and his comprehensive foreknowledge was such as to see all the heirs of promise in their lost and ruined state from the beginning to the end. There in eternity all the grace necessary for the children of God was treasured in Jesus; and is administered to them in time, by the Holy Spirit. We have no account of any spirits or creatures existing back in the annals of eternity but God—the Holy Trinity. A while after God made the earth, and put on it the beasts of the field, and birds of the air, he made man and "breathed into his nostrils the breath of life, and man became a living soul." (It seems he was destitute of life before God breathed it into him.) And after he was made a living being, or soul, he transgressed the law of God, and died and all his posterity with him, or in him, "As in Adam all die." We do not know definitely of any other generation, or seed but Adam's, and if there existed any other back there, we don't know that we have any relation to them. Adam was a good, natural man previous to his fall. Paul says in 1st Cor. 15:46 "Howbeit that was not first which is spiritual; but that which is natural and afterward that which is spiritual." I believe that when Adam died that sin poisoned him in spirit, soul and body, and there was not a single principle of good about

him, and all his posterity are in the same condition, in a state of nature. "The whole head is sick and the heart faint," "From the soul of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores that have not been closed, neither bound up, neither mollified with ointment." Now is there any living vital substance in such character? The heart of man is deceitful above all things and desperately wicked and who can know it.

I coincide with the brethren that have said that sinners of Adam's race are the recipients of God's love and mercy, and not eternal spirits. If Christ's people descended from him seminally, after the order of animal generation, there would be no necessity of the new birth, and if his people ever existed with him in life unity—I mean actual life unity—they certainly could not have been lost. Jesus said he came to seek and to save that which was lost. Was there any part of Jesus lost? Jesus in speaking of his sheep says "I give unto them eternal life," it seems if there had been a living principle in them he would have said, I have given unto them eternal life. This eternal life was and is treasured in Jesus in eternity, and given unto them in time, and the only eternal principle they have which they receive in the new birth is Jesus in them the hope of glory. Jesus always did and always will love his people. He loved them when they were dead in trespasses and sins, and when they were by nature the children of wrath even as others, and his love for them is everlasting.

Now there are deep mysteries connected with the creation. God's purposes in eternity might terminate in vague speculation if we undertake with our dull minds to comprehend them. Then "If any man speak let him speak as of the oracles of God." What I have said above is clear to my mind to be right.

I received a minute some time back from a brother that moved from our county to another early last spring and the fourth article of their "Abstract of

Principles" reads thus: "We believe the church as brought to view by Jesus Christ, as the good seed in the 13th chapter of Matthew. The church did exist in seed in Jesus before the world began and they are manifested in flesh and blood, captivated by the devil and were redeemed by Jesus Christ—"

Now brother Gold, I ask you and all Primitive Baptist readers of the LANDMARK if the above is Primitive Baptist doctrine? Was any part of Jesus captivated by the devil? If the devil had power in any way to captivate our King we would be in a deplorable condition. And if we really and actually existed in Christ in any sense and the stronger is captivated by the stronger then Jesus and all his followers are following the devil. "But we have not so learned Christ." The Psalmist says in 139th Psalm 15, 16 verses, My substance was not hid from thee when I was made in secret and *curiously wrought in the lowest part of the earth.* Thine eyes did see my substance *yet being unperfect,* and in thy book *all my members were written, which in continuance were fashioned, when as yet there was none of them.* And still in this our gospel day, the children of God are made manifest progressively by the Spirit of the living God. Adam was the figure of Christ and Eve typical of the church. "Adam was first formed and then Eve" therefore the body cannot be as old as the head.

In conclusion let me admonish those holding to such doctrine to lay it aside, abandon such speculative theories, and come and go with us, for there is good spoken concerning Israel.

Yours in hope of eternal life,
P. H. JAMES.

ELDERS GOLD AND LESTER—DEAR BRETHREN:—

Through both stringency of finances and neglect I have been dilatory in remitting to you for your most excellent paper, the LANDMARK, and very truly has it been a landmark to me. The many editorials I have perused have

been, as it were, guide-boards to my feeble mind in setting forth Christ as the way, the truth and the life, giving timely warning of the lo heres and lo theres, and elucidating so plainly that those who have passed from death unto life, and have been begotten again unto a lively hope, may comprehend the difference between the true church of Christ and the church of antichrist.

I often feel that I am not one of God's chosen children, that I have missed the substance and only grasped the shadow. But if I know any thing of myself at all I do love the people of our faith and order, and they are the only people whom I have ever heard preach a doctrine that corresponds with my own experience. We are but few in numbers in this part of God's habitable earth, and feel ourselves to be poor in spirit.

Our little church, Palmyra, Ind., is still blessed with the labors of Elder Wm. Priest as pastor, who has passed his three score and ten by more than half a decade. His mind is still clear, and he shuns not to declare the whole counsel of God, salvation by grace, the operation of the Holy Spirit upon the heart of the dead sinner without aid or instrumentalities, God's electing and predestinating power, and the final preservation of the saints.

We would be greatly rejoiced in Mo. if you could so arrange it as to visit us during our Associations this year. Our own Association, Two River, commences the last Saturday in August, 1887, with Bear Creek Church, Marion Co., Mo., five miles from Hannibal, the terminus of several rail roads, where all will be met with conveyance. Elder Wm. Priest is the Moderator, and A. Brown, clerk.

I was greatly rejoiced and edified, built up and strengthened in meeting with your fellow-laborer and associate Editor, Elder P. G. Lester, two years ago in Hancock Co., Ill., at the Salem Association. Peace, fellowship and brotherly love abound among our churches in N. E. Mo. Elder J. E. Goodson and son, of Macon, Mo., edit the "Messenger of Peace," a good and

sound paper, which is read by the Baptists generally throught this and adjoining States.

Now may God in his infinite mercy and goodness be with you and bless you in all things needful, temporal and spiritual, is the prayer of an unworthy creature.

ANDERSON BROWN.

Palmyra, Mo.

The following letter sent to brother Stubbs by his wife while he was in North Carolina, was of much comfort to him.

P. D. G.

MY DEAR HUSBAND:—I received your letter yesterday, and was glad to hear that you are better, hoping that the good Lord may keep you well the remainder of your trip. I can humbly and thankfully say that we are all usually well. We are getting along very well with the cotton.

Oh! dear Millard; how sad and lonely I feel. Mother left for home yesterday, and worst of all I with a trembling hand and sad heart must write you of our sad and great loss. Do not grieve or become discouraged. Our loving God knows best, and does nothing wrong, I have earnestly plead that we might be reconciled to His holy will, believing all will work for the best.

Now listen and think right, while I tell my sad story: On Wednesday morning last, Jimmie went to feed the horses and found Doek very sick. He went in haste for Mr. Dixon, thence for brother Trapnell. Both soon arrived, neighbors and friends, brethren and sisters, who heard of my trouble came. Every thing in our reach and knowledge was done, but all in vain. No relief, they remained with him till 4 o'clock Thursday A. M., when he breathed his last. A great loss indeed for poor and needy ones like we are. Notwithstanding my troubled mind, how often these consoling words enter my mind, the Lord will provide, yes he always has and always will. He has promised to be with us in deepest distress.

I do truly hope you will return home

in due time with a cheerful heart, and brighter hopes of our future welfare on earth, and brighter hopes for our rest in Heaven, where we will be freed from trials and troubles, toils and hardships, where long and lonely hours will be felt and known no more. As one of old said, I feel to say remember us in prayer when it goes well with you.

I remain as ever yours in sincerity,
F. M. STUBBS.

Parrish, Ga., Sept. 11, 1887.

ELDER P. D. GOLD—DEAR BROTHER
IN CHRIST:

I have just received your remarks on Rev. 13 : 18, in answer to brother Meador's enquiry in regard to the number of the beast 666. While your remarks are very good, I thought it would not be out of place to quote from John Gadsby's book, "My wanderings," (by the way most excellent books to any one desiring to study the scriptures) on that subject, page 180 and 181, vol. 2: "When Paul was writing to Timothy, (2 Tim. 4 : 18) he desired him to bring with him his cloak, the books, and especially the parchment. The books, I believe, were the books of the living, containing the names of the members of the church at Jerusalem, &c., as Paul was anxious to know how the church was progressing; and the parchments, I have no doubt, were the Sepher Torah already explained.

Not only were the names of persons entered in books, but every name was numbered, so that each person answered to his number as well as to his name.—This is the case in our army to the present day. Once a month every man's name and number are called over.—And this custom is referred to in Rev. 13 : 17, 18 : 15 : 2. The number of the beast is said to be 666. Now over the Vatican (the palace of the Pope) in Rome is the following: "Vicarios filii Dei." (vicar of the son of God;) and these letters answer exactly to 666; and I am sure the tenant of the palace answers the description of the beast. And who are to worship this beast? Those whose names are not written in the

Lamb's Book of Life."

Those books of Gadsby can be had, cheapest binding, for about one dollar per vol. (2 vol's) in which are illustrated about 2,000 passages of scripture each, and are the best books I know of giving the customs and habits of the people in the land where the Bible was handed down to us.

Yours to serve in Christ.

JAS. J. GILBERT.

Winchester, Ky., Sept. 22, 1886.

ELDER P. D. GOLD—DEAR BROTHER :

By the request of the church at North River I send you for publication in the LANDMARK the following preamble and resolutions, to wit:

Whereas Elder T. M. Gillikin, who is now a member of this church, was under charges for disorder, and was requested by this church not to preach until said charges were settled, and he agreed in conference to obey the request of this church, and

Whereas he violated said agreement, and went to Hunting Quarter and preached contrary to the advice and wishes of this church, and called together a few members of that church in the absence of and contrary to the wishes of the church at that place, and held a conference and received into their fellowship certain persons who, for disorder, had been excluded from that church and organized them into a church capacity contrary to gospel order and against the wishes of both the aforesaid churches, therefore it is

Resolved by this church that the credentials given to the said T. M. Gillikin by Elders John A. Williams and L. H. Hardy, under the authority of this church, are hereby declared null and void, and he is hereby excluded from our fellowship.

Resolved further, that this church from this date is not responsible for any of his conduct as a preacher nor otherwise.

Resolved that a copy of the above be sent to ZION'S LANDMARK with request

to publish.

Done in conference at North River church on Saturday before the 2nd Sunday in September, 1887.

L. H. HARDY, Moderator,
V. B. SALTER, Church Clerk.
Affectionately,

L. H. HARDY.

Newport, N. C., Sept. 10th, 1887.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER; I have been reading the LANDMARK for some time, and I like it wonderfully well. It is a great comfort to me to read them. I find that all lovers of its truth are invited to write for its columns. Therefore, I will write a little part of my experience. I was quite young when I first saw that I was a miserable sinner. I saw that my soul must be lost, without the mercy of God. I thought I had been such a sinner there could be no mercy for me. I thought I would do better; but when I would get with my play-mates, then I would forget that I had promised to do better and I would be going on in sinful mirth with them. So I concluded to wait until I got married, and then I would get religion. But I had no more time to get religion than I had before I was married. So I put it all off from time to time waiting for a more suitable time. At times, I would be thinking but little about it; but one day while I was sitting very busy with my work, when all of a sudden the earth seemed to give way under me. I threw up my hands, and wondered what could be the matter; then I thought it was only a foolish notion of me and I would not care for it; but I could not forget it. So I walked out into the yard and looked around, everything looked dark. I walked across the yard, and the earth seemed to tremble under my feet, everything appeared dark and gloomy. I thought the world was at an end, and that the day of judgment had come, and I was not prepared to meet my God in peace. O what a miserable sinner was I! No time to seek the Lord! Now I tried to

pray for the Lord to have mercy on my poor soul; but my prayers seemed to fall to the ground. I would read my Bible; but every word condemned me. I could find peace and happiness for the righteous; but woe and misery for me—I was such a sinner! I went on in this condition about two years. I would try to pray, but all I could say was, "Lord have mercy upon me, a poor ungodly sinner. When I would lay down at nights, I would beg the Lord to have mercy upon me and to pardon my many sins; but I could find no relief. I would go to meeting, thinking I might feel better; but instead of feeling better, I got worse. I thought it was a sin for me, so vile a sinner as I was, to go to meeting, or even to be with christian people. I was so sinful. I thought I was going to die, and no sooner dead than my soul would be in hell. It seemed to be adding sin upon sin for me to try to pray. I thought I would not try to pray any more for, thought I, it only made my condition worse; but there was a continual prayer in my mind, "Lord have mercy upon me, a poor sinner." Though I could not see how the Lord could have mercy upon such a reprobate as I was. I had done nothing good; but all my works were evil, and all that I had done was contrary to the will of God. I could not see how he could pardon my sins and yet be a just God. I went groping along in this dark and dreadful condition for sometime. I thought it was useless for me to try to pray for it seemed to do me no good; but only made my case worse. I saw, without the mercy of God there was no chance for my soul to be saved. I saw I could do nothing, all must come from God. So, I gave myself up to the will of God, "Thy will be done and not mine." I saw if my soul was saved it would be the will of God and if it was lost it would be just; I will tell a dream or vision which I had, I dreamed I was walking across the yard begging the Lord to have mercy upon me. I thought some one spoke to me and asked me what I wanted, I told them I wanted to see the place where Jesus

was. He showed me a ladder and told me if I would go up that ladder I could see the place where Jesus was. So I started to the ladder but could not get quite to it. I stood there awhile to look at the ladder, and then I turned to go away. But when I looked around I saw I was on the inside of a wall, and it was the filthiest place I ever saw. It was very dark, and at the back side of the wall stood a great monster which resembled a sheep though larger, and it was black. It looked fearful, and I was afraid of it. There was was but one way for me to get away from it, and that was to go up the ladder, and I could not get to it. I stood still and wondered what to do, when all at once I saw a sill that reached from where I stood to the ladder. I got on that, as I thought, and went to the ladder; and as I began to ascend the ladder, I heard a lamb bleat. I looked and saw the lamb, and reached out my arms and the lamb sprang into them, and I went out over the wall. When I got out I was in the most beautiful place I ever saw. It was as light as it could be, and I could see every way as far as my eye could reach. I saw Jesus there, and angels. I thought I was higher than the clouds. I could look back as I thought to see where I came from, and it was nothing but darkness. I saw the door shut behind me, and I was not, as I thought, to go back there any more. When I awoke, I was sitting up in bed; my troubles were all gone, that heavy burden I had been bearing so long was gone. I felt light and happy. I thought I would see no more trouble. The trees seemed to be giving praises to the Lord for his goodness. The waters that appeared to murmur so long with trouble were now singing praises and giving glory to God. Everything appeared so bright and beautiful,

I thought I never would see any more trouble, but I soon began to doubt and fear that I was mistaken, or it might not be as well with me as I thought it was at first. I feared it was only an imagination. I went on in this way for sometime, doubting and fearing all the way. Sometimes I could feel that

all was well with me, and that the Lord had pardoned my sins. Then I could rejoice and praise the Lord for his merciful kindness to me; but fears would soon arise, and then I would be in doubts again. I went to an arm of New Hope church, now Panther Creek church, and gave them a reason of my hope in Christ and was received. This was the third Sunday in May, 1879. In July following the third Sunday, I was baptized by Elder R. M. Mabry.

Your unworthy sister.

REBECCA MARSHALL.

DEAR BRETHERN GOLD AND LESTER:—To comply with many requests while I was South and East, I now seat myself to say to the faithful in Christ Jesus, that I have this fall visited four different associations, Powells Valley, in Tennessee, Senter. N. C. Fisher's River, Mountain Va., all of which seemed to be in love and harmony. I met many able ministers. Baptized, and saw many baptized, and all along the line brotherly love prevailed. I have never witnessed so much peace and love in the churches throughout Tenn, N. C. Va, and also to Ky, as now. How thankful I feel to know that the line of union and communion is established all around. I saw the Fishers River and Mountain settle the last breach and all is well. The little Red-bird was the last to meet. We had a pleasant meeting. Corresponding Associations well represented, preaching all of one piece, salvation by grace was the theme of all. I hope and pray that the good Lord will turn the minds of all our ministers this way, for here our children and kindred dwell. Should any wish to visit us stop off at London, Ky. Find me at Larue, and your visit will be kindly received.

Yours in hope,
B. E. CAUDILL.

Glad to see our Associations opposing the selling of any food or drink at their sessions.
P. D. G.

ZION'S LANDMARK.

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

P. D. GOLD. Editor.
P. G. LESTER. Associate Editor.

VOLUME XX No. 24

WILSON, N. C., NOV. 1 1887.

Entered in the Post Office at Wilson, N. C., second class matter.

Editorial.

WILDERNESS FARE.

A friend from Va. requests my view of 1st Cor. 10: 1-6:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness."

The Hebrews were all called out of Egypt—all ate of the passover lamb—all passed through the sea, and were all baptized in the cloud and in the sea unto Moses, or came fully under the authority of Moses. They all were hid from the world (buried) in the cloud and in the sea, finding both a shelter to them and a covering or defense. Who could harm them with such a covering?

While baptized or hid from the world they yet could see what the Egyptians were doing, though the Egyptians could not see what they were doing.

As the people of God know what are the vain, carnal reasonings of the natural mind, or of the world, though the world does not know what the children

of God are; so it was with the Egyptians and Israelites. The gospel is not only not perceived or known by the spirit of the world, but it is hid from the wise and prudent, and revealed unto babes. It is foolishness to the wisdom of the world: for Christ is in the fire—in the burning bush, and in the cloud. Exceeding brightness and thick clouds of darkness both reveal and conceal him. When he appears all is brightness. When he withdraws all is darkness, and none but christians have both of these signs.

They did *all* eat the same spiritual meat. Observe they ate spiritual meat, or food—not natural, or such as grew out of the earth. They fed on what were figures of Jesus, and given from above.

They did *all* drink of that spiritual rock that followed them, and that rock was Christ. God turned the rock into a standing water, the flint into a fountain of waters. What a miracle, and how timely in the desert where there is no water. That Rock was Christ whom Justice has smitten, so that Jesus is the water of life, standing water, or water that never fails, but abides forever; and a fountain of waters that flows forever.

That rock followed them in their journeyings in the wilderness. In all their murmurings and rebellions, in all their sins, Jesus followed them; for he bare their sins all the days of old. What a miracle too for this pool of water to follow them. Yet with many of them God was not well pleased. As clear proof of that they were overthrown in the wilderness. Now how is that? Did they fall from grace? True, they could not enter into the promise land, because of unbelief; though they all were redeemed from Egypt, and all ate that spiritual meat, and all drank of

that spiritual rock.

Would you say Aaron was not saved, or that Moses was not saved, for neither of them entered the promise land?—There is no true living except by faith. Through unbelief the Israelites fell, or they could not enter the promise land because of unbelief.

Canaan is not so much a type of heaven as of the rest that remains in this life to a believer, or to an obedient christian. Those that walk by faith do *now* enter into rest in this day (now) which is the gospel day, or the acceptable year of the Lord. Caleb and Joshua, who believed the Lord or walked by faith, did enter into the promise land and taste all the promises of God to be true, and did know in gracious experience that not one promise did fail. While those that did not believe God did find by bitter experience that the curses on the disobedient are true, and will surely be visited on the unbelieving. There are always some that are obeying God and entering into the blessedness of gospel truth; while there are others that disobey God, or are unbelieving, and proving that God's words are also true in curses as well as in blessings. Both are exemplified in the history of Israel.

Moses dying in the wilderness in consequence of the sin of the people represents Christ suffering without the gate.

The disobedient Israelites represent the flesh, or carnal principles of the people of God, that are breaking out and provoking the most High, and calling down the judgments of God on transgressors. We are to know that it is an evil and a bitter thing to sin against God. We may have a name of good standing before men, but our sin will find us out. If we walk af-

ter the flesh we shall die. The life of faith requires a most constant, unceasing mortifying of the old man with his deeds, a constant warfare: and none but such as walk by faith overcome.—Then too that wilderness country represents a land of serpents, hornets, evil beasts, burning sands, and scorching skies, through which Israel of old passed, that are so well fitted to call out all the vile affections and ungodly murmurings of the flesh. It is such a strange and solitary way, so barren, that the flesh sighs for Egypt. How sharply and closely do the trials and temptations try us to see if we are faithful.

Now these things are written for our admonition on whom the ends of the world are come. All the past experience of God's people in the way of blunderings, or of obeying, are written as pillars to warn and admonish us that we are as they, going the same way, subject to similar temptations, and liable to fall as they, and that the same Lord yesterday, to-day, and forever blesses the obedient, and chastises the disobedient. It is as true now as of old that flesh and blood cannot inherit the kingdom of God, nor doth corruption inherit incorruption.

It is only the believer that enters into rest. There is nothing new under the sun. There is no temptation befallen us but such as is common to man. But God suffers not his people to be tempted above that which they are able to bear: he enables them to bear—his grace is sufficient.

There is much in being manifested as his people in meekly obeying him, and walking in the Spirit. We are taught by our own experience every day that walking after the flesh brings darkness and barrenness, and that tribulation and anguish are visited on the murmur-

ers and the rebellious. The humble are also taught that those are blest whose hope the Lord is, and that blessed are all they that put their trust in him.

What a mine of pearls and gems is hid in the scriptures for those who search as for hid treasure. How they do thoroughly furnish the man of God (observe the man of God) unto all good works. None but a man of God earnestly searches them, and such find consolation and instruction through patience and comfort of the scriptures.—No scripture is of any private interpretation. The scriptures belong as much to the child of God now as they did at the time they were delivered. Like the law of the Medes and the Persians which was unchangable, so truly the scriptures never change, nor do the needs of God's people. What was true then is true now. That which is now hath already been, and that which hath been is yet to be; so that the scriptures fit all ages, and suit all times; and hence what was written in olden times was written for our learning.

As the deed taken by Jeremiah concerning titles to land was placed in an earthen vessel and hid in the earth to be preserved many days; so the Lord has also hid or written his law in the hearts of his people, hid in an earthen vessel, and preserved there, so that we have the witness also within us testifying to the truth and faithfulness of God, both in correcting us for sin, and blessing us in love. This also is to prove that every Israelite is to come surely to his own possession in the end of the captivity of death: for there shall be a glorious restoration of all the house of Israel—of all that have been redeemed from the bondage of the Egypt of sin and death, and brought

through the Red Sea. For it shall come to pass that all Israel shall be saved.

But know this that it matters not how great have been your favors in the past, nor how wonderful your gifts, nor how deep and rich your experience, nor how clearly you may have sung that song at the Red Sea of your deliverance; yet when you sin and transgress your former righteousness will not be remembered, for you shall not escape chastening; for that is according to the word of God which is true. The Lord is no respecter of persons. Nor in the day that you repent will your former sin be remembered, for God forgives iniquity, sin and transgression. All of which things are written for our learning, and will be true unto the very end of the world.

P. D. G.

ELDER P. D. GOLD:

I notice in an editorial of the 15th inst. that you make comments on the scripture, "Whom he foreknew he did predestinate," &c. The question I would like for you to give some light on is: whom did he foreknow? Did he not foreknow *everybody*? If so, did he not call everybody? Please answer in next issue.

Very respectfully yours,

J. H. HENDLEY.

Remarks.

Jesus says of some, "And then will I profess unto them I never knew you: depart from me ye that work iniquity." Matt 7:23. So that here are characters [men] that Jesus will say he never knew.

The discriminating word of God divides or separates between the righteous and the wicked, and between him that feareth God and him that serves him not.

In the 8th chapter of Romans the language plainly states that whom [as many, all] God foreknew he did predestinate to be conformed to the image of Jesus, that those are justified and glorified—that God justifies them—and that Christ died for them, and rose again for their justification. Therefore nothing can defeat or prevent their salvation. It is true that God loved, or knew, or foreknew, approved of, chose, delighted in, these beforehand, and chose them therefore in Christ Jesus, and that he gave them grace and truth in Christ Jesus. All that God foreknew he did predestinate to be conformed to the image of his Son, nor do I believe that any except those he foreknew will be conformed to the image of Jesus.

The question is not so much whether many or few will be saved, but with me the question is, am I saved? Do I give diligence to make my calling and election sure? Am I called? Do I love the Lord? Am I serving him?

P. D. G.

DEAR BROTHER P. D. GOLD:—

Feeling an impression to write to you, I now undertake to do so, hoping the good Lord will guide my mind and heart. I am very often astonished at my sinfulness and ignorance. I have many doubts and fears as to my acceptance in the Beloved. I find by reading the scriptures that holy men of old had their ups and downs, and fears, and mourned because of sin. Peter says, he that hath suffered in the flesh hath ceased from sin. I understand suffering in the flesh to mean to be annoyed by sin, that when I would do good evil is present with me, and how to do good I find not. I know that in my flesh there dwells no good thing. I know what I hate I can't refrain from, and what I love I can't attain to.

Very often I feel that I am a stack

of mistakes and a bag of sin. There is every thing bad in my flesh or fleshly mind, but nothing good. I try to keep my body under from bad outbreaks.

I dreamed that my flesh was black with a coat of corruption, and I began to scratch it off with both hands, and it was full of maggots. My mind was carried to where the Lord told Moses to put^h his hand in his bosom, and when he pulled it out in was white with leprosy, and when he put it back it went back in his flesh. So we see that the prophets had these things to contend with all along down through time.—God's little ones have had sin to fight. The bible says, salvation will God appoint for walls and bulwarks. Peter says, forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind. Jesus is called the way, the truth and the life. He paid the debt; yea, all the debt I owe, and left nothing for me to do but to trust him for his grace. James calls him the perfect law of liberty. James, in chap. 1 and verse 12, says: "Blessed is the man that endureth temptations; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." The crown of life, I think, means the same as the joy of my salvation, or the same as the song of Solomon where it says, "our bed is green." The world and the religionists of the world sleep on a bed of a refuge of lies. Our tongue can't express the joy of a soul in its earliest love; and again Solomon says He is altogether lovely, and the chief among ten thousand. The prophet calls him the strong hand of God, the mighty God, the everlasting Father, the prince of peace; the same yesterday, to-day, and forever. To have a manifestation of his grace is better than much fine gold.

I hope this may comfort some of God's little ones, if consistent with his will.

Your unworthy brother for Christ's sake, I hope.

A. J. ROBBINS.

Remarks.

The views of brother Robbins are

certainly very comforting to me. My troubles, temptations and distresses, vile thoughts and evil imaginations for years have been such as he speaks of.—Suffering in the flesh is being distressed and cast down because of the law of sin in the members—this body of death. I dwell in Mesech, and my foes are of my own house. The body of death is a constant burden. When Jesus was in the likeness of sinful flesh he bare our sins in his own body and suffered in the flesh. He passed in purity, holy and without sin through the fire. But alas! I am vile. I often feel that if the brethren knew me they would not love me. Nor is there any discharge in this war except as we die. He that is dead is freed from sin. When we die truly and fully then the will of the Lord will be fully done in us.

P. D. G.

ELDER P. D. GOLD, DEAR SIR.—Please give your views through the LANDMARK on the 4th chap. 16 and 17 verses of Genesis. As Adam was the first and we have no account of any other people, I would like to have your views respecting Cain's wife.

remarks:

Cain is a character of the bible that possesses no charm to the man of God. By that is meant that there is nothing righteous about him, yet it is right to consider his character. He is the first one born of a woman, and although Eve seemed to be hopeful of something good, and hence said, "I have gotten a man from the Lord," (for Cain means acquisition) and Eve probably expected the speedy fulfillment of the promise, the seed of the woman shall bruise the serpent's head, supposing that Cain

was that seed; yet how was she disappointed

What a commentary on the multiplication of Adam is Cain. Adam begat a son in his own likeness and Cain is the first fruit.

Cain goes out into the land of Nod after killing his brother. Nod means wandering. Cain is a fugitive and a wanderer. He goes out from the presence of the Lord, that is, he leaves the company of his father and mother, and the scenes of his nativity, and the place where the Lord dwelt, and, casting away the cords of what restraints had been on him, he leaves the place the Lord was in his visible manifestation to men, and goes off according to the leadings of his wicked mind, and further manifests his character.

Where did his wife come from? As Eve was the mother of all living why was she not Cain's sister? This is my impression of the matter.

Cain's natural energies were not abated by the curse put upon him, nor was his ambition purged. He built a city and called it by his son's name, thus glorying in his offspring, and in his own works, and endeavoring to perpetuate them. Nor were his descendents a puny inactive set, but they were full of energy and vindictive, quick in invention, and acquisitive in business, and they greatly prospered. To this day we see the sons of men, those who go out from the presence of the Lord, are the most pushing and prosperous business men. The Lord seems to give the most of this world's goods to those he loves not.

Cain is a false worshipper and a type of false religion that prospers in this world, and builds cities, and gets great names, and becomes famous with men.

As Cain married his own sister, so these false worshippers are married to

their own natures or unclean works, and are joined to that which is corrupt and of the earth earthy, and to that which is forbidden in the word of God.

Instead of being joined to that which is from heaven and is therefore holy and pure, false worshippers are joined to that which is a harlot or is corrupt and proceeds from the earth, and all the fruit of such marriage is corrupt.

Cain and Abel represent the two systems of worship. Abel means unity, and he felt his nothingness. He is blessed with faith and worships according to the will of God, and obtained witness that he was righteous. His offering was the firstling of the sheep setting forth his faith in Jesus the lamb of God. Cain was also a worshipper, but in his own way. He was a self-willed, self-righteous man, and brought of the fruit of the ground that was cursed, and of his own corrupt labor. Nor was there any shedding of blood in it, no recognition of the Messiah, nor of his need of him, nor was there any sense of his sinfulness, nor of faith in Jesus; but a reliance altogether on his own works. That is characteristic of self-righteous worshippers to this day. These worshippers to this day show their hatred of the true worshippers of God as Cain did. They wander in the darkness of this world, nor do they see the light of life.

P. D. G.

PROFANE AND VAIN BABBINGS.

Strife and bitter contention, even about subjects of importance and value, is hurtful. Brethren may dispute even about good and precious matters until bitter feelings arise and control them,

ending in coldness, prejudice and trouble. How much worse then if they strive about words to no profit, or dispute about foolish and unlearned questions, or questions not revealed or taught in scripture, or questions on which they are not informed. It is about matters that people are not taught that they differ. If brethren will speak about things which they have been taught by the Spirit of truth, and will speak to one another in Psalms and hymns and spiritual songs, making melody in their hearts to the Lord, there will be no schisms, nor jargon, nor vain babblings, nor fierce contentions.

How beautiful are the feet of them that publish peace in Jerusalem. How lovely the walk of those that bring good tidings of good things.

Angry or sharp words provoke wrath and call forth other sharp words, and excite bitter feelings and enmity.— These things we should shun.

We acknowledge that such a thing is a mystery. Of course it is a mystery. We cannot treat it otherwise than as a mystery, nor can we uncover the mystery, nor dispel the mystery. We say such a thing is a mystery, but that we see how that mystery is, and that it is so and so. Another brother differs with us and says, yes, this subject is a mystery which we cannot understand or explain, but it is so and so, or it is as I believe. Thus we have brethren in dispute on a subject which all admit is a mystery, yet all insist it must be as they hold it. Now we submit that such contentions are not wise.

Again, when brethren get into disputes they impute views to those they differ with that are not held by them. One beauty in any one is give to an opposer the full value of what he be-

that was no obstacle. She was always there giving attention to every part of the house, and especially the pulpit, and greeting each member on their arrival.

During her last sickness her children were all standing by her bed, talking to her and trying to arouse her, when all at once she looked up at them and said, "Children, pray for me, I am so very sick;" and said "My fears have been very great, and I think this is my last time, but what a comfort there is in dying and passing away to a world of joy and peace."

We may not often think of death until we are called to give up a dear friend, and then in these trying moments we will think of death and the resurrection, and what a comfort to feel that those that are passing away are heirs in the first resurrection. How it grieved us to give up this one golden link in friendship's chain.

May we all feel submissive to the will of God, and may his grace sustain the bereaved children and relatives, that they may be prepared by grace to meet their beloved mother and sister where parting will be no more.

Her husband died January 6th, 1884. He, too, was a Primitive Baptist. How I have missed him. He was greatly gifted in explaining the scriptures.

SALLIE L. CRATCH.

JOHN F. PROCTOR.

This excellent young man, the son of H. B. Proctor and sister Proctor, was born Sep. 11th, 1858, and died Dec. 17 1886.

He was the youngest child of his parents, and living with us and was very kind and helpful to us, which made it the harder for us to part with him.

He was caught in a cotton gin, and his body so broken and mangled that he did not live but a few hours.

He said if he was saved it was by grace. On Sunday night before he died he said to me, if I could tell all the dreams I have had of late you would want me to join the church, after talking on the subject of religion all that night as long as he sat up.

He enjoyed the Association which

met at Mill Branch, and heard all the preaching, and said when such people preach as preached there it was worth going to hear, and named some of his favorite preachers, Elders Robeson, Pitt A. J. Moore, Rowe, Gold and Woodward.

John was a good young man and beloved by those that knew him. The following poetry he composed sometime before his death.

When you can look on my pale countenance,
And know that my heart is still,
Then you can look over the faults,
And blame me of what you will.

Now, like the willow weeping,
Over the white tomb-stone:
No one knows my heart is true,
But the author on his throne.

Farewell, my dear, the parting word,
Is what you shall hear when I am gone.
I hope you will not sigh,
Nor wish me back in trouble here.

When I am put beneath the soil,
And the loving heart is still,
Take no sigh of trouble then,
But take pleasure as you will.

If we should meet in heaven,
I hope to know you there,
And you would meet me smiling.
As you have met me here.

Will you greet me with your loving smiles?
In this world, or the world to come?
Or will you love me dearest
While youth and hope are ours?

H. B. PROCTOR.

Primitive Monitor please copy.

JOHN CALVIN LEACH.

John Calvin Leach died some years ago. Yet his memory still sweetly lingers; and for those living I write this, and especially his dear mother who loved him so. He was the son of A. P. and Mary Leach, and died in his eleventh year, of diphtheria. He was an obedient child, and always heeding those who had rule over him, and was ready to please his mother. He never gave her a cross word.

LUCY J. COCHRAN.

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APPOINTMENTS

The following Elders will preach the Lord willing :

GARDNER BRYAN.

Hadnot's Creek...Friday before 3rd Sun. in Nov.
 Newport.....Saturday and Sunday
 North River.....Tuesday
 Strait's.....Wednesday
 Davis' Shore.....Thursday
 Hunting Quarter.....Friday
 Cedar Island.....Saturday and Sunday
 Goose Creek Island.....Tuesday
 Currituck.....Wednesday
 Pungo.....Thursday
 White Plains.....Friday
 Moratock.....Saturday
 Ja mesville.....1st Sunday in Dec
 Bear Grass.....Monday
 Flat Swamp.....Tuesday
 Cross Roads.....Wednesday
 Conoeta.....Thursday
 Tarboro.....Friday
 Sparta.....Saturday
 He will need conveyance.

J. W. HARRIS and J. H. LATHAM.

Blount's Creek, Tuesday after 1st Sun in Dec
 Galloway's.....Wednesday
 Hancock's.....Thursday
 Red Bank.....Friday
 Allen's School House.....Saturday
 Tyson's.....2nd Sunday
 Sparta.....Monday
 Conoeta.....Tuesday
 Great Swamp.....Wednesday
 Briery Swamp.....Thursday
 Bare Grass.....Friday
 Smithwick's Creek.....Saturday
 Rosemary.....3rd Sunday
 Will some one meet them at Washington on Monday and take them to Blount's Creek?
 They will need conveyance.

ISAAC JONES.

Clayton, Friday night before 3rd Sunday in Nov
 Fellowship.....Sat and 3rd Sun
 Iannah's Creek.....Monday
 Bethsaida.....Tuesday
 Black River.....Wednesday
 New Hope.....Thursday
 Sandy Grove.....Friday
 Willow Spring.....Sat and 4th Sun
 Oak Grove.....Monday
 Middle Creek.....Tuesday
 Rehoboth.....Wednesday
 Clement.....Thursday
 Johnston Union.....Friday
 Smithfield.....Sat and 1st Sunday in Dec.
 Cross Roads.....Monday
 Chapel.....Tuesday
 He will need conveyance.

I. J. TAYLOR.

Bethel.....Tuesday after 2nd Sunday in Nov.
 Sandy Grove.....Wednesday
 Goose Creek Island.....Thursday
 Hunting Quarter.....3rd Sunday
 Straits.....Monday
 North River.....Tuesday
 Brother Morton's.....Wednesday
 Newport.....Thursday

B. B. MCKINNEY.

County Line.....Monday, November 14
 Ebenezer.....Tuesday
 Story's Creek.....Wednesday
 Flat River.....Thursday
 Wheelers.....Friday
 Prospect Hill.....Saturday
 Bush Arbor.....Sunday

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Including lights,	5 75

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J. W. GILLIAM, Principal.
Morton's Store, N. C.

WILMINGTON & WELDON R. R.
and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Aug 1 87.	No. 15, Daily, Sundav.	No. 21, Daily.	No. 27, Fast Mail Daily.
Leave Weldon	2:05 p. m.	5:38 p. m.
Arrive Rocky	3:24 "	.....
Arrive Tarboro..	*4:50 p. m.	.....
Leave Tarboro..	10:50 "	.....
Arrive Wilson..	3:57 p. m.	6:58 p. m.
Leave Wilson....	*4:15 p. m.	.....
Arrive Selma....	5:24 "	.....
Arrive Fayetteville	7:55 "	.....
Leave Goldsboro.	4:45 p. m.	7:40 p. m.
Leave Warsaw...	8:00 a. m.	5:40 "	.....
Leave Magnolia...	8:13 "	6:00 "	8:38 "
Arrive Wilm'gton 10:00 a. m.	7:40 "	9:55 p. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 66, Daily, ex Sunday.
Leave Wilm'gton 11:50 p. m.	8:50 a. m.	5:00 p. m.
Leave Magnolia 1:15 p. m.	10:32 "	6:35 "
Arrive Warsaw...	10:49 "	6:50 "
Arrive Goldsboro 2:16 "	1:50 "	.....
Leave Fayetteville	*8:30 a. m.	.....
Arrive Selma....	10:50 "	.....
Arrive Wilson....	11:59 "	.....
Leave Wilson...	2:58 a. m.	12:38 p. m.	.....
Arrive Rocky Mt.	1:12 "	.....
Arrive Tarboro..	*4:50 p. m.	.....
Leave Tarboro...	10:50 a. m.	.....
Arrive Weldon...	4:25 a. m.	2:40 p. m.	.....

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Halifax for Scotland Neck at 3:00 p. m. Return ing, leaves Scotland Neck at 9:30 a. m., daily, except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. Daily, except Sunday, 6:00 p. m., Sunday 5:00 p. m., arrive Williamston, N. C., 8:10 p. m., 6:40 p. m. Returning, leaves Williamston, N. C., daily, except Sunday, 7:40 a. m., Sunday 9:50 a. m., arrive Tarboro, N. C., 9:45 a. m., 11:30 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 9:30 a. m. Returning, leaves Smithfield, N. C., 100 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 4:20 p. m., arrives Nashville 4:40 p. m., Spring Hope 5:15 p. m., Returning leaves Spring Hope 10:50 a. m., Nashville 11:15 a. m., Rocky Mount 11:55 a. m., daily except Sunday.

Train on Clintonbranch leaves Warsaw for Clinton, daily, except Sunday, at 7:20 p. m. Returning leave Clinton at 7:00 a. m.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Train No. 27 South will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line.

Trains make close connection for all points North via Richmond and Washington.

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